A COMMENTARY OR EXPOSITION

Upon the BOOKS of

Ezra, Nehemiah, Esther, Job and Psalms.

WHEREIN

The *TEXT* is Explained, some *Controversies* are Discussed, sundry *Cases* of *Conscience* are Cleared, and many Remarkable Matters hinted, that had by former *Interpreters* been pretermitted.

In all which divers other *Texts* of *Scripture*, which occasionally occurre, are fully Opened, and the whole so intermixed with pertinent Histories, as will yield both pleasure and profit to the *Judicious Reader.*

By *JOHN TRAPP*, M. A. once of *Christ-church* in *Oxford*, now Pastour of *Weston* upon *Avon* in *Gloucestershire*.

LUKE 24. 44, 45.

And he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, *and in the Prophets, and in the* Psalmes *concerning me.*

Then opened he their understanding, that they might understand the Scripture.

LONDON,

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To the Worſhipful his much Honoured Friend,

EDWARD LEIGH

of *RUSHIL-HALL* in *Stafford-ſhire*,

Eſquire,

Maſter of *ARTS*, of both

UNIVERSITIES

HONOURED SIR,

BEſides the much help, I confeſſe, (and not now the firſt time *)to have had from your learned Lucubrations already extant, thoſe many real Courteſies lately done me (a meer ſtranger) in mine eldeſt ſonne, (whom you have freely beneficed, and fairely encouraged,) call hard upon me for a grateful acknowledgement. And foraſmuch (as like another *Nicias*,) you are known to be φιλεξελ. Yea, (as that renowned *Richard de Bury*) *Extatico quodam librorum amore potenter abreptus*, ſo that you may well ſay, as that Emperour once did of himſelf, *Quidam equis, hi avibus, nonnulli feris delectantur, Ego vero inde uſque à pueritiá librorum cupiditate arſi.* I cannot bethink me of a fitter Patron then your worthy ſelf, nor yet of a better Preſent then this of a Book; beſeeching you to own it and honour it with your kinde acceptance, as a token of my true reſpects, and a teſtimony of my cordial thankfulneſſe. I need not here, for an Apologie, tell you Sir, what *Seneca* ſaith, *There's no Book ſo bad, but ſome Commodity may be gotten by it.* Let it be (for me) a praiſe proper to *Hippocrates*, that in his *Aphoriſmes*, there is οὐδὲν μικρὸν οὐδὲν καταφρονητέον. Let *Scaliger* ſay of *Virgil*, (and *Lipſius* as much of *Tacitus*) *E cujus ore nil teniere excidit.* *Ariſtotles* Rhetorick, ſaith one, is ſufficiene

*See my Notes on the New Teſt *paſſim*.

Stobæus Serm. 117.

Hic fuit epiſc. Dunelmenſis. An. Dom 1333.

Julian ep. ad Ecdicium.

cient to make both a Scholar and an honeſt man. His Politicks *Tully* calleth *Aureum flumen orationis*, for the purity of the ſtile, and precious neſſe of the matter. *Averroes* admireth and extolleth him above meaſure, in whatſoever he hath written. And yet others, no leſſe judicious, deem that his deep Theoremes of Philoſophy, as they make men learned, ſo ſeldom better, and oftentimes worſe, meer *Atheiſts*. Sure it is, that compared with the holy Scriptures, they are but *ſtraminea candela*, a ruſh-candle, that yieldeth but a ſmall light, and is quickly out. *To the Law therefore, and to the Teſtimony*, ſaith that Evangelical Prophet, (that is, to the Old Teſtament and the New, as ſome ſenſe it) *If any ſpeak not according to this Word, it is becauſe there is no light in them*: As if any, either by ſpeaking or writing bring the leaſt light to theſe ſacred Oracles, (*Quæ & latent & lucent*) They are not to be defrauded of their due commendation. This you have done (worthy Sir) in all your Theological Treatiſes (which are *auro contra non cari*) Your elaborate *Annotations* on the *New Teſtament* eſpecially. On the Old Teſtament alſo we hope to ſee you ſhortly; and are ſo far from cenſuring you for thruſting your Sickle into our Harveſt, that we all highly accept and applaud your learned Labours; heartily wiſhing you length of days, and help from Heaven, for the compleating of ſo good a work. *Deus præcepit nobis, ut diſcamus non argutias Platonis, nec verſutias Ariſtotelis, ſed doctrinam Filii Dei.* Hereunto therefore we do humbly crave and call for your utmoſt furtherance, which ſhall be nothing at all to your hinderance at the laſt: for beſide the reward of eternal life, aſſured you by Chriſt our Ἐργοδιώκτης, *Scientiarum ea vis eſt ac natura, ut quo plus doceas, ac alteri de tuo largiare, eò ditior ac doctior fias*; there is no loſſe in laying out your talent. Your much deſired Commentaries, now in the Preſſe, (as is reported) and which you are yet further preparing for the publike, will be moſt welcom to the world; and I wiſh they may take as well as did *Aretius* his *Examen Theologicum*, printed twelve times in three yeares. As for theſe, or any other of mine, let them veil, and ſtrike ſale to yours, whereever they meet them, and let me be ever reckoned, among many others,

Bern.

Bodin. Theat. Nat. p. 9.

SIR,

An Admirer of your indefatigable induſtry and rare abilities,

Welford, Sept. 8. 1656.

JOHN TRAPP.

Viro Ornatiſſimo, Affini amantiſſimo doctiſſimóque, *D. JOHANNI TRAPPO.*

Nimirum ſolvenda fides. At quomodo carmen
Panxerit exaret cui vena, & Muſula muta eſt?
Qui Conſorte tori (quâ non præſtantior unquam,
Et quâ ter fueram quatuor per luſtra beatus.)
Ereptâ, Niobes poſſim nunc eſſe maritus,
Expectes ut læta canam? Lapideſcere cœpi
(Proh dolor!) infelix. At feliciſſimus idem,
Quòd ſic Uxori Monumentum fio ſepultæ.
Ut præſtem promiſſa tamen (quæ debita dicunt,
Et ſolvi par eſſe,) ciens in carmina Muſam,
Exigis. An Lapis emittat, chariſſime, vocem?
Imò, ais, hoc uſu venit ut Monumenta loquantur.
Viciſti, experiar. Doleo tantum eſſe dolorem
Ut calamum impediat cupientem promere laudes
Et meritis ſe implere tuis. Tu voce diſertâ
Me propè confectum reficis, prohibéſque ſepulcro.
Tu mea damna doles, & tanquam propria defles.
Méque, mihi ereptæ, quæ te ſic jure colebat,
Dum recolis raros mores, ſolaris abundè.
Sic facis & Scriptis. O quæ mihi Pharmaca præbent
Quæ priùs edideras, queis Sacra Oracula pandis,
Et quibus ut grandi Theſauro Eccleſia gaudet!
Dicere ſunt ea viſa, Hinc lucem & Pocula Sacra
Hinc pete qui impenſè luges, mentèmque ſerena,
Ecce profundemus ſolatia ſumma jacenti.
Hæc quaque quæ celeri video jam ſubdita Prelo,
Ut mihi prævideo pariter Medicamina, cunctis
Sic & Symmyſtis gratiſſima credo futura.
Altera jam Pentas facilem ſe præbet, & offert
Quas modò condiderat dias ditiſſima gazas.

Geſtat & Ornamenta quibus non anteà fulſit.
Cultior incedis ſolito divine Sacerdos,
Tuque acris Princeps, & tu fidiſſime cuſtos
Virginis egregiæ, quæ utroque miſella Parente
Orba, in te Patruele utrumque (ô fauſtà!) parentem
Repperit. Oſtentant veſtri nunc quanta libelli!
Jobe, tua ſumpſit ſibi jam nova cornua Moſes,
Quòd tibi ſors præſens melior ſit ſorte priori.
Mulcet inauditâ mentes dulcedine Pſaltes.
Jam nil triſte ſonat Teſtudo Regia: at ode
Quæ modò lugubris jacuit nunc lætatriumphat,
Arte tuâ hæc facilè præſtas, clariſſime Trappe.
Cui, vite eximiâ ſobole octuplicíque beato,
Neſtoreos exopto annos, illámque ſalutem
Quæ mihi dum vixi fuit, at cum Conjuge (vitæ
Quæ mihi vita fuit) dulci cum Conjuge fugit.

Barfordiæ Aug. 28. 1656.

Tuus, Siquis Sim.

THO. DUGARDUS.

AN

AN

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A COMMENTARY OR EXPOSITION Upon the BOOK of EZRA.

CHAP. I

Verſe 1. *Now in the firſt year of Cyrus King of Perſia,*]

Ver. 1. NOw] Heb. *And*; for the former Hiſtory, recorded in the Chronicles, is continued by *Ezra* that *ready Scribe, and perfect in the Law, Chap.* 7. 6. Yet not ſo prompt or perfect can I deeme him, as that he ſhould, by memory, reſtore the Bible that was burnt, together with the Temple, by the Babylonians. And yet that was the opinion of many Ancients, grounded upon ſome paſſages in that Apocryphal *Eſdras*. We reade alſo of one *Johannes Gatius Ciphaleditanus*, who, out of the vaine confidence of his learning and memory, was wont to give out, that if the Holy Scripture ſhould be loſt out of the world, he would not doubt (by Gods grace) to reſtore it whole again. Of *Cranmer* indeed (a far better man, and a profounder Divine) it is ſtoried, that he had got moſt of the New Teſtament by heart. And of *Beza*, that being above eighty years of age, he could ſay perfectly without book, any Greek Chapter in Saint *Pauls* Epiſtles.

Irena. Tertull. Clem. Alexi Hieron. Aug. Euſeb. Alſted. Chron pag. 267. Acts & Mon.

M. *Leigh.* A not. on *John* 5.39.

In the firſt year] Heb. *In the one year*. The Hebrews oft uſe *One* for *Firſt*. So do alſo the Apoſtles in Greek, *Matth.* 28. 1. *John* 20. 1, 19. 1 *Cor.* 16. 2. *Rev.* 6. 1. *One*, being the firſt number; neither was it without a myſtery that *Pythagoras* bade his Scholars ever to have reſpect, εἰς μοναδα: as *Moſes* alſo his, ſaying, *Hear O Iſrael, the Lord our God is one Lord*, Deut. 6. 4.

Of Cyrus] Heb. *Coreſh*, ſo named by God above an hundred years before he was born, *Iſay* 40. 28. and ſo honoured by the Perſians (as the founder of their Monarchy) that they liked the better of all that were *Hawk-noſed*, like unto him. The Perſian word ſignifieth a *Lord*, or *great Prince*, as *Hen. Stephanus* noteth: and thence the Greeks have their Κῦρος, *Authority*, Κύριος, *Lord*: and We our word *Sir*, as ſome will have it. *Plutarch* in *Artaxerxes* ſaith, that the Perſians call the Sunne *Cyrus*. And it may very well be ſo, for the Hebrews alſo call the Sunne חרס *Cheres*, from its gliſtering brightneſſe.

See the like *Joſiah*, 1 Kin 13. 3.

Peacham.

King of Perſia] So he had beene above twenty years before this, and done many great exploits: but this was the firſt year of his Empire, of his *Coſmocratie*, of the Monarchy

translated from the Babylonians to the Perſians. The greateſt Kingdomes have their *times* and their *turnes*, their *riſe* and their *ruine*, when they ſhall live by *fame* onely. *Perſia*, having oft changed her Maſters ſince *Cyrus*, remaineth a flouriſhing Kingdome to this day; but wholly *Mahometan*. Which abominable ſuperſtition the *Turks* received from them, when in the year 1030. they won that Countrey under their Sultan *Tangrolipix*. Where it is hard to ſay (ſaith mine Author) whether nation loſt more, the Perſians by the loſſe of ſo great a Kingdome, or the Turks by embracing ſo great a vanity. To this day they acknowledge the Perſians better Mahometans then themſelves; which maketh the Turks farre better ſouldiers upon the Chriſtian then upon the Perſian.

Turk. Hiſt. bl. 5.

Blounts Voy. nto the Leu. ag. 81.

That the Word of the Lord] For, it was *He* that ſpake by the mouth of his holy Prophets, *Luke* 1. 70. and his word cannot be broken, *John* 10. 35. for he is the *God of Amen*, asthe Prophet *David* ſomewhere calleth him; and all his promiſes are the iſſue of a moſt faithful and right Will void of all inſincerity and falſhood, *Prov.* 8. 8.

Pſal. 31. 5.

By the mouth of Jeremy] That *admirable Preacher* (as *Keckerman* calleth him) that moſt eminent Prophet (as another) with whoſe writings, about this very reſtauration, *Daniel* conſulted, and therehence collected, that the time was come, *Dan.* 9. 2. which put him upon that heavenly prayer: for he knew that Gods promiſes muſt be put in ſuit; and and it was to him that the Angel afterwards ſaid, *I came for thy word*, Dan. 10. 14. God will come, according to his promiſe, but he will have his peoples prayers lead him. This liberty here granted to the Jewes, after ſo long captivity, was the fruit of many prayers, founded upon the promiſe, *Jer.* 25. 12. and 29. 10.

De Rhet. Eccleſ

Might be fulfilled] As indeed it was exactly by the death of *Belſhazzar* ſlaine by *Cyrus*, who ſucceeded him, *Dan.* 5. 30. *In that night was Belſhazzar ſlaine*, becauſe then exactly the ſeventy years were ended. So, for the ſame reaſon it is noted, *Exod.* 12. 40, 41. that *at midnight* the firſt-borne of *Egypt* were ſlaine, becauſe juſt then the four hundred or four hundred and thirty years foretold were expired. So punctual is God in keeping his word. It is not here, as with men, *A day breaketh no ſquare, &c.* for he never faileth at his time.

The Lord ſtirred up the ſpirit] It was the mighty and immediate work of God (in whoſe hand are the hearts of all, both *Kings* and *Captives*, *Lords* and *Loſels*) to bring this wiſe and great Prince, in the very firſt entrance into his Monarchy, before things were fully ſettled, to diſmiſſe ſo great and ſo united a people (in reſpect of their cuſtome and religion) and ſo given to inſurrection (as was generally held) into their owne Countrey, with ſuch a faire and full Patent. This was the Lords owne work, and it was juſtly marvellous in the eyes of his people; who could hardly believe their owne eyes, but were for a while, *like them that dreame. Then was their mouth filled with laughter, and their tongue with ſinging, &c. Pſal.* 126. 1, 2. Then was the great power and goodneſſe of God, in ſtirring up *Cyrus* to do this, acknowledged. Then alſo was the Kings clemency and courteſie no leſſe cried up and magnified then was that of *Flaminius* the Roman General at *Athens*, where for delivering them from ſervitude, he was little leſſe then deified: Or, that of our Queene *Elizabeth*, who for her merciful returning home certaine *Italians* that were taken priſoners in the eighty eight Invaſion, was termed Saint *Elizabeth*, by ſome at *Venice*: Whereof one told the Lord *Carleton* (afterwards Viſcount *Dorcheſter*) being there Embaſſadour, that although he were a Papiſt, yet he would never pray to any other Saint, but that Saint *Elizabeth*.

That he made Proclamation] Heb. *He cauſed a voice to paſſe*] *ſc.* by his Meſſengers and Miniſters. The Poſts went out, being haſtened by the Kings commandment, *Eſth.* 3. 15. even thoſe *Angarii*. The Lord Chriſt alſo proclaiming liberty to the captives, and the opening of the priſon to them that are bound, *Eſay* 61. 1. cauſeth his Word to *run and to be glorified*, to ſpread *like a Sun-beame*, as *Euſebius* ſaith the Goſpel did at firſt; to be carried as on Eagles wings, or on Angels wings, as it was thorough all Chriſtendome, when *Luther* firſt ſent forth his book *De Captivitate Babylonicâ*, of the Babyloniſh Captivity.

And put it alſo in writing] That it might be poſted up, and every where publiſhed. *Vox audita perit: littera ſcripta manet*, Chriſt hath written for us alſo the *great things of his Law*; And ſhould they then be counted a *ſtrange thing*? *Hoſ.* 8. 12. See the Notes there. His Goſpel likewiſe he hath written to you *that beleeve on the name of the Sonne of God*, 1 John 5. 13. and ponder his Paſſion eſpecially which is therefore ſo particularly ſet downe by four faithful Witneſſes, that men may get it written not on the nailes of their hands

Sphinx Philoſ.

hands (as one once did) but upon the tables of their hearts, there to abide as a perpetual picture; *Non ſcripta ſolùm, ſed & ſculpta*, as He ſaid; that we therein beholding, as in a glaſſe, the love of our Lord, might be *changed into the ſame image*, till our hearts became a very *lump of love* to him who *loved us, and waſhed us from our ſinnes in his owne blood, and made us Kings and Prieſts unto God and his Father*, Rev. 1. 5, 6.

Ver. 2. *The Lord God of heaven hath given me*] This good language *Cyrus* might well learn of *Daniel*, who flouriſhed under his reign; *Dan.* 6. 28. & probably acquainted him with the propheſies that went before of him, *Iſa.* 44. 28. and 45. 1. *Jaddus* the High-Prieſt did the like (many years after) to *Alexander* the Great: who not only thereupon ſpared the Jewes, but highly honoured them, as *Joſephus* relateth. Here then we ſee this Potentate of the earth giveth unto the *Lord the glory due unto his Name*; Pſal. 29. 1, 2. acknowledging him the bleſſed and onely Potentate, 1 *Tim.* 6. 16. One that both is in the heavens, and alſo doeth whatſoever he pleaſeth, both in heaven and in earth, *Pſal.* 115. 3. and 135. 6. The *God of heaven*, ſaith He, hath given me all the Kingdomes of the earth. This was farre better then that of *Alexander* the Great, whom when *Lyſippus* had pictured looking up to heaven with this Poſie, *Iuppiter aſſerui terram mihi, tu aſſere cœlum, &c.* *Alexander* was ſo delighted with it, that he proclaimed that none ſhould take his picture but *Lyſippus*. Plin. *lib.* 6. *cap.* 16.

All the Kingdomes of the earth] *i. e.* Many of them, ſo that he was Αυτοκράτωρ a mighty Monarch, an abſolute Emperour. But to be μονοκράτωρ ſole Lord of the whole world, was never yet granted to any: though the great *Cham* of *Cataia* is reported to cauſe his Trumpets to be ſounded, every day aſſoone as he hath dined, in token that he giveth leave to other Princes of the earth (whom he ſuppoſeth to be his vaſſals) to go to dinner. Heyl. Geog. And the proud Spaniard (who affecteth to be *Catholick* Monarch) was well laughed at by Sir *Francis Drake* and his company, for his device of a *Pegaſus* flying out of a Globe of the earth ſet up in the Indies with this Motto Camd. Eliſ.

——— *totus non ſufficit orbis.*

But he affecteth an univerſal Monarchy: and ſo perhaps did *Cyrus*, which maketh him here ſpeak ſo largely.

And he hath charged me] *Et ipſe commiſit mihi*, ſo *Junius* rendereth it. The word ſignifieth to *viſit* one, either for the better or the worſe. But according to the Chaldee and Syriack uſe, it ſignifieth to charge or command, as it is here, and 2 *Chron.* 36. 22. fitly rendered. But how knew *Cyrus* this charge of Almighty God, otherwiſe then by books? Like as *Daniel* (who probably ſhewed him thoſe Propheſies of *Eſay* concerning him) underſtood by *Jeremy* 25. 12. and 29. 10. that the ſeventy years captivity were accompliſhed: and by *Ezekiel*, *chap.* 31. 1, 2, 3. *&c.* (which he had read, likely, and revolved) he was the better able to give a right interpretation of *Nebuchadnezzars* dreame, *Dan.* 4.

To build him an houſe at Jeruſalem] *i. e.* To rebuild that which had beene once built by *Solomon* (whence *Hegeſippus*, not having the Hebrew tongue, will have *Hieruſalem* ſo named *quaſi* ἱερὸν Σολόμωντος *Solomons* Temple) a ſtately houſe indeed, and one of the ſeven wonders of the world. For albeit it was but one hundred and twenty foot long, and fourty foot broad; whereas the Temple at *Epheſus* was two hundred fourty and five foot long, and two hundred and twenty foot broad: Yet for coſtly and choyce materials, for curious and exact workmanſhip, for ſpiritual employment, and for myſtical ſignification, never was there the like edifice in the world. And happy had it beene for *Cyrus*, if laying aſide all his warlike expeditions and atchievements, he had wholly applyed himſelf to the building of this holy houſe, and to the ſtudy of thoſe things, that there he might have learned for his ſouls health.

Jeruſalem which is in Judah] *Jeruſalem* was part of it in *Judah*, and part in the tribe of *Benjamin*. The houſe here mentioned (*viz.* the Temple) ſtood in *Benjamin*, as was foretold it ſhould by *Moſes*, four hundred and fourty years before it was firſt built by *Solomon*, Deut. 33. 12. *And of Benjamin he ſaid, The beloved of the Lord, that is*, Benjamin his darling, *ſhall dwell in ſafety by him, and the Lord ſhall cover him all the day long, and he ſhall dwell betweene his ſhoulders*, that is, betwixt thoſe two mountains, *Moriah* and *Sion*, wherein the Temple was built. Now becauſe *Benjamin* was the leaſt of all the tribes of *Iſrael*, and becauſe ſo much of it as lay within *Judah* (*Joſh.* 19. 1, 9.) was comprized under *Judah* (1 *Kings* 11. 13.) therefore is the Temple here ſaid to be in *Jeruſalem which is*

in Judah. Hereby alſo this *Jeruſalem* in *Judah* is diſtinguiſhed from any other *Jeruſalem*; if there were any place in the world ſo called beſides. We reade of Pope *Sylveſter* the ſecond (who ſold his ſoul to the Devil for the Popedome) that ſaying Maſſe in a certaine Church in *Rome*, called *Jeruſalem*, he fell ſuddenly into a Fever, whereof he died, the Devil claiming his owne: For the bargaine betwixt them was, that he ſhould continue Pope, till he ſang Maſſe in *Jeruſalem*: and now *intellexit ſe à Diabolo amphiboliâ vocis circumventum*: little dreamt the Pope of any other *Jeruſalem* but this in *Judah*, and this coſt him his life, *Anno Dom.* 1003. *Euſebius* telleth us that *Montanus* the Hæreſiarch called his *Pepuza* and *Tymium* (two pelting pariſhes in *Phrygia*) *Jeruſalem*; as if they had beene the only Churches in the world. *Hofman* the Anabaptiſt had the like conceit of *Straſburg* in *Germany*; and *Becold* of *Munſter*; both which places they called *the new Jeruſalem.*

Funcc. Chronol. *Jacob. Reu.* pag. 109.

Lib. 5. cap. 17.

Hiſt. *David. Georg.* p. 3.

Ver. 3. *Who is there among you of all his people*] Many there were among them that affirmed deeply of being the people of God, who yet (*tanquam monſtra marina*) paſſed by this Proclamation with a deaf eare; and preferring *haram domeſticam ara dominica* a ſwineſty before a Sanuctary, choſe rather to abide in *Babylon*, and there to dwell amongſt plants and hedges, 1 *Chron.* 4. 23. making pots for the Kings garden, then to go up to *Jeruſalem.* So that, beſides this *O yes*, by the King, God was faine to cry, *Ho, Ho, come forth and flee from the Land of the North: Deliver thy ſelf, O Zion, that dwelleſt with the daughter of Babylon*, Zech. 2. 6, 7. *Ariſe ye, and depart: for this is not your reſt, becauſe it is polluted: it ſhall deſtroy you even with a ſore deſtruction*, Mic. 2. 10. Look how the Eagle hath much ado to get her young ones out of the neſt, pricking and beating them with her wings and talons; ſo was it here: and neither ſo could the Lord prevaile with the moſt of them, being as loth to depart, as *Lot* was out of *Sodom*, *vel canis ab unctio corio*, or a dog from a fat morſel.

His God be with him] And then he needs no better company, no greater happineſſe: for he is ſure of a confluence of all comforts, of all that heart can with, or need require. *Tua præſentia, Domine, Laurentio ipſam craticulam fecit dulcem*, ſaith an Ancient, Thy preſence ſweeteneth all our occurrences. This was therefore a good wiſh of King *Cyrus*; neither did he therein any diſſervice to himſelf; for God hath promiſed to *bleſſe thoſe that bleſſe* any of his, *Gen.* 12. 3. and not to let a good wiſh to ſuch go unrewarded, 2 *Cor.* 13. 9.

Aug.

Let him go up and build, &c.] As God had charged him, *verſe* 2. ſo doth he them. And it is as if he ſhould have ſaid with that Father. Unleſſe I ſtir up your hearts, as the Lord hath done mine, unleſſe I lay Gods charge upon you to ſet ſtrenuouſly upon this ſervice of his, *Vobis erit damnoſum, mihi periculoſum. Timeo itaque damnum veſtrum, timeo damnationem meam, ſi tacuero.* If now you go not up upon ſo great encouragement, God will ſurely bemeet with you.

Bern.

He is the God] The onely true God, *John* 17. 3. none like him, *Mic.* 7. 18. *The Lord your God is God of Gods, and Lord of Lords, a great God, a mighty and a terrible*, Deut. 10. 17. Is it not fit therefore that he have a Temple, a place of divine worſhip, which the Heathens deny not to their dunghill-deities?

Which is in Jeruſalem] That City of the great King, where he kept his Court, and afforded his ſpecial preſence, not of grace onely in his Ordinances, but of glory alſo ſometimes in his holy Temple, 2 *Chron.* 5. 14. as in another heaven.

Ver. 4. *And whoſoever remaineth in any place where he ſojourneth*] Heb. *Gar-ſham.* A name that *Moſes* gave his eldeſt ſonne borne in his baniſhment; for he ſaid *I have beene a ſtranger in a ſtrange land*, Exod. 2. 22. Theſe poore captives had beene longer ſo then *Moſes* in *Midian*, and met with more hard meaſure, *Pſal.* 137. 1, 8. But as thoſe who are borne in hell know no other heaven (as the Proverb is) ſo fared it not with a few of theſe; loth to be at the paines, and run the hazard of a voyage to the holy Land. A little with eaſe is held beſt. Let us who are ſtrangers here, haſte homeward, heaven-ward. Some of theſe poore Jewes had a minde to returne; but wanted meanes. For theſe neceſſitous people the King takes care and courſe here, that they be ſupplied and ſet forward on their journey after *a godly ſort*, or *worthy of God*, (as Saint *John* phraſeth it, 3 *John* 6.) who elſe will require it.

Let the men of his place] Whether Jewes or Proſelytes, brethren by *race*, *grace*, or *place* onely.

Help him with ſilver] Heb. *Give him a lift* out of the duſt, as *Job's* friends did him off

off the dunghill: as *Joseph* did his brethren when he filled their bags, and returned them their moneys; And as all Christians are bound and bid to support or shoar up their weaker brethren, 1 *Thess.* 5 14. Αντέχεσθε τῶν ἀσθενῶν.

With silver and with gold] These are notable good *levers* at a dead lift in this present world, where *money beares the mastery*, and *answereth all things*: a satisfactory answer it giveth to whatsoever is desired, or demanded: He that helpeth a man therefore in his necessity with silver and gold, is a friend indeed. Let a man make God his friend, and then (saith *Eliphaz*,) the Almighty *shall be his gold*, and *he shall have plenty of silver*, Job 22. 25. *Jacob* shall be sure of so much as shall bring him to his journeys end, a sufficiency (if not a superfluity) of all things, needful to life and godliness. Eccles. 10.19.

And with goods] Heb. *Recush* (whence haply our English words *Riches* and *Cash*) chattels, movables, gathered substance, as the word signifieth, which whosoever he was that first called *substance*, was utterly mistaken; sith wisdome onely (that is, godliness) is durable substance, *Prov.* 8. 21. Wealth is but a semblance, *Proverbs* 23. 5. 1 *Corinth.* 7. 31. And he that first called Riches *Goods*, was a better husband then Divine. But it may be thought, the most are such husbands: sith the common cry is, *Who will shew us any good?* a good booty, a good bargaine, a good beast, &c? That one thing necessary that is both *Bonum hominis*, The good of man, *Micah* 6. 8. and *Totum hominis*, The whole of man, *Eccles.* 12. 13. lieth wholly neglected by the most. Psal. 4. 6.

And with beasts] Those most serviceable creatures both *ad esum & ad usum*, for food and other uses, as Sheep, Horses, Camels, Dromedaries, swift, patient, painful.

Besides the free-will-offering] Which the King presumeth all Gods *free-hearted* people (Voluntieres, every soul of them, *Psal.* 110. 3.) will be most forward unto, in so good a work, so acceptable a service. God straineth upon no man, *Exod.* 25. 2. and 35. 5. *Lex quærit voluntarios*, The Law calleth for Volunteires, saith *Ambrose*. See *Esay* 56. 6. and 2 *Cor.* 8. 12. and 9. 7. and learne to come off roundly and readily in works of Piety and Charity: for else all's lost; sith *Virtus nolentium nulla est*, unwilling service is nothing set by. See Lev. 5.6, 12. and 14.10; 21, 30. In Psal. 1.

That is in Jerusalem] This City he so often nameth, that he may seeme delighted with the very mention of it: and to be of the same minde with those pious captives, that vowed to preferre *Jerusalem* (that *joy of the whole earth*) *before their chief joy, to make it ascend above the head of their joy*, as the Hebrew hath it. Psal. 137.6.

How then should it chear up our hearts to think of heaven, and that we are written among the living in *Jerusalem*, Esay 4. 3? fellow-citizens with the Saints, and of the houshold of heaven, *Eph.* 2.19?

Verse 5. *Then rose up the chief of the fathers*] Those, who are therefore crowned and chronicled in the next Chapter. Those *Magnates Magnites*, that drew on others by their example. Those *Viri gregis, he-goats before the flocks*, men of publike places and authority, active for Reformation, who hearkened to that divine call, *Jer.* 50. 8. *Remove out of the middest of Babylon, and go forth out of the land of the Caldeans, and be as the he-goats before the flocks.* These Nobles arose, being rowsed and raised by that *Noble Spirit of God, Psal.* 51. 12. *that Kingly spirit*, the Chaldee rendereth it; such as was found in *Araunah* that famous Jebusite, 2 *Sam.* 24. 23. with *Zech.* 9.7. and is a *quickening Spirit in every good soul*, causing them to make riddance, as *Baruc* did, *Nehem.* 3. 20. and to take long strides toward heaven, as *Jacob* did toward *Padan-Aram*: for, *Nescit tarda molimina Spiritus sancti gratia*, The Spirit of grace knoweth no slow paces; but is quick of dispatch. Up get these Chieftains when once they hear, *Surge, age, Summe Pater*, as one said once to the Bishop of *Rome*, exciting him to make warre upon the Turk. Gen. 29. *Ambrose.* *Mantuan.*

And the Priests and the Levites] Fit it was that these should be of the first and forwardest at Temple-work: whose proper employment it was to *teach Jacob Gods judgements, and to put incense before him continually*, Deut. 33. 10. to wait at the Altar, and to be partakers with the Altar, 1 *Cor.* 9. 13.

With all them whose spirit God had raised up] Not of *Judah* and *Benjamin* onely (those best of the Tribes, and truest to their Princes and principles) but also of *Ephraim* and *Manasseh*, 1 *Chron.* 9. 3. with *Ezek.* 37. 16, 17, 21, 22. even as many of the Israelites, as were acted by Gods *Spirit of judgement and of burning*, Isa. 4. 4. firing them up to an holy contention in so noble and necessary a businesse, and leading them into the land of upright-

uprightneſſe, *Pſal.* 143. 10. The fruit of this good Spirit is in *all goodneſſe and righteouſneſſe and truth*, Epheſ. 5. 9. the work of it upon the ſonnes of God who are *led by* it, *Rom.* 8. 14. is not onely an external invitation by the Word and Sacraments, or a meere *moral perſwaſion* (*Cyrus* his Proclamation here would have availed but little with this people, if God had not moved their hearts) but an effectual drawing of the heart whereby operating irreſiſtibly the ſinner is converted: and whereby cooperating infallibly he perſevereth in grace unto the very end, *John* 6. 44. This conduct of the holy Spirit we muſt both earneſtly beg with *David*, Pſal. 143 10. and as carefully obſerve and obey his motions, as ever *David* did the out-goings of God *in the tops of the mulberry trees*, 1 Chron. 14. 15. for theſe are the *ſound of his goings*, and *the footſteps of his Anointed*, Pſal. 89. 51.

To build the houſe of the Lord] This was that they aimed at, rather then their owne liberty. Choice and excellent ſpirits can eaſily drowne all ſelf-reſpects in the glory of God. It was the care of thoſe good people in *Joels* dayes, that there might be a *meat-offering and a drink-offering unto the Lord their God*, what-ever became of their owne Carcaſſes, *Joel* 2. 14. And when the daily ſacrifice ceaſed by the tyranny of *Antiochus*, they looked upon it as an *abomination of deſolation*, Dan. 9. 27. The Jewes at this day are very earneſt to be rebuilding the deſtroyed Temple at *Jeruſalem*, out of their blinde zeale: but they have neither any *Cyrus* to encourage them (*Julian* the Apoſtate once did, in ſpight to the Chriſtians, but it came to nothing) nor the Spirit of God to excite them to ſuch an unwarrantable work.

Verſe 6. *And all they that were about them*] Both their countreymen the Jewes (that thought not good to go themſelves, or not yet, till they ſhould ſee further; there is none ſo wiſe as the ſluggard, *Prov.* 26. 16.) and others of the neighbourhood: for the Egyptians may lend Jewels to the Iſraelites, dogs may lick *Lazarus* his ulcers, and the earth may *help the woman*, by opening her mouth, and ſwallowing up the flood caſt out after her by the Dragon to drown her, *Rev.* 12. 16.

Strengthened their hands] Which elſe, for want of ſuch ſupport, would have hung down, and their feeble knees buckled under them, ere they had come to their countrey: neither could they, without ſuch ſupplies, have ſo comfortably carried on the work they went about. For, if *wiſdome be a defence*, or a *ſhadow*, to thoſe that have ſeene the Sunne (as in the former *verſe*) and are ſcorched with the heat of it, ſo is money too, ſaith *Solomon*, Eccleſ. 7. 12. and though Wiſdome without wealth is good, yet it is better *with an inheritance*, verſe 11. which is not only an ornament, but an inſtrument of vertue. When men go on *Virtute duce, comite fortunâ*, then it is *well with them*, as it was with good *Joſiah*, Jer. 22. 15, 16. But *Agur* would not be poor, leſt he ſhould be put upon ill courſes, *Prov.* 30. 9. put to his ſhifts Poor *Hagar*, when the water was ſpent in the bottle, caſt the childe under the ſhrubs, *Gen.* 21. 15.

With veſſels of ſilver, with gold, with goods, and with beaſts] See the Note on *Verſe* 4. Theſe are things that men do not uſually ſo eaſily part with to others, till they needs muſt. *Euclio* in the Comedian ſits abrood upon his heaps and hoards, and will not be drawn off. Shall *Nabal* take *his* bread and *his* fleſh, and give it to thoſe he knows not, 1 *Sam.* 25? Miſers will as ſoon part with their *blood* as their good: whence the Chaldees call their money *Dam*, that is, *blood*. Many a man ſhewes himſelf like the *Corniſh*-chough, which will ſteale a piece of money, and hiding it in ſome hole, will never help her ſelf or any other with it afterwards. *Hermocrates* being loth that any man ſhould enjoy his goods after him, made himſelf by his Will, heir of his own goods. *Athenæus* telleth of one, that at his death devoured many pieces of Gold, and ſewed the reſt in his coat, commanding that they ſhould be all buried with him. But theſe in the text ſeeme to have beene of the race of thoſe *Perſians* ſpoken of, *Iſa.* 13. 17. which *regarded not ſilver, and as for gold they cared not* much for it. Or, if they were Proſelytes to the Church, then they had learned (with *Tyrus* now alſo converted) to give over heaping and hoarding of wealth, and therewith to feed and cloath Gods poor Saints, and ſo to furniſh them for their journey to their Fathers houſe, that they may *eat ſufficiently*, and *have durable cloathing*, *Iſa.* 23. 18. This was Gods work upon their hearts; And *Quando Chriſtus magiſter, quàm citò diſcitur quod docetur?* Whereunto may be added, that *Cyrus*, who ſet forth this Edict, as he was an abſolute Sovereigne, (and ſo his word went for a law) ſo he was a gracious and courteous Prince, *ita ut Patris nomen meruerit*, ſo that he merited the name and title of *Father of his Countrey*, and might command any thing of them.

Auguſtin.

And with precious things] Even the very beſt of the beſt they had. The word ſignifi-

eth

eth *praſtantiſſimum & pretioſiſſimum in quocunque genere fructuum, metallorum, gemmarum, veſtium*, the choyceſt and chiefeſt of all kinde of commodities. For the purchaſe of the pearle of price, the wiſe Merchant makes a thorough ſale of all. *Barnabas* parteth with his lands, *Zacheus* with his goods, *Matthew* with his meat, the *Centurion* with his money, to build thoſe Synagogues that wicked *Antiochus* had thrown down, and theſe in the Text, with their moſt precious things, to reedifie that Temple that *Nebuchadnezzar* had burnt. Such as *Eleazar* gave to *Rebecca* and her brother *Gen.* 24. & ſuch as *Jehoſaphat* gave his younger ſons, 2 *Chron.* 21. 3.

Beſides all that was willingly offered] A free-will offering then there was (as *verſe* 4.) brought in by Gods *willing people*, Pſal. 110. 3. that *wait for Gods Law*, as *Eſay* 42. 8. and hold with that Ancient, that it is *nimis anguſta innocentia, ad legem bonum eſſe*, to do no more ſervice to God then needs muſt to get ſo much grace onely as will keep life and ſoul together, (that is, ſoul and hell aſunder,) this they judge to be a low and unworthy ſtraine of ſome good people. *David* voweth free-will-offerings often, and could *beteeme* God a great deale more love and ſervice then he is able to performe to him. Thoſe good ſouls, *Zach.* 8. 21. call upon themſelves and one another, to be continually going *before the Lord, and to ſeek the Lord of hoſts, I* (ſaith each for himſelf) *will go alſo. Hannah* went up with her husband every year to the Feaſt: ſo did the Virgin *Mary* to the Paſſeover with her Sonne Jeſus: yet none were expreſſely commanded ſo to do but males; and thoſe alſo nothing under twenty years of age, as fit to be numbered, *Exod.* 30. 14. So thoſe amongſt us that hear week-day-Sermons, as *Mary* did, *Luke* 10. 42. and many other good people in our Saviours dayes, *Luke* 19. 47, 48. and 21. 37, 38. Hereby we ſhall ſhew our love, and do a ſervice highly accepted in heaven. Pſal. 5. 6. 1 Chr. 29, 8, 9. 1 Sam. 1. 4, 21. Luke 2. 41, 42.

Verſe 7. *Alſo Cyrus the King brought forth the veſſels*] For example to others, *& juſſit, & geſſit*, he did himſelf what he commanded to be done, and ſo became a living Law, a walking Statute. So *Juſtinian* would not put the veſſels of the Temple (taken by *Titus*) and recovered from *Genſericus* into the publike treaſury, but reſtored them.

Which Nebuchadnezzar had brought forth] With profane and ſacrilegious hands, ſome of theſe ſacred veſſels and utenſils of the Temple, he had *cut in pieces*, 2 *Kings* 24. 13. and others he carried away, 2 *Chron.* 36. 7. whole and entire. This he did out of covetouſneſſe (that *auri ſacra fames*) and in ſcorne of all religion (rather then hatred of the Jewiſh ſuperſtition, or to *avenge the quarrel* of *Gods Covenant*) like as for the ſame reaſon his ſucceſſour *Cambyſes* deſtroyed the Egyptian Idols. Virg. Iſa. 10.

And had put them] There was a ſweet providence in that: to the end that being there reſerved, they might in due time be reſtored (as here they are) to the houſe of God at *Jeruſalem*. And although that was a moſt unfit place to keep them in (for *what agreement hath the Temple of God with Idols?*) and *Belſhazzar* moſt profanely abuſed them, *Dan.* 5. 2. in that drunken feaſt of his (hence he is called the *feſtival King*, Ezek. 21. 5. 6.) yet being ſanctified againe, and dedicated to the true and firſt owner, the God of *Iſrael*, they might lawfully be made uſe of. Not only things indifferent abuſed, may yet be uſed in the ſervice of God (as thoſe ſix water-pots were by our Saviour, *John* 2. though they had beene ſuperſtitiouſly abuſed for private purification) but alſo Idolatrous things and places. As *Gideon* took the Bullock appointed for *Baal* and the Grove, and offered the Bullock with that wood in ſacrifice to the Lord, *Judg.* 6. 26. The like the Bethſhemites did by the Philiſtines Cart and Kine. The Mount of Olives was ſhamefully abuſed to idolatry by *Solomon* and others, ſo that it was called *The Mount of corruption*, 2 Kings 23. 13. and yet was it our Saviours uſual *Oratory*, or place of Prayer. 2 Cor. 6. 16.

In the houſe of his Gods] *Bel* and *Nebo*, Eſay 46. 1. Theſe were *Babylons* chief gods. The Original of *Bel* is ſaid to be this: *Ninus* having made an Image of his father *Belus*, all that came to ſee it were pardoned for all their offences: whence in time that Image came to be worſhipped, and then afterwards a multitude more; Inſomuch as, that in *Heſiods* time the number of Heatheniſh gods was grown to thirty thouſand. And in *China* at this day ſome tell us that there are no fewer then an hundred thouſand Idols. τρὶς χίλιοι εἰσὶν, &c. Heſ.

O curas hominum! O quantum eſt in rebus inane!

Εἷς μόνος θεὸς θεός, &c.

Gods theſe Mawmets are called here; not becauſe they were ſo, (for there is *one God onely*, ſaid *Pythagoras*, and other Heathens) but becauſe *Nebuchadnezzar* falſely held them ſo. Like as elſewhere the gods of *Damaſcus* are ſaid to have ſmitten *Ahaz*, who therefore ſacrificed to them, 2 *Chron.* 20. 23. not as if thoſe Idols were *any thing in the world*,

world, or could do any thing at all to him, *Jer.* 10.5. 1 *Cor.* 8. 4. but onely that he conceited ſo; and that the devil (who is εἰδωλοχαρὴς, as *Syneſius* truly ſaith) abuſed his credulity.

Ver. 8. *Even thoſe did Cyrus King of Perſia*] ſo ſtiled, becauſe though he was Monarch of many Countries, yet *Perſia* was his hereditary Kingdom, and *Perſepolis* the place of his reſidence: which great City was afterwards burnt by *Alexander* the Great, at the motion and by the requeſt of a baſe harlot.

By the hand of Mithridath the treaſurer] Heb. *Gizbar*; Inde *Gaſpar*, ſaith one. *Mithridates* King of *Pontus* was famous in after-ages, or rather infamous for his craft in ſaving himſelf, and his cruelty to the Roman Merchants, trading thorow his territories, killing fourſcore thouſand of them with one letter.

Val. Max.

And numbred them unto Shezbazzar] *Joy in tribulation*; this is the ſignification of the word: A fit name for a Prince, who ſhould be *Deliciæ orbis*, as *Titus* the Emperour, of whom it is ſaid, that he never ſent away any ſuitor ſad or diſcontented: and remembring on a day that he had not done any poor man good, he cried out to his friends, *Hodie non regnavimus: Amici, diem perdidi*, accounting that day loſt wherein he had not ſhewed ſome man courteſie. Such a gracious Prince was *Job*, *chap.* 29. 12. *I delivered the poore that cried*, ſaith He, *and the fatherleſſe, and him that had none to help him.* The great Turk ſtileth himſelf *The worlds refuge*: profeſſing that all that lament unto him ſhall have redreſſe and ſuccour. *James* the fifth of *Scotland* was called *The poor mans King*, for his readineſſe to right and relieve the afflicted. *Zerubbabel*, however he came by this name *Shesbazzar* (for that he was the man I take for granted, *Ezra* 5. 16. with *chap.* 3. 8. *Zech.* 4. 9. though *Junius* think otherwiſe) he deſerved it doubtleſſe: and of him it might well be ſaid, as the Hiſtorian doth of *Probus* the Emperour, *Si probi nomen non haberet, habere cognomen poſſet*, pity he had beene called any thing but *Probus*, ſo honeſt a Prince he was: think the like here. The Parliament here held *Anno* 1376. was called The *Good Parliament*: and another not long after *Parlamentum benedictum*, The bleſſed Parliament. God grant us ſuch a one next; for at preſent we are without any, but not without cauſe to cry out, as thoſe in *Jeremy*, *chap.* 8. 20, 22. *The harveſt is paſt, the Summer is ended, and we are not helped. Is there no balme in Gilead? is there no Phyſician there? Why then is not the health of the daughter of my people recovered? We looked for peace, but no good came: and for a time of health, and behold trouble*, ver. 15.

Nemine à ſe dimiſit triſtem. Sueton.

Grand. Sign. Seraq 148.

Vopiſcus.

Speed. 723.

This was written, *May* 28. 1653.

Verſe 9. *And this is the number of them*] Had they not beene things of great price and uſe, they would not have beene numbered, *Cant.* 6. 8. The Queenes and Concubines are numbered how many; but not the Virgins, that bring not forth fruit to God. Men uſe not to count how many pibbles they have in their yard, or piles of graſſe in their field, as they do how many pence in their purſe, or ſheepe in their fold. When the Great God ſhall count his peoples flittings, bottle up their teares (as ſweet water) book up their ſighs (as memorable matters) *Pſal.* 56. 8. ſhall we not ſay of them as the Jewes did of *Lazarus*, when *Jeſus wept*, *Behold how he loves them?* When the very haires of their head are all numbered, *Matth.* 10. 30. ſo that not one of them falleth to the ground without their heavenly Father, what ſtore think we, ſetteth He by their perſons, by their performances? *I know thy work, and thy labour*, Rev. 2. 19. I pitie this people, they have beene with me now three dayes, and faſting they are, and farre from home, and faint they may, if ſent away empty, *Matth.* 15. 32. Lo, is not this a wonderful condeſcenſion, that Chriſt ſhould conſider *tantus tantillos & tales*, and reckon every circumſtance of their ſervice ſo particularly and punctually, that he might give to every man according to his works? Oh his Jewels, his book of remembrance, &c. *Mal.* 3. 16, 17! See the Notes there.

Thirty chargers] Serving to hold ſuch parts of the Sacrifices as were to be eaten by the Prieſts and others.

Nine and twenty knives] Sacrificing knives, richly hafted.

Verſe 10. *Thirty baſins of gold*] Theſe were to hold the ſprinkling-water, or blood.

And other veſſels] Of ſundry ſorts, whereof ſee 1 *Kings* 7. 50.

Verſe 11. *All the veſſels of gold and of ſilver*] Thoſe beſt of mettals, and therefore fitteſt for his uſe and ſervice, who is *Good*, *Pſal.* 106. 1. *Better*, *Pſal.* 108. 9. *Beſt*, *Phil.* 1. 23. *Goodneſſe* it ſelf, *Matth.* 19. 17. Whoſe great *purſe* is the Earth, with All that is either on it or in it, *Pſal.* 24. 1. whoſe great ſtorehouſe are the Stars and Planets, the Sun eſpecially making theſe mettals, and cauſing plenty, *Deut.* 28. 12. Let us laviſh out of the

the bag, and when we have honoured the Lord with the Beſt of our beſt, cry out with *David*, *Of thine owne, Lord, have we given thee*, and with *Juſtinian*, dedicating a very rich Communion-table, τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν ὁ δῶρος αὖ τῷ &c. 1 Chron. 29 : 6 Cedren.

CHAP. II.

Verſe 1. *Now theſe are the children of the province*]

THat is, of *Judæa* now a *Province*, though formerly a *Princeſſe*; now ſolitary and tributary that was once populous and great among the Nations, *Lam.* 1. 1. *Medinah*: the word here rendered *Province*, ſometimes ſignifieth *Metropolis, aliis jus dicens*, a place that giveth Lawes to other places, and ſo *Judæa* in her flouriſh had beene. See *chap.* 4. 20. But now it was otherwiſe, and ſo it is at this day, not onely with *Judæa*, but with other renowned Empires and Kingdomes not a few, all which (together with moſt of thoſe Churches and places ſo much mentioned in Scripture) are ſwallowed up in the greatneſſe of the Turkiſh Empire. That *Medina* a City in *Arabia* (where *Mahomet* lieth buried, & where his Sepulchre is no leſſe viſited then is Chriſts Sepulchre at *Jeruſalem*) holdeth this *Medina* in hard ſubjection; making her children pay for the very heads they weare; and ſo grievouſly afflicting them, that they have cauſe enough to take up a new *Jeremies* Elegie over their doleful captivity. *Shindler.*

That went up out of the captivity] That lifted themſelves in *Babylon*, to go up. Which if any failed to do, (as by comparing *verſe* 5. of this *chapter*, with *Nehem.* 7. 10. it appeareth ſome did) it was becauſe either they changed their minds, or their lives, before they came there. When that Noble Marqueſſe *Galeacius Caracciolus* ſet forward for *Geneva*, ſome of his moſt familiar friends promiſed and vowed to accompany him thither; But divers of them, when they came to the borders of *Italy*, turned back again, &c. and ſo might many of theſe ingagers, *magis amantes mundi delicias, quàm Chriſti divitias, & graviorem ducentes jacturam regionis, quàm religionis.* His life by *Crashaw.*

Which had beene carried away] But had Gods promiſe, that they ſhould returne, be built up, planted, and not rooted out, *Jer.* 24. 6. and his command to marry and beget children, *Jer.* 29. 6. which ſhould *inherit the promiſes*; for they are good *ſure-hold.*

Whom Nebuchadnezzar the King of Babylon] That *Metus Orbis, & flagellum Dei*, as *Attilas* King of *Hunnes* proudly ſtiled himſelf, that is, The Terrour of the world, and ſcourge in Gods hand. See *Eſay* 10. 5. That, *Ira Dei & Orbis Vaſtitas*, as *Tamerlan* loved to be called, The wrath of God, and ruine of the world. *Gualth.* in Hab. 2. *Eucholc.*

Had carried away to Babylon] As to his Lions-den, *Nah.* 2. 10. but God ſent from heaven and ſaved them with ſuch a mighty ſalvation, as eclipſed that deliverance out of *Egypt*, Jer. 23. 7, 8.

Every one unto his City] Appointed him by the preſent Governours. For during their abode in *Babylon Judæa* lay utterly waſte and uninhabited. The Land kept her Sabbaths, reſting from tillage, and God by a wonderful providence, kept the roome empty till the returne of the Natives.

Verſe 2. *That came with Zerubbabel*] That famous Prince of *Judah*, *chap.* 1. 8. Governour of *Judah*, Hag. 1. 1. who was borne in *Babylon*, and accordingly had a Babylonian name. His hands laid the foundation of the ſecond Temple, his hands alſo finiſhed, *Zech.* 4. 9. whence ſome conclude that the Lord gave him a life much longer then ordinary. His children ſhall not to bed, till their work be done.

Jeſhua] This was that *Jehoſhuah* the High Prieſt, the great aſſiſtant of *Zerubbabel* in building the Temple, *chap.* 5. 1. *Hag.* 1. 14. Theſe were thoſe faithful Witneſſes of God in their generation, as before them had beene *Moſes* and *Aaron*, *Elijah* and *Eliſha*, and as after them *Paul* and *Barnabas*, *Luther* and *Melanchthon*, *Oecolampadius* and *Zuinglius*, *&c.* Chriſt ſent out his Diſciples by two and two: for two is better then one, and why? See *Eccleſ.* 4. 9, 10, 11, 12.

Nehemiah, Saraiah, Reelaiah, Mordecai] Not that famous *Nehemiah*, nor that renowned *Mordecai* ſo much ſpoken of in the book of *Eſther*, but others of the ſame name. Reaſons ſee in Maſter *Pembles* Period of the Perſian Monarchy, *pag.* 30, 31.

Bilſhan, Miſpar, Biguai, Rehum, Baanah] Theſe were all of them Guides and Gover-

nours to the reſt, eminent and eximious. To whom in *Nehemiah* is added a twelfth man, *Nahumani* by name, who better bethought himſelf belike: and having anſwered with that young man in the Goſpel, and ſaid, *I will not, yet afterwards repented and went. Nunquam*
Mat. 21. 29, 30. *ſerò, ſi ſeriò.* This was better then thoſe many that anſwered and ſaid, *We go, Sir, and yet went not.*

The number of the men of the people of Iſrael] The former were Names, men of renown in the Congregation (confer *Acts* 1. 15. *Rev.* 3. 3.) The reſt that follow are but *Numbers,*
οἱ πολλοί. *Nos numeri ſumus, &c.* men of common condition, the *Many*, who are ſet down in the ſequel of the *chapter*.

Ver. 3. *The children of Paroſh*] Queſtion is here made by ſome, whether this and other like Chapters that are nothing but names and numbers, ſhould be read in courſe, ſith they may ſeeme to be of no great uſe to us? To this *Chryſoſtome* anſwereth, In *ſacris libris nihil contemnatur aut obiter prætereatur, etiamſi nomina recenſeantur*, that is, Let no part of holy Scripture be ſlighted or skipped over, no, though we meet with nothing but names onely. But foraſmuch as there is never a leaf, nay, line, nay, letter in Gods book, that is not pure, precious, and profitable, *Prov.* 30. 5. *Pſal.* 12. 6. 2 *Tim.* 3. 16. (The Rabbines have a ſaying, that there is a mountaine of ſenſe hanging upon every *apex* or tittle of the Word of God) therefore muſt we reade all in obedience to Him, who hath *written for us theſe excellent things in counſel and knowledge*, Prov. 22. 20. and if any thing be yet hid, God ſhall reveale even this unto us, *Phil.* 3. 15. *Joſeph* underſtood not his owne dreames at firſt, till he ſaw his brethren proſtrate before him; Then *Joſeph* remembred the dreames that he dreamed of them, *Gen.* 42. 9. The Diſciples conceived not, beleeved not many things done by and to their Maſter, till he was glorified, and they farther illightened, *John* 2. 22. and 12. 6. Surely if *Hippocrates* could ſay of Phyſick, that
ἔστιν μικρὸν, ἐστὶν καταφρονητέον. there was nothing to be accounted little in it, nothing contemptible; how much more may we ſay the ſame of Divinity, and of the Scriptures?

Verſe 43. *The Nethinims*] i. e. *Deodati*, men given to God, devoted to the ſervice of his houſe. Theſe were thoſe *Gibeonites* that, having ſaved their lives by a lie, were made drawers of water to the Temple for a puniſhment. God made this croſſe a mercy; for the nearer they were to the Church, the nearer to God. Their employment was to
Joſh. 9. 21. miniſter to the Levites, as the Levites did to the Prieſts: and this gave them occaſion to partake of the things of God, and to behold his face in righteouſneſſe.

Verſe 55. *The children of Solomons ſervants*] Theſe alſo were ſtrangers, that had beene employed by *Solomon*, and becoming *Proſelytes*, were incorporated into the Common-wealth of *Iſrael*. God is no reſpecter of perſons, *Acts* 10. 33. He takes where he likes; ſtrangers ſhall ſit downe with *Abraham*, *Iſaac* and *Jacob*, when the children of the Kingdome ſhall be caſt out, *Matth.* 8. 11, 12. *Solomons* ſervants may have a name and a naile in Gods houſe, when his ſonnes may be excluded. *Jether* an Iſhmaelite, 1 *Chron.* 7. 17. may become an Iſraelite, 2 *Sam.* 17. 25. and *Araunah* the Jebuſite, an exemplary Proſelyte, *Zach.* 9. 7.

Verſe 59. *And theſe were they which went up from Telmela Tel-harſa Cherub, &c.*] Places in *Chaldæa*, where theſe Jewes were ſcattered; as at this day their poſterity are up and downe in Turkie, and ſome parts of Chriſtendome, a diſ-jected and deſpiſed people.

Verſe 61. *And was called after their name*] After the name of his wives father, that Noble *Gileadite*; as holding it a greater honour to be allied to *Barzillai*, then to be looked upon as a Prieſt. It was therefore juſt upon ſuch proud and inſolent people, that as they had once ſcorned the Prieſthood, ſo the Prieſthood ſhould now ſcorne them.

Verſe 62. *But they were not found*] They could not prove themſelves to be of the ſeed of *Aaron*: and were therefore worthily turn'd off. So ſhall all be at the laſt day, that are not written among the living in *Jeruſalem*, that are not regiſtred in the Lambs book of life, that have beene aſhamed of Chriſt and of his words, *Mar.* 8. 38.

Verſe 63. *And the Tirſhata ſaid unto them*] i. e. *Zerubbabel* the chief Magiſtrate, a man of great power, and no leſſe courage, who would not be guilty of paſſive injuſtice.

That they ſhould not eate of the moſt holy things] Make a gaine of the Prieſthood, which they had ſleighted when nothing was to be got by it. Now they ſhould neither do the work, nor have the meanes. *Cajetan* commenting upon *Matthew*, then when the French ſouldi-

ſouldiers brake into *Rome*, and made a ſcorne and prey of the Popiſh Clergy, acknowledgeth that it was a juſt hand of God upon them, becauſe they were growne *unſavoury ſalt*, good for little elſe, but to look after the rites and revenues of the Church.

Till there ſtood up a Prieſt with Urim and Thummim] That is, *Never*, or not in haſte. Some faint hopes the Governour might have that ſuch an Ephod with *Urim and Thummim*, as was now burnt or otherwiſe loſt, might be had againe; but it ſeemed not very likely. The great High-Prieſt was now at hand, and the Ceremonials to ceaſe ſhortly.

Verſe 64. *Fourty and two thouſand*] Ten or twelve thouſand whereof ſeeme to be of the ten tribes that were firſt carried captive, and together with *Judah* and *Benjamin* made up that Δωδεκάφυλον Saint *Paul* ſpeaketh of, *Acts* 26. 7.

Verſe 65. *Beſides their ſervants, &c.*] Their Maſters *neceſſary inſtruments*, καὶ ὅλως ἐκείνων ſaith *Ariſtotle*, and wholly at their command. See *Prov.* 12.9,

Two hundred ſinging men and ſinging women] That ſang at feaſts and funerals. See *Eccleſ.* 2. 8. Theſe perhaps might have beene as well ſpared. *Nam ad quod proſunt ejuſmodi artes*, (ſaith one?) *& quis ejuſmodi hominum eas profitentium uſus, niſi ut aliis ſint oneri, & cibum potumque egenorum, ſicut locuſtæ, prærodant atque conſumant?* Funccius.

Verſe 68. *And ſome of the chief*] And but ſome. All were not alike enlarged, or enabled.

Verſe 69. *They gave after their ability*] Men muſt take heed they *ſtretch not beyond the ſtaple*, and ſo marre all. But few are herein faulty: Few *Macedonians*, that, to their power and beyond, are willing of themſelves, &c. 2 *Cor.* 8. 3. *Rari quippe boni.*

Threeſcore and one thouſand drams of gold] That is, nineteene thouſand ſixty two pounds ten ſhillings.

And five thouſand pounds of ſilver] *i. e.* Fifteene thouſand pounds ſterling, Theſe ſummes of money, together with the coſtly Prieſts garments, though they fall far ſhort of what was provided and given in *Davids* dayes, 1 *Chron.* 22. and 29. towards the building of the firſt Temple; yet, conſidering the minde of this poore people, and their ſmall ability, this gift was as great in Gods account. See *Luke* 21. 1, 2. The widows mite was beyond the rich mans magnificence; becauſe it came out of a richer minde.

Verſe 70. *And ſome of the people*] For not halfe of them, as may be probably thought, returned: but condemned the reſt of raſhneſſe and weakneſſe, to their no ſmall prejudice.

CHAP. III.

Verſe 1. *And when the ſeventh moneth was come*]

HEb. *And the ſeventh moneth approached*; a moneth of many feſtivities, *Levit.* 23. 24, 27, 34. 1 *Kings* 8. 2. and ſo, to the good, a foretaſte of eternal life, where it ſhall be *holiday* every day, where they *have no reſt* (and yet no *unreſt*) praiſing the God of heaven, for heavens happineſſe, *Pſal.* 136. (the ſame that theſe good ſouls ſang together, *verſe* 11. of this Chapter) God is praiſed five and twenty times for his mercies: but the concluſion is, *O give thanks unto the God of heaven, &c.* Chriſt hath caſt up ſuch a cauſway to it, that we may well travel thither from all coaſts, as theſe Jewes did to *Jeruſalem* from all their Cities. Rev. 4.

As one man to Jeruſalem] There to ſerve the Lord with *one ſhoulder*, Zeph. 3. 9. neither counted they it any trouble to travel thither, though they were ſcarce yet warme in their neſts, as we ſay.

Then ſtood up Joſhua] Miniſters, of all others ſhould be moſt forward and *forth-putting*: ready preſt and prepared to every good work, as patterns to the people, who are led more by their eyes then by their ears, &c.

And Zerubbabel the ſonne of Shealtiel] Theſe two ever went hand in hand: and hence the work ſo proſpered in their hand. It muſt needs be ſo (ſaid Queene *Elizabeth* once to the *Suffolk*-gentlemen who came to meet her with their Miniſters by their ſides) where the *Word and the Sword go together.*

And builded the Altar of the God of Iſrael] Which therefore, in their father *Jacobs* ſenſe, *Gen.* 33. 20. they might ſafely have called *El, Elohe-Iſrael*, that is, *God, the God of Iſrael*,

Iſrael, putting the ſigne for the thing ſignified. Thus alſo the Arke is called *Gods face*, *Pſal.* 105. 4. Yea, even *God himſelf*, Pſal. 132. 5.

As it is written in the Law of Moſes] This was the rule they wrought by. God requireth to have a *reaſonable ſervice*, Rom. 12. 1. ſuch as whereof we can render a reaſon out of his Word; he hateth a *Samaritan* ſervice, *John* 4. 22. and will not endure Popiſh Will-worſhip: Who required *thoſe things at their hands*, their Altars, Crucifixes, Penances, Pilgrimages, &c? The whole *number of the Beaſt* is but the *number of a man*, Rev. 13. 18. *Men will have it ſo*, and this is the ſumme of all Popiſh religion. All their ſuperſtructions are humane inventions.

Moſes the man of God] The Prophet, the Law-giver, a man of much communion with God above any other, *Num.* 12. 8. One calleth him *heavens Chancellour*.

Verſe 3. *And they ſet the Altar upon his baſes*] Upon the old foundation in the Prieſts Courts, being glad of any place, where to worſhip God joyntly and publikely: for Temple, as yet, there was none. Our worſhip-ſcorners are rightly ſtiled by one, *The laſt brood of Beelzebub*.

For fear was upon them] Though that was a lewd ſpeech of the Poet *Statius*, *Primus in orbe Deos fecit Timor*, It was timorouſneſſe that firſt made men religious; yet there's no queſtion, but fear of danger driveth men to God, as it did theſe here. Their malignant neighbours bandying and bending their forces againſt them, make them haſten up an Altar, that they might get God on their ſide, and run to him reconciled, what ever evil ſhould befall them. *Be not thou a terrour to me Lord*, ſaith holy *Jeremy*, *chap.* 17. 17. and then I fear no creature. Let us ſing the 46. *Pſalme* (ſaid *Luther* once in a great ſtrait) and then let the Devil do his worſt. *What time I am afraid, I will truſt in thee*, *Pſal.* 56. 3. Some read the text thus, *Though fear was upon them*, yet that hindered not their ſetting up Gods Altar: but they brake through all diſcouragements, and did their duty. It is well obſerved that the very light of Nature taught Heathens, that the ſervices they performed to their gods with peril and hazard to themſelves, were beſt accepted. *Caius Fabius* ventured thorough the enemies camp to offer a ſolemne anniverſary ſacrifice, and returned in ſafety: *ſatis ſperans* (ſaith the Hiſtorian) *propitios fore Deos, quorum cultum ne mortis quidem metu prohibitus intermiſiſſet*, truſting that in ſuch a caſe his gods would ſecure him. When *Numa* (the ſecond King of the Romanes) heard, as he was ſacrificing, that the enemies were coming, he made this anſwer, *At ego rem divinam facio*: If God be for us, who ſhall be againſt us?

Εγὼ δὲ θύω. Plur.

And they offered burnt-offerings thereon] That their ſinnes might be expiated, and their perſons protected. The Ceremonial Law was Chriſt in figure, it was their Goſpel.

Verſe 4. *They kept alſo the feaſt of Tabernacles*] Or *boothes*, built of boughs or branches of thick trees, *Nehem.* 8. 15. in a grateful memorial of Gods gracious preſervation of them in the Wilderneſſe, where they dwelt in tents or tabernacles. It ſignified alſo (the Prophet *Zachary* being interpreter, *chap.* 14. 16, 17, 18, 19.) that the remembrance of our redemption by Chriſt, ſhould be perpetuated with all ſpiritual gladneſſe.

By number, according to the cuſtome] There is an elegancie in the Original; the Book of God hath many ſuch, as I have elſewhere noted.

As the duty of every day required] Heb. *The matter of the day in his day*. Here we are all travellers, having no certaine habitation, *Heb.* 11. 13. ξενῶται, 1 *Cor.* 4. 11. Let us account duty a debt, and be daily doing at it. Let us *keep holy day*, keep the Feaſt, 1 *Cor.* 5. 8. Let us *be in the feare of the Lord all the day long*, Prov. 23. 17.

ἑορτάζωμεν.

Verſe 5. *And afterward offered*] Finding a flote of holy affections in their hearts, they paſſed from one good exerciſe to another, and were indefatigable in the Lords work. *David* finding ſuch an heat and height in his people, prayes God to *keep it ever in the imagination of the thoughts of their hearts*, which he knew well to be fickle and falſe, 1 *Chron.* 29. 18.

Both of the new-moones] Kept in thankfulneſſe to God for their time renewed upon them, from moneth to moneth, and his mercies every morning, and moment.

And of all the ſet-feaſts of the Lord that were conſecrated] By an holy reſting both from corporall labour, and from ſpirituall idleneſſe.

A free will offering] See the note on *Chap.* 1. 4.

Ver. 6. *From the firſt day of the ſeventh moneth*] Which was the feaſt of blowing of trumpets, ſignifying the juſt mans joyfulneſſe, and ſerving to put life and ſpirit into them.

Began

Began they to offer.] And ſo held on: for this moneth had as many feaſts in it as were celebrated in all the yeare beſides: So as the Sabbath was the *Queen of dayes*, ſo was this of moneths. See the note on *verſe* 1. *Regina dierum.*

But the foundation of the Temple.] Heb. *Of the Kingly Palace, aula baſilica*, uſed here and elſewhere for the place where Gods honour dwelleth. God is a great King, *Mal.* 1. 14. and requires to be ſerved like himſelfe.

Was not yet laid] Heb. *Was not yet founded.* Nevertheleſſe they would be worſhipping God as they could at an Altar, till they had a Temple. All the power of *Perſia* could not keep God and *Daniel* aſunder: the trade of godlineſſe never ſtandeth ſtill. *Demoſthenes* could ſay that an heart beautified with piety, juſtice and modeſty, is the *beſt Temple*, and to God moſt acceptable. Dan. 6. *Contra Ariſt.*

Verſ. 7. *They gave mony alſo unto the Maſons and Carpenters.*] Who uſually *get* it and *eate* it, laying up little: their life is called the *life of their hands*, becauſe maintained by the labour of their hands: day-wages they muſt have, or they cannot ſubſiſt; and theſe good Jews ſpared for no coſt, but gave *mony out of the bag freely* to theſe workmen. Idolaters care not what coſt they caſt away upon their dumb idols: *Deum alienum dotant*, ſo ſome read that text, *Pſal.* 16. 4. The Turkiſh Stately *Moſchees*, and Popiſh *Baſilicæ* ſtuffed with vowed preſents and memories (as they call them,) are things known to all. When the famous Artificer *Phydias* adviſed the *Athenians* to make the ſtatue of *Minerva* rather of marble then of ivory, 1. Becauſe more durable; this paſſed with allowance, 2. Becauſe leſſe chargeable; this they abhorred, and bade him ſay no more of ſuch a matter. Eſ. y 57. 10.

And meat, and drink, and oile] More prized by the Tyrians and Sidonians then money, becauſe their Countrey was nouriſhed by this Countrey, *Acts* 12. 20. as being barren, and not bringing forth proviſion enough for themſelves. *Diogenes* deeply taxed the folly of his *Athenians*, that prized money ſo much, and bread-corne ſo little: when as the life of man could be without that, but not without the other.

To bring Cedar-trees] Smooth and durable, and every way fit for faire buildings: and therefore made choice of by God himſelf, 2 *Sam.* 7. 7. by *Solomon* for the firſt Temple, 1 *Kings* 5. 6. and by theſe Jewes for the ſecond. The Temple of *Diana* at *Epheſus* was likewiſe built of Cedar: as the Devil affecteth to be Gods ape. *Vitruvius.*

To the Sea of Joppa] This was an haven-towne, *Joſh.* 19. 46. *Acts* 9. 43. *Jon.* 1. 3. and hath its name *à pulchritudine & elegantiâ*, from its beauty and bravery, ſuch as draweth love and liking. It might have beene called *The faire havens*, as well as that place nigh unto the City of *Laſea*, *Acts* 27. 8. which retaineth the ſame name unto this day.

According to the grant] Or *licenſe*, which they took in the largeſt extent, as we alſo ought to do Gods gracious promiſes. *Promiſſa ſunt amplianda*; and we muſt labour to ſee our own names written in them.

Verſe 8. *To ſet forward the work*] To urge the continuance of it to the end, as the word ſignifieth; to encourage and call upon the workmen to haſten and go thorough-ſtitch: to be as ſo many Ἐπιστάται, that the buſineſſe might go on end, and come to a good upſhot.

Verſe 9. *Then ſtood Jeſhua*] Not the High-Prieſt, but another, a Levite.

The ſonnes of Henadad with their ſonnes] A generation of godly and active men in the things of God, See *Nehem.* 3. 18. 24. and 10. 9. Grace is not hereditary, the white *Halegens* hatch black young ones: *Heroum filii noxæ.* Nevertheleſſe, *nurture* helpeth *nature*: and good men ſtrive to mend that by *education*, which they have marred by *propagation.* They cocker not, but correct their children; they pray for them, and drop good principles into them; they ſmooth them as *arrowes*, Pſal. 128. 3, 4. getting off the knottineſſe of their nature; and leave not till they ſee them *the work of Gods hands*, ſo as to *ſanctifie the holy One of Jacob, and to feare the God of Iſrael*, Eſay 29. 23. Theſe ſonnes of *Henadad*, as they attended upon the Temple-work, ſo themſelves were as *the poliſhed corners of the Temple*, Pſal. 144. 12.

Verſe 10. *With trumpets*] Theſe were uſed on all occaſions of rejoycing.

With Cymbals] Inſtruments of a ſhrill ſound, uſed alſo by the Heathens at offering of their ſacrifices. So, in Imitation of the *Urim and Thummim*, Exod. 28. 30. the Egyptian High-Prieſt wore about his neck a ſapphire-ſtone, which was called Ἀλήθεια. *Satan Dei Mimus, ut & Memus.* See before *verſe* 7. Ælian. hiſt. ult.

After the ordinance of David] He very much added to the Church-muſick. He likewiſe

wiſe anticipated the age of the Prieſts, entring into their ſervice five yeares earlier then the Moſaical appointment.

Verſe 11. *And they ſang together by courſe*] *Amant alterna Camœnæ:* Antiphonies are of ancient uſe.

In praiſing and giving thanks] Men *praiſe* God for his excellencies, *thank* him for his benefits.

Becauſe he is good] So they ſang *Davids Pſalmes* a good warrant for us ſo to do. Heretofore happy were they held, that could found out *aliquid Davidicum:* Now ſome have found out new inventions.

Verſe 12. *Who were ancient men*] From ſeventy years of age, and upwards: for it was but threeſcore years before this, that the Temple was burnt.

Wept with a loud voice] Conſidering the diſproportion. Let us do the like, when we compare our ſtate of *Creation* with our ſtate of *Corruption.*

Verſe 13. *The noiſe of the ſhout of joy from the noiſe, &c.*] *Nam partim jubilabant, partim ejulabant.* Our joyes while we are here, will be mixt joyes. Let thoſe that would have joyes unſpeakable, ſtir up ſighes unutterable.

CHAP. IV.

Verſe 1. *Now when the adverſaries of Judah*]

ARrouſed by thoſe loud acclamations and out-cries, *chap.* 3. 12, 13. Theſe adverſaries were thoſe Samaritans, *chap.* 3. 3. a kinde of mongrels that wore Religion as a cloak, which they either put on, or threw off at pleaſure, and as occaſion required. Satan (ſaith one) doth not alwayes appear in one and the ſame faſhion: but hath as many ſeverall ſhapes as *Proteus* among the Poets. Here he pretends devotion to his miſchievous deſignes, but was fruſtrated.

That the children of the captivity] *Iſtos deportatos*, by way of contempt as *Junius* rendereth it: As if the Jews were therefore hated of God, becauſe they had beene tranſported, captivated. *Tully* paſſeth the ſame cenſure of them in his Oration, *pro L. Flacco: Iſta gens quàm chara diis immortalibus eſſet docuit, quòd eſt victa, quòd elocata, quòd ſervata.* It appears how dear to God they be by their oft-captivities.

Verſe 2. *Let us build with you*] Craftily and treacherouſly do they offer their coſt and paines, *ut illis intermixti perſonas committerent, atque ita opus interverterent*, ſaith one well; that mingling with them, they might ſet them together by the eares, and ſo put a ſtop to the work. Thus *Julian*, to ſpight the Chriſtians, firſt ſet the Jewes awork to rebuild their Temple: and when that would not be, he called home the Arian-Biſhops out of baniſhment, to breed new broyles in the Church. The Jeſuites have a practice at this day, of running over to the Lutheran Church, pretending to be Converts, and to build with them: but it is onely to keep up that bitter contention that is betweene the *Calviniſts* and the *Lutherans.* And what ill offices they do amongſt us at this day to heighten our diviſions, and hinder the Reformation (by their wiles, much enſnared and hindered) good men are very ſenſible of. The Lord detect and defeat them.

Socrat. Theodor.

For we ſeeke your God, as ye do] Nay, not *as ye do.* See 2 *Kings* 17. 32, 33, 34. they *feared the Lord*, not filially, but for his Lions: as the old Romanes worſhipped their *Veiones*, leſt they ſhould hurt them: and as the Caffrani (a people in India) worſhip Devils in moſt terrible figure, that they may not puniſh them.

Since the dayes of Eſar-haddon] Sonne and ſucceſſour to *Sennacherib*, 2 *Kings* 19. 37. grand-ſon to *Salmaneſer:* after whom, it ſeemes, he brought a new colony into the Land of *Samaria*, who proved deadly enemies to Gods people.

Verſe 3. *But Zerubbabel and Jeſhua*] *Jeſhua* would be one to keep them out, though they ſlighted him in their application to *Zerubbabel* and the chiefe of the fathers, *verſe* 2.

You have nothing to do with us] You ſhall neither conquer us, nor compound with us. This was right Roman reſolution. They were wont to ſay of cowards in *Rome*, that there was nothing Roman in them. I can never ſufficiently admire (ſaith one) the ſpeech of bleſſed *Luther*, who (though he was very earneſt to have the Communion adminiſtred in both kinds contrary to the Doctrine and cuſtome of *Rome*,) yet he profeſſeth, if the Pope

(as

(as Pope) commanded him to receive in both kinds, he would receive but in one kinde; leſt he ſhould ſeeme to receive the *mark of the Beaſt*. As for theſe Reconcilers, and Moderatours (ſaith another learned man) were they the wiſeſt under heaven, and ſhould live to the worlds end, they would be brought to their wits end, before they could accompliſh this works end, to make a reconciliation betwixt *Rome* and us. They have *nothing to do with us to build* an houſe unto our God. From ſuch *ſtand off*, ſaith the Apoſtle, 1 *Tim.* 6. 5. Say to them (when they offer their coſt and ſervice) as here. *Pura Deus mens eſt: procul, ô procul eſte profani.* This was one of thoſe ancient Lawes of the twelve tables among the Romanes, *Impius ne audeto placare donis iram deorum*, Let no profane perſon preſume to think to pacifie the gods with their pains, or preſents.

But we our ſelves together will build, &c.] This, the adverſaries call combination, conſpiracy, faction, ſedition, &c. See *verſe* 13. But what ſaith *Tertullian? Cùm boni, cùm probi coeunt —— non eſt factio dicenda, ſed curia. Et è contrà, illis nomen factionis accommodandum eſt, qui in odium piorum & proborum conſpirant.* When good men get together, and hold together, it is not to be called a faction, but a Court. As on to'ther ſide, they are to be counted factious, who conſpire againſt the godly, as theſe Malignants in the Text did. *Apol.* adverſ. gent. nuni. 520.

As King Cyrus, &c.] They had good authority for what they did, and they hold them to it.

Verſe 4. *Then the people of the land*] Who the nearer they came unto a conjunction with the Jewes in matters of Religion, the deeper hatred they bare them. Thus at this day, a Jew hates a Chriſtian worſe then he doth a Pagan; ſo doth a Turk hate a Perſian worſe then he doth a Chriſtian; a Papiſt, a Proteſtant, worſe then he doth a Turk: a Formalliſt, a Puritan, worſe then he doth a Papiſt. *Odia Theologica ſunt acerbiſſima.*

Weakened the hands of the people of Judah] Diſcouraged them all they could, endeavouring to transfuſe (as it were) a dead-palſie into their fingers, that they might ſurceaſe, or, at leaſt, ſlack their paines. Well might *Solomon* ſay, *Wrath is cruel, and anger is outragious: but who can ſtand before envie?* ſurely the venome of all vices is found in this ſharp-fanged malignity.

And troubled them in building] Heb. *Kept ade about them, and terrified them.* This was to do the work of their father the Devil, that troubler of Gods *Iſrael* (*ad injuriam inferendam totus comparatus*) ſet upon't to vex ſuch as begin but to build the Tower of godlineſſe, and to hinder them to the utmoſt. ὁ πονηρὸς?

Verſe 5. *And hired Counſellours againſt them*] But good Counſellours would not have beene hired, either to bolſter out a bad cauſe, or to out-face a good; to juſtifie the wicked for a reward, or to take away the righteouſneſſe of the righteous from him. There is a notable inſtance of this in *Papinian* a Pagan *Counſellour*. Thou mayeſt (ſaid he to *Antoninus* the fratricide,) command my neck to the block, but not my tongue to the barre. I prize not my life to the pleading of an ill cauſe. Theſe *ſordida poſcinummia* in the text, were none ſuch. Some think they were Courtiers and Counſellours to the King: ſuch as by whom the King was even *bought and ſold*, as *Aurelian* the good Emperour was; who might know nothing but as his Counſellours informed him. This made *Alphonſus* King of *Arragon* ſay, that Kings were herein moſt miſerable, that whereas they abounded with all things elſe, the truth of matters they could ſeldome come by. Spartian.

All the dayes of Cyrus King of Perſia] Who warring abroad, committed the government of his Kingdome to his ſonne *Cambyſes* a light and lewd loſſel, eaſily prevailed with to hinder ſo good a work.

Even untill the reigne of Darius] *i. e.* Of *Darius Nothus* (ſay ſome) the ſonne of *Artaxerxes Longimanus* (named *verſe* 7.) the father of *Artaxerxes Mnemon*. But they do better in my opinion, that underſtand the text of *Darius Hiſtaſpis*, who ſucceeded *Cambyſes*, and married his ſiſter; ſeeking to ingratiate with the people by ratifying whatſoever *Cyrus* had decreed, and this of the Temple among the reſt. See *chap.* 6.1. *Pemble.*

Verſe 6. *And in the reigne of Ahaſhuerosh*] That is, of *Cambyſes*, who is alſo called *Artaxerxes* in the next *verſe*: for theſe two names were given to many Kings of *Perſia*, like as *Pharaoh* was to the Kings of *Egypt*, as a title of honour. *Ahaſhuerosh* ſignifieth *an hereditary Prince*. *Daniel* calleth him the *Prince of the Kingdome of Perſia*. chap. 10. 13. becauſe he was *Viceroy* in his fathers abſence. Infamous he is for many lewd pranks (as that he killed his brother, and then his owne ſiſter, after he had firſt married her, and made a Law that any man might do the like) yet was he not ſo ungracious a ſonne to *Cyrus*, as our

our *Henry* the ſeconds eldeſt ſonne was; whom he not onely crowned King during his owne life, but alſo, to do him honour at his Coronation, renounced the name of a King for that day, and (as *Sewer*) ſerved at the table. For which he was thus requited, My father ſaid he, is not diſhonoured by attending on me; for I am both a Kings and a Queens ſon, and ſo is not he.

In the beginning of his reigne] As loth to loſe time (*Eſau* began in the very womb to perſecute *Jacob*) and as taking their fitteſt ſeaſon, for granting of ſuits.

Wrote they an accuſation] Heb. a *Satanical ſuggeſtion*, a diabolical accuſation, hatcht in hell, and dictated by the Devil. He it is that acteth and agitateth the Saints adverſaries and accuſers; ſitting upon their tongues and pens, and ſetting an edge on them.

Verſe 7. *And in the dayes of Artaxerxes*] This ſeemes to be *Cambyſes* his Perſian name, as *Ahaſhueroſh* was his Chaldee name. It is as much as *Bellator egregius*, an excellent warriour. So *Scipio* was called *Fulmen belli*, the light-bolt of warre: *Bajazet* the great Turk, *Gilderun*, or lightning: *Albert*, Marqueſſe of *Brandenburg*, was called *Achilles Teutonicus*. Our black Prince was ſo named, not of his colour, but of his courage, and of his dreaded acts in battel: for he aſſailed no Nation which he over-came not; he beſieged no City which he took not. *Cambyſes* had great ſucceſſe in his wars, and added *Egypt*, and other Countries, to the Perſian Monarchy.

Turk. Hiſt.

Bucholc.

Speed.

Wrote Biſhlam Mithredath] Theſe were the King of *Perſia's Toparches* or Deputies, beyond the river *Euphrates*.

Written in the Syrian tongue] Called alſo the *Chaldee*, *Babyloniſh* and *Aſſyrian*; commonly ſpoken by the Jewes, who in the ſeventy years captivity loſt the purity of their owne language; like as the Latines alſo did, when the *Gothes*, *Vandals* and other barbarous Nations over-ran them, and mingled with them.

And interpreted in the Syrian tongue] *i. e.* with Syrian characters, *Et Scriptura & lingua erat Syriaca, ut ſine interprete in aula regis intelligeretur*, ſaith *Shindler*. It was ſo written that it might be underſtood at Court without an interpreter.

Verſe 8. *Rehum the Chancellour*] Or *Preſident of the Councel*. It is of the Chaldee termination: the whole hiſtory alſo following to *chap.* 6. 19. is Chaldee, tranſcribed, as ſome think, out of the rolls and regiſters of the Chaldees, and here inſerted.

Verſe 9. *The Dinaites and the Apharſathkites, the Tarpalites*] This was not unity, but conſpiracy of a rabble of rebels againſt God and his people. So *Pſal.* 83. 5, 6, &c. *They have conſulted together with one conſent, they are confederate againſt thee. The Tabernacles of Edom and the Iſhmaelites of Moab, and the Hagarenes, &c.* A whole legion of Devils could agree to enter into one poore man, to vex him; and to act as one, in that poſſeſſion.

Verſe 10. *The great and noble Aſnapper*] Some great Commander under the Aſſyrian Monarch. There is, they ſay, a greatneſſe *Belluine*, and a greatneſſe *Genuine*. *Aſnapper*, notwithſtanding his big-ſwoln titles, might be rather great then good; and more notable, then noble. *Nobilitas ſola eſt atque unica virtus.*

Juvenal.

On this ſide the river] That *ancient river*- the river *Euphrates*, which *the more I ſee, the more I admire*, ſaith one.

Verſe 11. *Thy ſervants*] Not thy ſubjects onely, but thine Officers.

Verſe 12. *The rebellious and bad City*] After ſo many years, doth *Jeruſalem* rue one perfidious act of *Zedekiah*: and having once beene treacherous, it ſtill hears, *The rebellious and bad City*, as if it had beene a very πανηγυρις, a profeſſed *Sanctuary of roguery*, (as the Jeſuites ſay of *Geneva*) and as *Florus* ſaith of the Temple at *Jeruſalem*, that it was *impiæ gentis arcanum.*

And have ſet up the walls thereof] This was no leſſe falſe then ſcandalous. But malice careth not how true the accuſation is, but how miſchievous.

And joyned the foundations] Chald. *ſewed together*. Or, rather theſe falſe-informers had *ſewed a lie* together with great Art, that it might ſeeme a truth, *Pſal.* 119. 69. The proud have *forged a lie* againſt me, *aſſuunt mendacium mendacio*, they have taught their tongues to ſpeak lies, *Jer.* 9. 5. and are Artiſts at it.

Verſe 13. *Be it knowne now unto the King*] *q. d.* This is no light buſineſſe, but of greateſt importance: and therefore fit to be noted and noticed.

Then will they not pay tole, tribute, &c.] This is an old device of the Devil and his Impes, to repreſent Gods people to the world as *Antimagiſtratical*, and diſturbers of the publike peace.

peace. Thus they dealt by the Primitive Chriſtians, who were the Emperours beſt ſubjects, and yielded them greateſt reſpect and profit. Thus *Francis* King of *France* pretended and profeſſed to the Princes of *Germany* (whoſe friendſhip he deſired) that he purſued the *Lutherans* with fire and ſword, for no other cauſe but for that they were *Levellers*, and enemies to civil government. This drew from *Calvin* (who was then but twenty five years of age) that golden book of his *Inſtitutions* of Chriſtian Religion, to free the Reformed Churches of that ſlurre and ſlander. The like was ſuggeſted by the Arminians in the *Low-countries*, and by the Epiſcopal party here. It was in *Tacitus* his time, *unum crimen eorum qui crimine vacabant*, the onely fault of ſuch as were indeed without fault.

And ſo thou ſhalt endamage the revenue] Diminiſh the annual Entrado's of the crowne which are well called the Kings *ſtrength* here; becauſe if theſe faile, little good can be done, either at home or abroad. *Henry* King of *Navarre* (afterwards King of *France*) was wont to ſay, that he was an husband without a wife, a ſouldier without money, and a King without a Kingdome. What would the King of *Spaines* greatneſſe ſoon come to, were it not for his yearly incomes, his mines of *America*?

Verſe 14. *Now becauſe we have maintenance from the Kings Palace*] Chaldee. *Are ſalted with the ſalt of the Palace, Salarium de regis palatio percipimus*, have our ſalary from the Court, as *Junius* rendereth it. The great uſe of *ſalt* makes it here put for all kinde of commodity: like as bread is called *panis*, as if it were τὸ πᾶν, The *all*, and whole of our ſuſtenance, *Deut.* 8. 3.

And it was not meet for us to ſee the Kings diſhonour] Chald. *Nakednеſſe, privities*, which uncovered, cauſe contempt, as it befell *Noah* in his drunkenneſſe: and the King of *Spaine*, when by Queene *Elizabeth* proclaimed *Bankrupt*.

Therefore have we ſent and certified the King] As knowing that *Beneficium poſtulat officium*; Bounty commands duty. Ingratitude is a monſter in nature, a ſoleciſme in good manners, &c. *Lycurgus* would make no Law againſt it, becauſe he held that none could be ſo unreaſonable, as to be guilty of it. Yet *Alphonſus* complained of his ungrateful Courtiers; and ſo did *Frederick* the third, Emperour of *Germany*. Queen *Elizabeth* alſo ſaid, that in *truſt ſhe had oft found treaſon*. That traytor *Parry* had vowed her death, although he had beene condemned for burglary, and ſaved by her pardon. *Speed.*

Verſe 15. *In the book of the Records*] Chald. *Of the Remembrances*, that is, the Chronicles uſual in all Kingdomes.

And that this City is a rebellious City] See the Note on *verſe* 12. and learne, that fidelity to governours is ever both ſafe and honourable. *Zedekiah*'s falſifying his oath to the King of *Babylon*, was the overthrow of that Common-wealth. See what God himſelf ſaith, not without great indignation, *Ezek.* 17. 18. Seeing he (*Zedekiah*) *deſpiſed the oath, by breaking the Covenant* (*when loe he had given his hand*) and *hath done all theſe things, he ſhall not eſcape.*

Verſe 16. *We certifie the King*] They doubt not of audience, whileſt they ſang a ſong of *Utile*; which therefore they thus ſet on with more confidence then charity.

Verſe 17. *Peace, and at ſuch a time*] As the Latines ſaluting ſay, *Ave*, or *Salve*, the Greeks χαῖρε, ſo the Hebrews and Syrians ſay, *Shalom lach*, that is, *Peace be to thee*. The Turks ſalutation at this day alſo is, *Salaum aleek*; the reply *Aleek Salaum*, Peace is a complexive bleſſing. *Hieron.* *Blount.*

Verſe 18. *Hath beene plainly read before us*] This in the general was commendable: but he ſhould have reſerved (as *Alexander* uſed to do) τὸν ἑτέρωθεν, *One eare free*; and have heard both parties.

Verſe 19. *Hath made inſurrection againſt Kings*] Chald. *Lift up it ſelf againſt Kings.* Pride is painted with a triple crowne on her head; Upon the firſt whereof is written *Tranſcendo*; upon the ſecond, *Non obedio*; upon the third, *Perturbo*. *Wat Tyler* the rebel dared to ſay, that all the Lawes of *England* ſhould come out of his mouth. *Speed.*

Verſe 20. *Beyond the river*] *Euphrates* the boundary of *Solomons* Empire, 1 *Kings* 4. 21, 24. as it was alſo promiſed, *Geneſis* 15. 18. *Exod.* 23. 31. *Deut.* 11. 24. *Joſhuah* 1. 4.

Verſe 21. *Give you now commandment*] Chald. *Make a Decree*: which yet did but carry on Gods Decree: for while perſecutors ſit backward to his command, they row forwards to his Decree.

Verſe 22. *Take heed now that ye faile not*] This was to ſpurre a free-horſe: like as

letters were ſent from King *Philip* and Queene *Mary* to Biſhop *Bonner*, complaining that Hereticks were not ſo reformed as they ſhould be, and exhorting him to more diligence.

Eucholcer. *Why ſhould dammage grow*] Take heed of that howſoever. *Multi reges graviorem ducunt jacturam regionis, quàm religionis, &c.*

Bern. Acts & Mon. 1562. Verſe 23. *They went up in haſte*] *Perurgente diabolo*, the Devil driving them, and their owne malicious diſpoſitions egging them thereunto. So, when Queene *Mary* lay a dying, *Harpsfeild* Arch-deacon of *Canterbury* being at *London*, made all poſt-haſte home to diſpatch thoſe Martyrs, whom he had then in his cruel cuſtody. So ambitious are wicked men of hell, they take long ſtrides, and mend their pace, as if they feared, leſt it ſhould be taken up before they come thither.

Verſe. 24. *Then ceaſed the work of the houſe of God*] And now the adverſaries have got the *ball on the foot*, thinking to carry the game before them: *But the triumphing of the wicked is ſhort*, Job 20.5. and that they proſper at all in their deſignes, it is *non ad exitium, ſed ad exercitium Sanctorum*; not for the ruine of the Church, but for the exerciſe of the faith and patience of Gods people.

CHAP. V.

Verſe 1. *Then the Prophets*]

HE that is now called a Prophet, was before-time called a Seer, 1 *Sam.* 9. 9. becauſe his eyes were illightened, *Num.* 24. 3. and he ſaw viſions of God, *Ezek.* 1. 1. *Dan.* 1. 17, *Prophets* they were afterwards called, that is, Interpreters of Gods will by his command, *Exod.* 7. 1. *Aaron thy brother ſhall be thy Prophet*, that is, thine Interpreter. By the mouth of theſe holy Prophets God ſpake to his people in all ages, *Luke* 1. 70. Yet not without ſome intermiſſions of Propheſie, as the Church complaineth, *Pſal.* 74. 9. till that *Cathimath Chazon* (as the Jewes call it) the ſealing up of Propheſie, which they place betweene the Prophet Malachi, and *John* Baptiſt, who was *more then a Prophet*. The Original word *Nabi*, ſignifieth one that, from the inward counſel of God uttereth Oracles.

Haggai the Prophet] Who was not an *Angel incarnate*, as *Origen* and *Hierom* held; but a young Saint (as *Epiphanius* deſcribeth him) and might therefore well be an old Angel, if he lived to be old. See more of him *Hag.* 1. 1. with the note there.

Juvenis admodum ex Babylone profectus eſt Hieroſolymam, &c. Epiph. lib. de Proph. vit.

And Zechariah the ſonne of Iddo] That is, of *Barachiah the ſonne of Iddo*, Zech. 1. 1. See the Note there. Theſe two God ſent within two moneths one of another, in the eighteenth year of the peoples returne out of *Babylon*; which fell out to be in the ſecond year of the reigne of *Darius Hyſtaſpes*, and in the three thouſand four hundred fourty and fourth year of the world, according to *Funccius* his Chronology. Chriſt uſually ſent his Prophets and Apoſtles by couples, for mutual comfort, and greater confirmation.

τὰ τῦ Θεῦ πρεσβύτερος ἢ τὰ τῶν ἀνθρώπων. *Herodot.* *Mat.* 22. 21. *Propheſied unto the Jewes*] Who had brought a judgement of ſore famine upon themſelves by their ſlackneſſe and backwardneſſe to rebuild the Houſe of God, *Hag.* 1. 4, 6. See the Notes there; and learne of the Heathen Hiſtorian, to preferre Gods intereſt before thine owne, or elſe to look for his curſe. For he is a *great King*, and ſtands upon his ſeniority, *Mal.* 1. 14. he will have us *firſt to ſeeke his Kingdome*, Matth. 6. 33. and to give unto God the things that are Gods, or we ſhall hear of him, to our ſmall comfort.

In the name of the God of Iſrael] Who both authorized and enabled them: God ſendeth none whom He gifteth not. The Apoſtles alſo were Embaſſadours in the ſame name, 2 *Cor.* 5. 20. and ſo, Collegues to the Prophets, *Luke* 10. 16. (See 1 *Pet.* 1. 12.) Angels admiring the matter o their Ambaſſie, and their happy harmony.

Even unto them] Who yet were very little amended by their ſeventy years captivity. Afflictions (Gods hammers) had but beaten upon cold iron, (as it were) as appears by this Hiſtory, and by the Propheſies of *Haggai* and *Zechariah*; whom for his labour and love to their ſouls, they afterwards ſlew betwixt the Temple and the Altar, *Matth.* 23. 35. ſerving him as *Hercules* did his Tutour *Linus*, whom, for a few ſharp words given him, he knockt on the head. Or, as their Anceſtours did the Prophet *Eſay*, whom they ſawed aſunder (ſaith *Hierome* out of the *Rabbines*) becauſe he had called them *Princes of Sodom*, and

Hoc ictu ceu didactro accepto Linus mortuus eſt. Buchol.

and *people of Gomorrah*, Esay 1. 10. This is the worlds wages to faithful Ministers.

Verse 2. *Then rose up Zerubbabel*] Called before, *Shazbazzar*, the Tirshata. *Philo* calleth him *Barachias*. Men in those dayes had sundry names; which must be noted, or else confusion will not be avoyded; according to the notation of *Zerubbabels* name. It is said of him, that he brought back part of the people in the seventeenth year of his age; that he continued Governour fifty eight years (some say many more:) and that he began to make use of the Ministery of these Prophets in the thirty fourth year of his life. His *rising up* here implieth his forwardnesse, speed, and diligence in the work. *Alienus à confusione, ut quidam perhibent.*

And Jeshua the sonne of Jozadak] Colleague to *Zerubbabel*, and ἀμφοτερόπους, as *Aaron* was to *Moses*. This *Jehoshua* or *Jeshua* began his office of High-Priest in the yeare of the world 3428. and held it thirty six years, eight whereof were spent in an Embassage to *Darius* King of *Persia*, say Historians.

And began to build the house of God] *i. e.* They went on with the building, begun before, *chap.* 3. 10. and not forbidden by the King of *Persia* to be finished, onely he commanded them to desist from building the City, *chap.* 4. 12, 21. It was therefore the peoples sloth and self-seeking that kept back the work. See the Notes on *Hag.* 1. 2, 4.

And with them were the Prophets of God helping them] *Verbo & opere*, saith *Junius*: both by word and deed. *The words of the wise are as goades*, Eccles. 12. 11. pricking men forward to duty: and especially when themselves set sides and shoulders to the work, as haply these Prophets did, for the peoples greater encouragement. *Exemplis sciolà hac ætate magis ædificant Ministri, quàm concionibus.*

Verse 3. *At the same time*] So soone as ever they began but to build Gods house, they meet with opposition, which is still *Evangelii Genius*, saith *Calvin*, the bad Angel that haunts the cause of God, and dogges it at the heeles. Satan, out of his inveterate envie and enmity, can in no wise brook the propagation of the Truth, and dilatation of Christs curtaines. No sooner is *Israel* out of *Egypt*, but *Pharaoh* pursueth them. No sooner had *Ezekiah* kept that solemne Passeover, but *Sennacherib* comes up against him. *Esau* began to justle *Jacob* in the womb, that no time might be lost: and when he set his face homewards, *Laban* followes him with one troop, *Esau* meets him with another: both with hostile intentions. Dreame not of a delicacie in Gods wayes, but *suffer hardship, as a good souldier of Jesus Christ.*

And their companions] *Cum collegio suo*, Jun. a company of caytives combined to do mischief. See *chap.* 4. 9. with the Note.

Who hath commanded you to build this house?] Their owne houses they builded, and were never once questioned. All the while our Saviour lay in his fathers shop, and medled onely with carpenters chips, the Devil and his impes never troubled him; but when he was entering upon his Ministery, he is sharply assaulted in the Wildernesse. And when he took upon him to purge the Temple, and better informe the people, presently the Grandees came upon him as he was teaching, and said, *By what authority doest thou these things? and who gave thee this authority?* Matth. 21. 23. Like unto these were the questions put by the Papists to those noble Reformers, *Luther*, *Zuinglius*, &c. *Farellus* was, at his first coming to *Geneva*, more harshly handled, and by the Bishop and his Clerks thus accoasted: *Quid tu, diabole nequissime, ad hanc civitatem perturbandam accessisti?* What a Divel makest thou here, to make this disturbance, &c. and so was driven out of that City, where afterwards he wrought a glorious Reformation. *Sculset. Annal.*

Verse 4. *Then said we unto them*] We (*Tatnai*, *Shether-Boznai* and their companions) thus said, and thus enquired: see *verse* 16. and be sensible, how wicked men conceive mischief, and bring forth iniquity, and *their belly prepareth deceit*, Job 15. 35. Not their heads onely are hammering it, but their bellies are hatching it: they take a kinde of contemplative kinde of pleasure in their wily projects, as the *Epicure* doth in his dainties, he delights to be acting them over aforehand.

What are the names of the men] They that are minded to do mischief unto others, will do what they can to know their names. I have heard of one (saith Master *Fox*) who being sent to the Christian Congregation in Queene *Maries* dayes in *London* to take their names, and to espy their doings, yet in being amongst them was converted, and cried them all mercy. *Tremellius* readeth this text otherwise, *Then answered we them thus, and* [*told them*] *what were the names of the men, who builded this building.* He meaneth, as I conceive, We were not ashamed or afraid to make them a round and ready answer, and to give them the names of our chieftains, *Zerubbabel*, *Jeshua*, *Haggai*, *Zechariah*, &c. This was *Acts & Mon. fol.* 1881.

better then that of thoſe cold friends to Religion, 1 *Kings* 18. 11. who (when the Prophet had ſaid, *If the Lord be God, follow him*) held their peace, and thought it good policy to reſerve themſelves. Better alſo then that of the bondſlaves of Antichriſt, who receive his *mark in their hand*, the which they may, as occaſion ſerveth, cover or diſcover. *Rev.* 13. 16. The ſervants of the God of heaven and earth (ſuch as were theſe in this Chapter, *verſe* 11.) receive his mark in their foreheads, where it may be ſeene and read of all, *Rev.* 7. 3. The Primitive Chriſtians were called in deriſion *Confitentes*: and *Chryſoſtome* ſaith of them, that they would not be kept from viſiting the Martyrs in priſon, *tametſi multis terroribus, &c.* though they were much threatened, and puniſhed for ſo doing.

Hom. de 2. Martyr.

Verſe 5. *But the eye of their God was upon the Elders*] Not the eye of his general providence onely (which like unto a well-drawne picture viewеth every one that cometh in to a roome) but the eye of his ſpecial grace and favour, *Pſal.* 34. 15. He looked upon them; as afterwards the Sonne of man ſtood and looked upon Saint *Steven* combating with his cruel perſecutors, and clapt him on the ſhoulders, as it were, ſaying, Cheare up, *Vincenti dabo, &c.* Acts. 7. 56. *They alſo looked up to him, and were lightened: and their faces were not aſhamed*, Pſal. 34. 5. Yea, they were ſteeled, as it were, and made more mettle-full: like as *Moſes* and *Micaiah* when they had once ſeene God in his favour, they cared not for the menaces of angry Monarchs.

That they could not cauſe them to ceaſe] Saints dare undertake and undergo any thing for the glory of their God. The heavens ſhall ſooner fall then I will go againſt my conſcience, ſaid that Martyr. *In nothing be terrified by your adverſaries*, Phil. 1. 28.

Till the matter came to Darius] Nor then neither; for he encouraged and furthered them, *chap.* 6.

And then they returned anſwer] Or, *Then anſwer was returned* from the Court, and the Jewes had a ſufficient authority for what they did.

Verſe 6. *The Apharſachites*] That is, *Perſians*, ſent as deputies by the King of *Perſia*, to ſee the peace kept, and good orders obſerved.

Verſe 7. *All peace*] See the Note on *chap.* 4. 17. Peace is a complexive mercy——*Pacem te poſcimus omnes.* It is well with Bees, when they make a noiſe in their Hive: but with men, when they are at quiet in their hearts, in their houſes, and in the publike.

Verſe 8. *To the houſe of the great God*] So they ſtile him, becauſe the Jewes called and counted him ſo. *The Lord your God*, ſaith *Moſes*, is *God of gods, and Lord of lords, a great God, a mighty and a terrible, &c. Deut.* 10. 17. He is *Fortiſſimus Maximus*, as *Tremellius* there renders it: yea, he is a degree above the ſuperlative. Not onely is God great as here, greater, *Job* 33. 12. *Greateſt*, Pſal. 95. 3. but *Greatneſſe it ſelf*, Pſal. 145. 3. and to him all other Gods (whether *Deputed* or *Reputed*) are but *deaſtri, deunculi, diim inorum gentium*, petty deities, poor buſineſſes.

Verſe 9. *Who commanded you*] Chald. *Who hath made you a Decree?* See the Note on *verſe* 3.

Verſe 10. *We aſked their names alſo*] See *verſe* 4.

That were the chief of them] For the rude multitude follow as they are led. And as in a beaſt, the whole body goeth after the head, ſo do moſt people after their Rulers and Ringleaders: hence that ſeverity of God, *Num.* 25. 4. Take all the heads of the people, and hang them up before the Lord againſt the Sunne.

Ver. 11. *We are the ſervants of the God of heaven*] And in that reſpect, *higher then all the Kings on the earth*, *Pſal.* 89. 27. (for all his ſervants are ſons, heirs of God, and coheirs with Chriſt, *Rom.* 8. 17.) who have held it no ſmall honour to be called his vaſſals. See how bold theſe brave men beare themſelves upon this relation to the God of heaven and earth, and how courageouſly they ſtand to their work, and ſtout it out with their adverſaries. See *Prov.* 28. 1. with the Note.

Theſe many years ago] Five hundred at leaſt.

Verſe 12. *But after that our fathers had provoked*] Sinne is the make-bate that ſets heaven and earth at oddes, and hurleth confuſion over the whole creation, *Eſay* 59. 2. *Num.* 11. 31. there were more remarkable expreſſions of Gods anger upon mans ſinne in the dead body of a man, then of a beaſt: One made uncleane but till the evening, the other for ſeven dayes.

He gave them into the hand of Nebuchadnezzar] This is ſtill the property of ſinne unpardoned, to raiſe the *Poſſe comitatus*, all the armies of God againſt the ſinner.

Ver. 13.

Verſe 13. *But in the firſt year of Cyrus*] See *chap.* 1. *verſe* 1. with the Notes.

Verſe 14. *The Temple of Babylon*] For there alſo was a Temple built for *Bel*. *Facium & veſpa favos: ſimia imitantur homines.* The Devil will needs be Gods *Ape*, and affecteth to be ſemblably worſhipped.

Verſe 15. *Take theſe veſſels, go, carry them*] Go thy ſelf in perſon; and ſee that all things be well carried there: This pleaſed *Zerubbabel* well; it confined him to live in that element where he would live: as if one ſhould be confined to Paradiſe.

Verſe 16. *Then came the ſame Sheſhbazzar*] All this is truly and fairly related (as was likewiſe that of *Doeg* to *Saul*, againſt *Abimelech*) but with no good intent. Now to ſpeak the truth, not for any love to the truth, nor for reſpect to juſtice, nor for the bettering of the hearer, or of the offendor, but onely to incenſe the one, and prejudice the other: this is plaine ſlandering.

And yet it is not finiſhed] And all by reaſon of ſuch ill-conditioned perſons as your ſelves, who retarded it.

Verſe 17. *Now therefore if it ſeeme good*] *Verba hyſſina.*

Whether it be ſo.] They ſuppoſed it was nothing ſo, and hoped that theſe Jewes would be found falſaries, but it fell out farre otherwiſe: like as Saint *Pauls* perſecutions at *Rome* fell out *rather unto the furtherance of the Goſpel*, then elſe, *Phil.* 1.12.

CHAP. VI.

Verſe 1. *Then Darius the King.*

Darius Hyſtaſpes, who ſucceeded *Cambyſes*; being choſen by the Princes of the Perſians, as ſaith *Herodotus*. *Plato* commendeth him for a reſtorer of the Perſian Monarchy, much defaced under *Cambyſes*. Howbeit he diſcommendeth him for this, that he bred not his ſonne *Xerxes* ſo well as he might have done, and further teſtifieth, that to him it might be ſaid, *O Darius*, how little care haſt thou taken to ſhun *Cyrus* his ſlackneſſe? for thou haſt bred *Xerxes* every whit as ill, as he did *Cambyſes*. In Thalia lib. 3. de Legib.

Ω' Δαρεῖε σὺ δὲ τὸν Κύρου χαλὸν ἐκ ἐμαθες,

In the houſe of the Rolles] So called, becauſe rolled up together, volumes rolled up, like the web upon the pinne.

Verſe 2. *And there was found at Achmetha*] Or *Echatana*. This was occaſioned by the malice of the Jewes adverſaries; and proved a great furtherance to the finiſhing of the Temple. *Sic canes lingunt ulcera Lazari.* All things work together for good to them that love God, *Venenum aliquando pro remedio fuit*, ſaith *Seneca*. Rom. 8. 28.

Verſe 3. *The height thereof threeſcore cubits*] Yet was it leſſe then *Solomons* Temple, *Hag.* 2. 3. *Ezra* 3. 12. *Solomons* cubits therefore were longer (likely) then theſe here mentioned.

Verſe 4. *Out of the Kings houſe*] *i. e.* Out of the royal revenue in thoſe parts, *chap.* 7. 20. *Herodotus* teſtifieth, that *Cyrus* and *Darius* (who married his daughter *Atoſſa*, and made him his patterne for imitation) were highly honoured among the Perſians for their Kingly munificence: God hath threatened that the Nation and Kingdome, that will not ſerve the Church, ſhall periſh: yea, thoſe Nations ſhall be utterly waſted, *Eſay* 60. 12. See *verſe* 12. of this *chapter*.

Verſe 5. *And alſo let the golden and ſilver veſſels*] This was decreed, and this was done accordingly, *chap.* 1. 7, 8. Let good reſolutions be put in execution: purpoſe without performance, is like a cloud without raine; and not unlike *Hercules* his club in the Tragedy, of a great bulk, but ſtuft with moſſe and rubbiſh.

Verſe 6. *Be ye far from thence*] *i. e.* Come not at them, to hinder them at all. Thus, though the Churches enemies bandy together and bend all their forces againſt her; yet are they bounded by Almighty God (who ſaith unto them, *Be ye farre from thence*) as is the raging ſea, *Jer.* 5. 22. *Surely* (ſaith the Pſalmiſt) *the wrath of man ſhall praiſe thee: the remainder of wrath ſhalt thou reſtraine*, Heb. *gird*, that is, keep it within compaſſe, as with a girdle. The *Septuagint* render it thus, *The remnant of wrath ſhall keep holy-day to thee*, that is, it ſhall reſt from working, or acting, how reſtleſſe ſoever it be within.

Verſe 7. *Let the work of this houſe of God alone*] Meddle not, make no diſturbance: this was doubtleſſe an hard task to them; for their ſpirits were *irked*, as *Moab*; *Numb.* 22. 3. and

3. and their fingers even itched at these builders. They sleep not, except they may do mischief, *Prov.* 4. 16.

Ver. 8. *Moreover I make a Decree*] So did some of the Heathen Emperours for the persecuted Christians, *Charles* the fifth for the Lutherans (at the motion of *Albertus* Archbishop of *Ments*, and *Ludovicus* Palatine of *Rhine*) and *Henry* the third of France for the Protestants: which yet was but sorrily observed though sworne to. It is written by an Italian (no stranger to the Court of *Rome*) that their Proverb is, *Mercatorum est, non regum stare juramentis*, that it is for Merchants, and not for Kings to keep to their oaths.

Verse 9. *Of the God of heaven*] Heathens have this notion by nature, that God is the *God of heaven*, and that there He is, as in his place: howbeit we must not conceive that God is commensurable by any place, sith he filleth all places, and is every where all-present, totally present whersoever present: but in heaven is his glory most manifested, and on earth is he alone to be worshipped.

Verse 10. *That they may pray for the life of the King*] For God, at his pleasure, *cutteth off the spirits of Princes*, Psal. 76. 12. he *crops them off* with ease, as one would do a flower; slips them off, as one would do a bunch of grapes; as he dealt by *Alexander* the Great, *Attilas* that *Terrour of the world*, and King *Henry* the second of *France*, who upon the marriage of his sister to the King of *Spaine*, was so puffed up, that he called himself by a new title, *Tres-heureuse Roy*, the thrice-happy King. But (to confute him) in solemnizing that marriage, he was slaine at Tilt, by the Captaine of his guard (though against his will, but not without Gods determinate counsel) in the very beginning of his supposed happinesse. Death is the onely *King, against whom there is no rising up.* The mortall sythe is master of the royal Scepter (saith one) and it moweth downe the Lilies of the Crowne, as well as the grasse of the field: pray therefore for the life of the King, saith this King here; let the Priests shout and say, *Let the King live for ever*, Nehem. 2. 3. Prov. 3.

And of his sonnes] Some of whom had soone died, say some: He therefore calleth for prayers for the preservation of the rest.

Verse 11. *Let timber be pulled downe from his house*] 1. Let his house be pulled down for a penalty. The Popish Councel of *Tholouse* called together against the *Albigenses* (those ancient Protestants) made this cruel constitution, *We decree* that that house, wherein is found an Heretick, be pulled down to the ground. 2. Let that timber be *set up for a gibbet*, and *let him be hanged thereon*] Chald. *destroyed.* Compare that of the Apostle 1 *Cor.* 3. 17, If any man destroy the Temple of God *(which Temple ye are) him shall God destroy*: and let those look to it who turne it into a den of theeves, into a brothel-house, slaughter-house, pest-house of noysome lusts, *qui podicem ex ore faciunt*, by their unsavory speeches, and *moile* themselves worse then by tumbling in a jakes.

Verse 12. *And the God that hath caused his name*] *i. e.* his Word and true worship, *Acts* 9. 15. *Psal.* 138. 2. *Mic.* 4. 5. 1 *Kings* 5. 3, 5.

Destroy all Kings and people] A dreadful curse, and such as God saith *Amen* to. Let all persecutors, and Church-robbers look to themselves. Gods hand hath ever beene very heavie upon such and their posterity. See *Prov.* 20. 25. with the Note.

Let it be done with speed] It hath beene too much retarded and delayed already: Let it now be expedited. *David made haste and delayed not to keep Gods Commandments*, Psal. 119. 60. And *Austin* crieth out, *Nimis serò te amavi Domine.* It was a great burden to his good soul, that he began no sooner to love God. He resolveth therefore to redeeme time, and to redouble his diligence, not leaving till his soul was turned into a lump of love. *Morus novissimè omnium germinat, & tamen parit inter primas.* The *Mulberry-tree* buds last, but fruits with the first.

Verse 13. *So they did speedily*] This they did, because they durst do no otherwise: their obedience was wrung out of them, as verjuice is out of a crab, or as distilled water is forced out by the heat of the fire. Thus some performe duties, and yet hate them, part with sins, and yet love them. Shew the malefactour the rack, and he will say or do any thing. This is, to *feare God for his Lions*, as those Mongrels did, 2 *Kings* 17. 33, 34. *timore servili, mundano*, which yet may *addere alas*, lest they fall under the lash, the correction of the Law, for refusing the direction thereof. Bedz.

Verse 14. *And Artaxerxes*] This is *Xerxes* (called also *Ahashuerosh*, husband of *Esther*) or, as some think, *Artaxerxes Longimanus*, the sonne of *Xerxes* by *Esther*; by whom

whom the Temple finiſhed before, might be much beautified, and, haply, enlarged alſo.

Verſe 15. *And this houſe was finiſhed*] About fifteene years after that the foundation had beene laid, or twenty at moſt. The Jewes therefore either were out in their account, *John* 2. 20. *Fourty and ſix years was this Temple in building*; or elſe they meant it of *Herods* Temple, which was long in building and beautifying, whereby he ſought to ingratiate with the Jewes, which yet he could never do.

Verſe 16. *Kept the dedication —— with joy*] So they did at the dedication of the firſt Temple, 2 *Chron.* 7. 10. God had required all his worſhips to be celebrated with joy, *Deut.* 12. 7. and made it a condition of an acceptable ſervice, *Deut.* 26. 14. Sacrifices offered with mourning were abomination, *Hoſ.* 9. 4. yea, accurſed by God, *Deut.* 28. 47. What a general joy was there at *Samaria*, when Chriſt was firſt preached and beleeved on amongſt them, *Acts* 8. 8. when they firſt became Gods building, 1 *Cor.* 3. 9. a Temple for God *to dwell in and walk in*, 2 Cor. 6. 16? The like was at *Bern*, at *Geneva*, at *Zurick*, when the reformed Religion was firſt received amongſt them. They cauſed (for joy thereof) the day and yeare to be engraven in a pillar in letters of gold, for a perpetual memory to all poſterity. Like as at *Heidelberg*, *Anno*, 1617. in the Calends of *November*, they kept, for three dayes ſpace, an Evangelical *Jubile*, for joy of the Reformation begun by *Luther*, an hundred years before. Acts & Mon. *Vita Parei operib. præfix.*

Verſe 17. *An hundred bullocks, &c.*] This little, (in compariſon of what was done at *Solomons* dedication, 1 *Kings* 8. 63.) was highly accepted in heaven: as was likewiſe *Noahs* ſacrifice, which yet could not be great: becauſe that *after a great trial of affliction, the abundance of their joy, and their deep poverty abounded unto the riches of their liberality* (2 *Cor.* 8. 2.) which, ſaith *Ariſtotle*, is not to be meaſured by the worth of the gift, but by the will of the Giver, See the Note on *chap.* 2. 6. Οὐ τῷ πλήθει τῶν διδομένων, ἀλλὰ τῇ τῶν διδόντες ἕξει. Ariſt. Ethic. lib. 4.

Twelve he-goates] A fit creature for a ſin-offering, becauſe naſty, unruly, &c.

According to the number of the tribes of Iſrael] All whom (whereſoever diſperſed) they remember in their prayers; as we ſhould likewiſe do all the *Iſrael of God*, in all places.

Verſe 18. *For the ſervice of God*] According to that, *Exod.* 12. 25. *Ye ſhall keep this ſervice*, where the ſame word is uſed, that elſewhere ſerveth to ſet forth their ſervile ſervice, their bondage in *Egypt*. God lets them know that they muſt ſerve ſtill, though another Maſter, and after another manner. So Chriſt calleth upon his, to *take* his *yoke upon* them: Free though they be, yet they muſt not look to be yokeleſſe, lawleſſe, awleſſe, but to ſerve God with reverence and godly fear, *Heb.* 12. 28. Gnabhodah.

As it is written in the book of Moſes] *Moſes* then was the Pen-man of the *Pentateuch*, and not *Ezra*, as ſome have ſaid; grounding upon that Apocryphal *Eſdras*.

Verſe 19. *And the children of the captivity*] So the returned captives are called, Firſt, to keep ſtill afoot the remembrance of their late miſery, leſt they ſhould *deſpiſe the chaſtening of the Lord*, Heb. 12. 5. Secondly, to inmind them of that ſignal mercy of their returne to their owne Countrey. Hence doth the Evangeliſt *Matthew* ſo oft mention their tranſportation to *Babylon*, and rings it in the eares of his ungrateful Countrey-men, *Mat.* 1. 11, 12, 17.

Kept the Paſſeover] In remembrance, that the puniſhing Angel paſſed over their Anceſtours in *Egypt*, Exod. 12. and for confirmation of their faith in Chriſt the true Paſchal Lamb. Haſt thou eſcaped a danger? offer a Paſſeover. Hath Chriſt delivered thee from the wrath to come? *keep the Feaſt with the unleavened bread of ſincerity and truth*, 1 *Cor.* 5. 8.

Upon the fourteenth day of the firſt moneth] See *Exod.* 12. 2. with the Note.

Verſe 20. *Were purified together*] Miſery had framed them to unanimity. See 2 *Chron.* 29. 34.

All of them were pure] *Ritually* at leaſt, if not *really*.

And killed the Paſſeover] *i. e.* The Paſchal Lamb, whereof ſee *Exod.* 12. with the Notes.

For all the children] See the Note one *verſe* 19.

And for themſelves] For they alſo were ſinners, and needed a Saviour, *Heb.* 7. 27. That Popiſh Poſtiller was utterly out, when from *Exod.* 30. 31, 32. he will needs inferre that Prieſts, when once apointed with the holy oile, were thenceforth Angels, Spirits, not having humane fleſh, or infirmities.

Verſe

Verſe 21. *And the children of Iſrael*] The whole community, of what Tribe ſoever.

And all ſuch as had ſeparated themſelves] Who were the better to like, becauſe not *Proſperity-proſelytes*, (ſuch as came in (not a few) in *Solomons* time; but the Jewes were very careful how they received them, as *Joſephus* relateth.

From the filthineſſe of the heathen] Who had filled the Land *from one end to the other with their uncleanneſſes*, Ezra 9. 11. Great ſins do greatly pollute.

To ſeek the Lord God of Iſrael] To ſeek not his omnipreſence (for that none need to do, ſith he is not farre from any one of us, *Acts* 17.)but his gracious preſence. And ſuch a ſeeker is every good ſoul, *Pſal.*24.6. *This is the generation of them that ſeek him, that ſeek thy face, that is Jacob.*

Did eate] *Edebant, id eſt, credebant*, for even Chriſt their Paſſeover was ſacrificed for them, 1 *Cor.*5.7.

Verſe 22. *And kept the feaſt of unleavened bread*] See 1 *Cor.* 7. 8. and *Exod.* 12. 35. with the Notes.

Seven dayes] This began on the fifteenth day,and laſted till the one and twentieth day, *Num.* 28. 16, 17. *Exod.* 34. 25.

With joy] See the Note on *verſe* 16.

For the Lord had made them joyful] Given them cauſe of joy, and an heart enlarged accordingly, a mind right ſet for the purpoſe. Saint *James* his word εὐθυμεῖν, *chap.* 5.13. ſhewes, that all true mirth is from the rectitude of a mans minde, which God onely giveth.

And turned the heart of the King, &c.] It is He alone that gives favour, that frameth mens opinions and affections, that maketh a good mans enemies to be at peace with him.

To ſtrengthen their hands] As *verſe* 8.And this did more ennoble him, then all his warlike atchievements.

CHAP. VII.

Verſe 1. *Now after theſe things.*

AFter that *Zerubbabel* had done his *devoir* in building the Altar and Temple, *Ezra*, (according to the notation of his name) began his, and became a ſingular helper of the afflicted Church of God, as appeareth in this Chapter,and thoſe that follow.

In the reigne of Artaxerxes] *ſc. Longimanus*, *Eſters* ſonne, and the ſame that thirteene years after ſent *Nehemiah* to *Jeruſalem*, Nehem. 2. whileſt *Ezra* was yet alive, *Nehem.* 8. 1.

Ezra the ſonne of Seraiah] That is, the grand-ſonne: for *Seraiah* was ſlaine,when *Jeruſalem* was laſt taken, 2 *Kings* 25.18,21.

Verſe 2. *The ſonne of Shallum*] See 1 *Chron.* 6. 7, 8, 9, 10. Of thoſe two books of *Chronicles* this ſame *Ezra* is held to be the Pen-man: and it is not improbable.

Verſe 3. *The ſonne of Meraioth*] Here's a great heap: ſix of *Ezra*'s anceſtours (likely for brevity ſake) being overskipped.

Verſe 4. *The ſonne of Zeraiah, &c.*] Theſe might be (as one ſaith of *Jeſſe* the father of *David*) *Viri boni & honeſti; minus tamen clari*, good men, but obſcure.

Verſe 5. *The ſonne of Aaron the chief Prieſt*] *Ezra* then was *ex genere pontificio* (as thoſe, *Acts* 4. 5.) *non tamen pontifex*. The title of *chief Prieſt* is never given unto him.

Verſe 6. *This Ezra went up from Babylon*] Together with many others, who were moved thereunto by his example, and authority. He was (as one ſaith of *Tiberius*) *imperio magnus, exemplo major*. Great men are Looking-glaſſes, according to which moſt men dreſſe themſelves: let them look to it therefore, and ſhine as Lamps. *Paterc.*

And he was a ready Scribe] Or a nimble Text-man: his office was to write out copies of the Law, and to interpret it. He wrote (ſay ſome) the Hebrew Bible out in Chaldee letters (the ſame that we now call Hebrew, the ancient Hebrew characters remained with the *Samaritans*) for the uſe of his Countrey-men returned out of Chaldea. He firſt ordained (ſay others) the Vowels, Accents and *Maſoreth*. A great Scholar he was, and excellent-

cellently well ſeene in Scripture-learning: to which all other skill is but *ſtraminea candela*, a ruſh-candle, a ſmall light that ſerveth but to light men into utter darkneſſe. *Be wiſe, be learned*, ſaith the Pſalmiſt: but withall *Serve the Lord with feare, Kiſſe the Sonne, &c.* Otherwiſe ye may be as learned as *Varro* that general Scholar; as *Albertus magnus, quem nihil penitùs fugit, omnia perfectè novit*, who knew whatſoever was knowable, as one ſaith of him: or as *Toſtatus* (otherwiſe called *Abulenſis*) *qui omnium ſcientiarum doctrinarumque arca fuit & emporium*, ſaith he that writeth his life; who was a living library: and yet ye may periſh everlaſtingly. The Jewes called their learned men *Scribes*, as the Perſians did theirs *Magi*; the French, *Druides*; the Indians, *Brachmanni*, &c. But he that is not a *Scribe inſtructed*, and inſtructing others *to the Kingdome of heaven*, Matth. 13. 52. ſhall hear, *Where is the wiſe? Where is the Scribe? Where is the diſputer of this world? Sapientes ſapienter in infernum deſcendent.* Pſal.2. Balt. Exner. Bonoſius. 1 Cor. 1.20. *Aug.*

Which the Lord God of Iſrael had given] The Moral Law, with his owne immediate mouth (ſo that he might ſay with *Joſeph, Gen.* 45. 12. *Behold, your eyes ſee that it is my mouth that ſpeaketh unto you*) the other Lawes he ordained *by Angels in the hand of a Mediatour*, i. e. of *Moſes*, Gal. 3. 19. Hence *Joſephus* calleth the Jewiſh politie a *Theocratie*: and *Proſper* thinketh, that they were called *Judei*, becauſe they received *jus Dei*, the Law from God. But we can give a better derivation from the Hebrew, *viz.* Jewes, *i. e. Confeſſours*, ſuch as were thoſe above, *chap.* 5. 11.

And the King granted him all his requeſt] Giving him more and greater things then he durſt deſire. So great facility and flexibleneſſe found He in this King, that he needed onely to aske, and give thanks: as it is ſaid of *Tiberius*, that he never denied his favourite *Sejanus* any thing; but oft-times prevented his requeſt, and avowed that he deſerved much more.

According to the hand of the Lord his God upon him] *i.e.* his ſweet and ſingular providence, ever watching over, and working for thoſe that are good, 2 *Chron.* 19. *ult.* Such may well ſit and ſing as one did once

Una eſt in trepida mihi re medicina, Jehovæ
Cor patrium, Os verax, omnipotenſque Manus.

Verſe 7. *And there went up ſome of the children of Iſrael*] And but ſome; for many choſe rather to continue in the Land of their captivity, though God by his Prophets, and the King by his Proclamation had cried out, *Ho, Ho, come forth, &c.*

Deliver thy ſelfe O Zion, that dwelleſt with the daughter of Babylon, Zech.2.6,7. See the Note there.

And the Nethinims] See the Note on *chap.*2.43.

Verſe 8. *And he came to Jeruſalem in the fifth moneth*] So that they were four moneths in coming: and that which upheld them was, that they ſhould ſhortly ſee *the face of God in Zion*, Pſal. 84. 7. Popiſh Pilgrims, though they have many a weary ſtep, and meet with much hardſhip, beſides loſſe of their eſtates, yet ſatisfie themſelves in this, *We have that we came for*, viz. the ſight of ſome dumb Idoll. What then ſhould not we do or ſuffer to ſee God in his Ordinances, in holy Aſſemblies?

Verſe 9. *According to the good hand of his God upon him*] See the Note on *verſe* 6. In all thy wayes acknowledge God, and he ſhall direct thy paths, *Prov.* 3. 6. Commit thy way unto the Lord, truſt alſo upon Him, and he ſhall bring it to paſſe, *Pſ.*37.5 Holy *Ezra* had experimented all this (as alſo had *Eliezer, Gen.* 24.) and therefore aſcribeth his good ſucceſſe to Gods good providence.

Verſe 10. *For Ezra had prepared his heart*] Which, without due preparation, would not have beene drawne to any good. See 1 *Sam.* 7. 3. *Job* 11. 13. *Amos* 4. 12. An inſtrument muſt be tuned, ere it can be plaid upon: ſowre wines need good ſweetening.

To ſeek the Law of the Lord] To dive into the very boſome and bottome of it. *Qui nucleum vult, nucem frangat.* The Rabbines have a ſaying, that there is a mountaine of ſenſe hanging upon every tittle of Gods Law.

And to do it] His knowledge and practiſe ran parallel, and mutually transfuſed warmth into one another. He was not of thoſe Oratours blamed by *Diogenes*, for that they ſtudied *benè dicere, non benè facere*, to ſpeak commendably, but not to live accordingly. He kneww ell that his forefathers (the High Prieſts) had Pomegranates for ſavour, as well as bells for ſound.

And to teach in Iſrael] He knew the truth of that Hebrew Proverb, *Lilmod Lelammed*, Men muſt therefore learne, that they may teach others; and not bury their talents, leſt the canker of their great skill prove a ſwift witneſſe one day againſt them.

Verſe 11. *Even a Scribe of the words of the Commandments*] This ſheweth *Ezra* was not an ordinary Scribe (called a *Scribe of the people*) nor a publike Notary, or Kings Secretary, ſuch as were called for, *Eſth.* 3. but *Scriba ſacer, legis peritus, & interpres*, a Teacher *of the words of the Commandments of the Lord and his Statutes to Iſrael.* This is an high and honourable employment.

Ver. 12. *Artaxerxes King of Kings*] This is a very high ſtile for any mortal wight: yet ambitiouſly aſſumed by Monarchs and Emperours. It is indeed the proper title of Jeſus Chriſt, who hath *upon his veſture, and upon his thigh a name written, King of Kings, and Lord of Lords:* Kings and caytives, Lords and loſſels are all his underlings and vaſſals, as thoſe good Emperours *Conſtantine, Theodoſius*, and *Valentinian* uſually called themſelves. This Name of the Lord Chriſt is ſaid to be written, 1. *On his Veſture*, that all may ſee it and ſubmit to it. 2. *On his thigh*, where hangs his ſword, to ſhew his abſolute and illimited Empire, got out of the hands of his enemies with his ſword and with his bow, *Pſal.* 45. 5. *By me Kings reigne*, ſaith He, *Prov.* 8. 15. And *Nebuchadnezzar* is made to know as much, *Dan.* 4. 35. who once vain-gloriouſly vaunted, that his *Princes* were *altogether Kings*, Eſay 10. 8. *Maximilian* Emperour of *Germany* alſo ſaid of himſelf, that he was a *King of Kings*, but in another ſenſe: for every of my ſubjects (quoth He) will be a King: and ſay I what I can, they will do what they liſt.

Socrates.

Fohan. Manl. loc. com. p. 586.

Of the God of heaven] See the Note on *chap.* 5. 11.

Verſe 13. *And of his Prieſts*] *ſc.* The God of heavens Prieſts, *verſe* 12. and therefore honoured and reſpected by this great Monarch; ſo was *Samuel* by *Saul*, *Jaddus* by great *Alexander*; the *Bardes* (anciently) here in *Albion* by the greateſt Commanders.

Which are minded of their owne free-will] He would compel none: neither doth Almighty God. His people are all Voluntieres, *Pſal.* 110. 3. *Eſay* 56. 6. he findes them not ſo, but makes them ſo; and accounts that *Virtus nolentium nulla eſt. Lex voluntarios quærit.* God accepts a free-will offering, and commands us to come off roundly and readily in his ſervice.

Ambroſ. in Pſ. 1

Verſe 14. *And of his ſeven Counſellours*] Without whom the King did nothing of moment. This King was better affected to his Councel then his father *Xerxes* had beene, of whom it is ſtoried, that in his expedition againſt *Greece*, he called his Princes together, as if he would have beene adviſed by them, but ſpake to them to this purpoſe: *Leſt*, ſaith he, *I ſhould ſeeme to follow mine owne counſel, I have aſſembled you. And now do you remember, that it becomes you rather to obey, then adviſe.*

Val. Max. l. 9 c. 5

To enquire concerning Judah] So Saint *Paul* ſent to enquire what was yet lacking in the faith of the Churches.

According to the Law of thy God] Which is not onely *recta*, but *regula*, the rule and rudder. Thoſe that walked by this rule, *Ezra* was to cheriſh, and to puniſh ſuch as did otherwiſe, being *cuſtos utriuſque tabulæ.*

Which is in thine hand] Which thou art ſingularly skilled in, and much exerciſed about it: that thou mayeſt both obſerve it thy ſelf, and alſo preſerve it from other mens violations.

Verſe 15. *Which the King and his Councellours have freely offered*] This King as he had beene well bred by his Mother Queene *Eſther*, ſo he had (likely) beene well inſtructed by *Ezra* in the knowledge of the God of heaven (as he calleth him) whoſe ſervice he thus promoteth. So *Origen* wrought much upon *Alexander Severus* the Emperour by his ſound doctrine and holy converſation: but eſpecially upon his mother *Mammæa* who became a great friend to the perſecuted Chriſtians.

Verſe 16. *And all the ſilver and gold that thou canſt finde*] And gold-thirſty *Babylon* was not without great ſtore of both; could the owners but finde in their hearts to part with it to ſo pious an uſe: Some did, and the rather becauſe the King and his Councel began to them.

With the free-will offering of the people] Gods ſelect people, of whom *Moſes* ſingeth, *Happy art thou, O Iſrael! Who is like unto thee O people! Deut.* 33. 29.

Verſe 17. *That thou mayeſt buy ſpeedily*] *Illicò.* God is himſelf a pure act, and hateth dulneſſe in duty. *What thou doeſt, do quickly*, ſaid Chriſt, even to the very Traytour that did ſeek and ſuck his blood.

Verſe

Verſe 18. *And whatſoever ſhall ſeeme good to thee, &c.*] The King knew them to be faithful and wiſe ſtewards (ſuch as *Hanani* was, *Nehem.* 7. 2.) and therefore leaveth much of the money to be beſtowed as they pleaſed.

Verſe 19. *The veſſels alſo, &c.*] How naturally ſeemeth this King to care for the ſervice of God! and what pity is it that he ſhould ſo oft call Him *Your God*, and *Thy God*, and not owne him for his! So hard a thing it is to relinquiſh that vaine converſation that people have received *by tradition from their fathers*. I will never forſake the Religion that I have received from my fore-fathers, ſaid *Tully*; And the Monarch of *Morocco* told the Engliſh Embaſſadour, that he had lately read Saint *Pauls* Epiſtles, and liked them ſo well, that were he now to chuſe his Religion, he would, before any other, embrace Chriſtianity. But every one ought, ſaid he, to die in his owne Religion: and the leaving of the faith wherein he was borne, was the onely thing that he diſliked in that Apoſtle.

Verſe 20. *And whatſoever more, &c.*] What could this King ſay more to ſeale up his good affection to the work in hand? Shall not this liberal Heathen riſe up in judgement and condemne ſuch hold-faſts amongſt us, ſuch miſerly money-hoarders, as have no *quick-ſilver*, no *currant money* for God or any good uſes; but are, the richer the harder, as *Dives*?

Verſe 21. *Let it be done ſpeedily*] Without ſhucking and hucking, without delayes and conſults: *I, even I* will have it ſo, ſaith the great King: diſpute not therefore, but diſpatch: *Quod ego volo, pro canone ſit*, as *Conſtantius* the Emperour ſaid to *Paulinus*, *Lucifer*, and other diſſenting Biſhops.

Verſe 22. *Unto an hundred talents of ſilver*] This was no ſmall ſumme. How chargeable was the ſervice of God heretofore, to what it is now? and yet how heavily do men come off, when to expend, though but a very ſmall ſumme that way. *Ad quid perditio hæc?* To what end is this waſte? is the common cry in this caſe. Surely Pagans and Papagans who laviſh money out of the bag without meaſure, *dotantque Deos alienos* (as ſome read that text, *Pſal.* 16.3.) ſhall have an eaſier judgement then ſuch pinch-penny profeſſours.

Verſe 23. *For why ſhould there be wrath*] *Heb.* Boyling or foaming anger, great indignation, as it is rendered, and made the utmoſt degree of the divine diſpleaſure, *Deut.* 29. 28. Of all things God cannot endure to be ſlighted, and to have his ſervice neglected: this, blinde nature ſaw, and was therefore ſedulous herein to prevent wrath. Ariſtotle hath this divine precept, Πρῶτα θεῖων ἐπιμέλει. Make Religion thy firſt and chief care, that thou mayeſt proſper, &c. Let our worſhip-ſcorners look to it: do they provoke the Lord to wrath? are they ſtronger then He? will they bring Gods vengeance upon us all? *Ariſt.* polit. l. 7. c. 8.

Againſt the Realme, the King and his ſonnes] For God is *higher then the higheſt*, and will raine downe indignation and wrath, tribulation and anguiſh upon every ſoul of man that doth evil, or that neglecteth to do good: for *not-ſerving* of God, *not-ſacrificing* is a ſin, *Mal.* 3. 18. *Eccleſ.* 9. 2. And ſin doth as naturally draw and ſuck judgements to it, both perſonal and publike, as the loadſtone doth iron, or Turpentine fire. Rom. 2. 8, 9.

Verſe 24. *And alſo we certifie you, that touching any of the Prieſts,*] Theſe he taketh ſpecial order for, that they be freed from publike payments: and the like care was taken by our Anceſtours for the Miniſters of the Church of *England*, as appeareth by *Magna Charta, chap.* 14. Their maintenance is of the Law of Nature, *Gen.* 47.22. *Jezabel* provided for her Prieſts; Idolatrous *Micah* for his Levite; the Papiſts for their ſhavelings, granting them many and great immunities, and being ſo free to them, that there was need of a Statute of *Mortmain* providing that men ſhould give no more to the Church. But *tempora mutantur, &c.*

Verſe 25. *And thou Ezra*] *Qui monet ut facias, &c.*

After the wiſdome of God that is in thine hand] That is in thine heart and life. *Sapientia eſt vel* {*codicibus*} {*cordibus*}

Ezra had both theſe, being a thorough wiſe man.

All ſuch as know the Lawes of thy God] Elſe how ſhall they ſee them duly executed? How ſhall they be as ſo many living Lawes, walking Statutes? How ſhall they teach in the Cities of *Judah*, as *Jehoſaphats* Judges did, 2 *Chron.* 17. 7, 9. and as it followeth here, *And teach ye them that know them not*; How can the people performe their duty, which they are ignorant of?

Verſe 26. *And whoſoever will not do the Law of thy God.*] In the firſt place, and then

the Kings Law, as it is ſubordinate and ſubſervient to Gods. *Obediemus Atridis honeſta*
In Iphigenia. *mandantibus, non aliter*, ſaith He in Euripides: If the King command honeſt things, we will obey him; otherwiſe not.

Let judgement be ſpeedily executed upon him] Let this be noted againſt thoſe that hold, that Magiſtrates have nothing to do with men in matters of Religion. *Artaxerxes* here interpoſeth, and *Ezra* bleſſeth God for it. See *Dan.* 3. 29. *Deut.* 13. 6. *Rom.* 13. 4. 1 *Pet.* 2. 13, 14.

Verſe 27. *Bleſſed be the Lord God*] *Deo gratias* is ever in a good mans mouth. The
Leo Modena Jewes at this day are bound to ſay an hundred Benedictions every day; and more as occaſion requires.

Verſe 28. *And hath exerciſed mercy unto me*] *ſc.* By making uſe of my ſervice, for the promoting of his. Any employment about God, is an high preferment, and ſo to be eſteemed; yea, it is a mercy, and ſealeth up farther mercie.

CHAP. VIII.

Verſe 1. *Theſe are now the chief of their fathers.*

THe chieftaines of thoſe that went up with *Ezra*, beſide thoſe that went up at firſt with *Zerubbabel*.

Verſe 2. *Of the ſonnes of Phineas*] The ſonne of *Eleazar*, the ſonne of *Aaron*, that renowned *Zelot*, with whom, and his ſeed after him, God gave a Covenant of peace, even the Covenant of an everlaſting Prieſthood, *Num.* 25. 12, 13.

Daniel] Not the Prophet *Daniel*, Gods darling, *Dan.* 9. 23. but another of the ſame name, which might be ſome help to him.

Of the ſonnes of David] *ſc.* Of *David* the King. See 1 *Chron.* 3. 22.

Verſe 3. *Of the males an hundred and fifty*] Great account was made of males under
Blounts voyage. the Law, more then of the females: and ſo there is to this day among the Jewes, who hold women to be of a lower creation, made onely for the propagation and pleaſure of man, &c. This their conceit is *their folly, yet their poſterity approve their ſayings*. He did better who ſtiled woman the *ſecond Edition of the Epitome of the whole world*. Sure it is, that *ſoules have no ſexes*; and in Chriſt, there is no reſpect had more to the male then female, *Gal.* 3. 28.

Verſe 4. *Of the ſonnes of Pahath-Moab*] Haply ſo called, becauſe ſome of his progenitours had dwelt in *Moab*. He was a Covenanter, *Neh.* 10. 14.

Verſe 5. *The ſonne of Jahaziel*] The father is named, but not the ſonne: but why, who can tell? *Et patet & lucet pagina ſacra.*

Verſe 6. *Of the ſonnes alſo of Adin*] A Covenanter too, *Neh.* 10. 16.

Verſe 7. *Jeſhaiah*] Of the ſame name, but not the ſame man that is mentioned, *verſe* 19.

Verſe 8. *The ſonne of Michael*] A name afterwards given to Jeſus Chriſt, *Dan.* 10. 13. *Rev.* 12. 7. ſignifying, Who is as God? Hence ſome conceive, that it is not ſo fit to call a childe *Michael*, *Emmanuel*, *&c.*

Verſe 9. *Obadiah the ſonne of Jehiel*] This *Obadiah*, (as alſo *Zechariah*, *verſe* 11. and *Azgad*, *verſe* 12.) ſealed the Covenant, *Nehem.* 10. not without oath, and execration. It is both lawful, and in ſome caſes needful, for good people, ſolemnely to binde themſelves to bounden duties. Hereby, ſaith a grave Divine, as true intention, earneſt deſire, prudent jealouſie and holy zeale are manifeſted, ſo is a dull ſpirit much quickened, and the weak, wayward, revolting fleſh bridled and curbed: yea, and bound to her good behaviour.

Verſe 10. *The ſonne of Joſiphiah*] See *verſe* 5.

Verſe 11. *Zechariah the ſonne of Bebai*] See *verſe* 9.

Verſe 12. *And the ſonnes of Azgad*] See *verſe* 9.

Verſe 13. *And of the ſonnes of Adonikam*] Some of his ſonnes went up before with *Ze-*
Poſteris poſterioribus Tremel *rubbabel*, *ch.* 2. 13. Theſe not till now, together with *Ezra*. They might want either age or hearts to go at firſt with their brethren. *Second thoughts are beſt many times*: and *Numquam ſerò, ſi ſeriò*. That ſonne in the Goſpel, who being bidden go work to day in the Vineyard, anſwered and ſaid, *I will not, but afterwards repented, and went*, wanted not his

com-

commendation, *Matth.* 21. 29. A learned man deſcanteth thus upon this Text: The lot of *Adonikam* was below his brethren, becauſe he was the laſt that ſet foot forward toward their returne.

Verſe 14. *And with them ſeventy males*] The whole company conſiſted of one thouſand four hundred, ninety and ſix males: a good addition to thoſe that went up before with *Zerubbabel*; yet nothing ſo many as might have beene, but that they wanted hearts.

Rari quippe boni, numero vix ſunt totidem, quot Juvenal. Sat. 13.
Thebarum portæ, vel divitis oſtia Nili.

Verſe 15. *And I gathered them together to the River*] *There* was their firſt *Rendevous*, at the meeting of two Rivers; whereof that Countrey was full, *Pſal.* 137. 1 and therefore fertile as the Garden of the Lord, whereof it was a part, as moſt Geographers are of opinion.

And there abode we in tents] Glad we had our faces ſet toward Zion (going weeping, *&c. Jer.* 50. 4, 5) and our backs upon *Babylon*; of which we might well ſay, as the Philoſopher afterwards did of *Athens*, that it was a pleaſant place to travel thorough, but not ſafe to dwell in.

And found there none of the ſons of Levi] None but what he afterwards ſent for; no voluntiers: this was lamentable, that *Levites* ſhould be ſo backward to ſo good a buſineſſe. Here was *nomen inane, crimen immane.*

Verſe 16. *Men of underſtanding*] Of ſpecial note for their wiſedome and eloquence: ſuch as could preſent to the people good matter well habited, and could well expreſſe their expoſitions of the Law; being themſelves *wiſe*, and willing to *wiſe* others, as the Hebrew word ſignifieth, *Dan.* 12. 3. Men of underſtanding and ready to inſtruct many, *Dan.* 11. 33. Such a man as this, is worth his weight in gold.

Verſe 17. *At the place Caſiphia*] Where it may ſeem that there was a Colledge of *Levites*, and *Iddo* was their Preſident.

And to his brethren the Nethinims] Who were now become men of Mark, brethren to *Iddo*, and much ſought for by *Ezra*: ſee *Chap.* 2. 43. for the ſervice they did about Gods houſe.

Verſ. 18. *And by the good hand of God upon us*] God was in all this good mans thoughts: he ſet upon every paſſage, (as the Ancients did upon every ſpecial piece of work they did) Θεὸς, Θεὸς. This was the onely way to make his journey comfortable thus to converſe with God all along, *& Paradiſum mente deambulare*, as *Hierome* counſelled the young Hermite, aſſuring him that ſo long as he had Paradiſe in his mind, and God in his apprehenſions, *tamdiu in eremo non eſſet*, ſo long he ſhould not be in a deſert. Pauſanias.

They brought us a man of underſtanding] The Hebrew word *Shacal* ſignifieth three things, 1. To underſtand. 2. To inſtruct. 3. To proſper. Thoſe that underſtand themſelves, and teach others, ſhall do much good to themſelves and others. See the Note on *verſ.* 16. This *egregiè cordatus homo* was *Sherebiah*, as it followeth here, and *Sherebiah* or, even *Sherebiah*, confer *Neh.* 8. 7. and 9. 4, 5.

Verſ. 19. *And Haſhabiah*] A man ready to every good work, *Neh.* 3. 17. and 10. 11. and that's no ſmall commendation.

Verſ. 20. *Whom David and the Princes had appointed* i.e. continued, confirmed, and ordered them: for they were firſt appointed aud deſigned to that ſervice by *Joſhuah*; and thence called *Nethinims.*

All theſe were expreſſed by Name] *Verbis non ſolùm diſertis, ſed & exſertis.*

Verſe 21. *Then I proclaimed a faſt there*] *A day of reſtraint* from food, fine cloathes, and other delights of life. There is a three-fold-faſt, ſaith One; from meat, from mirth, and from ſin: this laſt crownes all. Unleſſe God ſees turning, he ſees no work in a faſt, ſaith another, deſcanting upon that Text, *Jon.* 3. 10. *God ſaw their works, that they turned.* Of a Faſt ſee the Notes on *Joel* 2. 12.

That we might afflict our ſelves before our God] Not outwardly onely (that's but the ſhell *Iſ.* 58. 3.) but inwardly, alſo, for that's the kernel of this exerciſe, *Jer.* 16. 29. which elſe is but bodily, and profiteth little; ſomething, it may, as it did *Ahab*: But if rightly performed, though it weakeneth the body, yet it ſtrengtheneth the ſpirit, making it vigorous and victorious.

To ſeek of him a right way for us] To edge our prayers and give wings to them: for faſting

ſting inflameth prayer, and prayer ſanctifieth faſting: hence they go coupled for the moſt part, *Luk.*2.37. *Matth.*17.21. 1 *Cor.*7.5. And ſurely, if with faſting and prayer we can ſeek of God direction and protection as here, we ſhall ſpeed of both.

And for our little ones] Theſe ſhould be a main part of our care, to lay up prayers for them, to commend them to Gods ſafe-keeping, foraſmuch as *puerilitas eſt periculorum pelagus*, Little ones are liable to a thouſand deaths and dangers.

And for all our ſubſtance] Our ſtock and our ſtore, all the goods that we have got and gathered together. Our Engliſh word *Riches* anſwereth to the Hebrew *Recuſh.*

Verſ.22. *For I was aſhamed*] *Heb: I bluſht* and was abaſht, I knew not how to put on the face to do it, neither could I bring my mind to crave a convoy, though it might have been of great uſe to us: leſt the name of God ſhould thereby be diſhonoured, and his excellencies queſtioned. It is the ingenuity of Saints to ſtudy Gods ends more then their own, and to be far more troubled when any thing croſſeth him, then when themſelves are croſſed or diſappointed. *Propter te Domine, propter te*, is the good mans Motto. Choice and excellent ſpirits are all for God, whatever becometh of themſelves.

Verſ.22. *Becauſe we had ſpoken to the King, ſaying*] They had *ſpoken good of Gods Name*, and amply ſet forth his power, providence, goodneſſe, and other Attributes, being no whit aſhamed ſo to do before Kings, as *Pſal.*119.46. ſo did *Chryſoſtome*, *Baſil*, *Latimer*, *Lambert*, *John Colet*, Dean of *Pauls*, and Founder of the Free-ſchool there. He, for the bold and faithful diſcharge of his duty, in a Sermon before *Hen.* the eighth at the ſiege of *Tournay* was called to his trial by the Kings Counſellours: but the iſſue proved happy: for he gave ſo great content to the King, that he taking a cup of Wine ſaid, *Deane, I drink to you: let every one take whom he will for his Confeſſour, you ſhall be my Doctour.* Holy *Ezra* found no leſſe favour with this mighty Monarch, whom he had well informed in the manifold excellencies of God, as appeareth by this and ſundry other preceding paſſages.

M. Clark *in his Life.*

The hand of our God is upon all them, &c.] To hide them in the hollow of it till the indignation be overpaſt, to hold them by their right hand, and ſo to guide them by his Counſel, that he may afterwards take them to his glory, *Pſal.*73.23,24.

But his power and his wrath] *Id eſt*, His powerful wrath, his anger armed with power; for *vanæ ſine viribus iræ*; But who knoweth *the power of thine anger, ſaith Moſes?* even according to thy fear ſo is thy wrath. Let him fear thee never ſo much, he is ſure to feel thee more, if once he fall into thy fingers; into that *mighty hand* of thine (as St. *James* ſtileth it) before which ten thouſand Kings cannot ſtand. Let God-forſakers therefore do as thoſe Elders of Iſrael did, 2 *Kings* 10.3,4,5.

Pſal 90.11. Jam.4 10,

Is againſt all them that forſake him] Such are all they, 1. That forſake not their ſins, *Job* 20.17. *Iſa.*55.7. 2. That know not God, *Iſa.*1.3,4. *Eph.*4.18. 3. That truſt to idols, or creature-comforts, arm of fleſh. 1 *Kings* 9.9. *Joſh.*24.20. *Jer.*2.13. 4. Church-forſakers, and Apoſtates, *Heb.*10.25,38. God hath againſt all theſe, and will *conſume them after that he hath done them good*; *Joſh.*24.20. *Pſal.*73.27. 1 *Chron.*28.9. *Jon.*2.8. *Jer.*17.13. *Deut.*31.16. 2 *Chron.*12.5. and 15.2. and 24.20.

Verſe 23. *So we faſted*] They put their holy reſolution into execution: purpoſe without practiſe is like *Rachel*, beautiful, but barren.

2 Sam. 1.22. *And beſought our God for this*] And they had it, *Verſe* 31. For faſting and prayer are like *Jonathans* bow and *Sauls* ſword, that never turned back, or returned empty. God is a liberal Rewarder of all ſuch as in this ſort diligently ſeek him, *Heb.*11.6. 2 *Chron.*15.2. He will turn their faſting into feaſting, their prayers into praiſes, *Ezek*36.37. *Zech.*8.19. They ſhall have out their prayers either in mony, or monies-worth: either in the very thing they deſired, or at leaſt ſtrength to ſtay themſelves upon God, with good aſſurance that his grace ſhall be ſufficient for them, and that he will be their ſhield, and their *exceeding great reward.*

Verſe 24. *Then I ſeparated twelve*] I ſingled them and ſet them apart for this great truſt, *vide cui fidas.*

Sherebiah, Hoſhabiah] Heb. *With Sherebiah, Hoſhabiah*, (men of known integrity, *Verſ.* 18.19.) and ten of their *brethren with them*] four and twenty in all, a complete company of faithful *Truſtees.*

Verſe 25. *And weighed unto them*] Heb. *I ſcaled it out unto them*: *Cyrus* taled it out to *Zerubbabel.* Chap.1.8,9, *&c.*

And his Lords] Called *Mighty Princes*, Chap.7.28. ſee *Iſa.*10.8.

And

And all Iſrael there preſent] *Heb.* There found at that time, or that had found in their purſes, found in their hearts.

Verſe 26. *Six hundred and fifty talents of ſilver*] That is, 243750 pounds ſterling.

An hundred talents] That is 37500 pounds ſterling.

Verſe 27. *Of a thouſand drammes*] 312 pounds and 10 ſhillings. The Hebrew (or rather Chaldee) word here rendred a *Dramme* ſeemes to be taken from the Greek word δραχμή.

And two veſſels of fine Copper] *Ex orichalco præſtante*, Of ſome choyce mixt mettle, *Auro contrà non caro.*

Verſe 28. *Ye are holy to the Lord*] Heb. *Ye are holineſſe unto the Lord:* and muſt ſanctifie the holy God in righteouſneſs, *Eſa.* 5.16.

The veſſels are holy alſo] *Id eſt*, ſet apart to ſacred uſes, and therefore to be kept carefully, uſed reſpectively. The Turks ſpare and keep better then ordinary, thoſe very Aſſes of theirs that have been uſed for carriage to *Mecha*, where their *Mahomet* lyeth buried: Neither will they put paper to any baſe uſe, becauſe that both the Name of God, and the Mahometan Law are written upon the like. *Grand Sign. Serag.*

Verſe 29. *Watch ye*] with utmoſt care, and ſolicitude, as the word ſignifieth. How much more ſhould we *watch* and trebble *watch*, (as *Luk.* 12.37,38,43.) to keep our veſſels (bodies) *in ſanctification and honour, Not in the luſt of concupiſcence*, &c? eſpecially ſince, *Adverſus majora vigilantibus quadam in cautis minutiora ſurrepant*, and Satan worketh ſtrongeſt on the fancy, when the ſoul is ſleepy, or a little drowſy. *Watch ye therefore and keep:* This leſſon had need to be often rung in our ears. Aug.

Verſe 30. *So took the Prieſts and the Levites*] The great charge committed to them, and laid upon them, did not *weaken*, but *waken* their heroik ſpirits.

Tu non crede malis, ſed contrà audentior ito.

Verſe 31. *And of ſuch as lay in wait by the way*] Enemies they had not a few (when was it otherwiſe?) but ſome, that purpoſely way-laid them; but were defeated by a gracious providence. So were the *Manichees* who lay in wait for *Auſtin*: and thoſe that purſued *Jewel* about the beginning of Q. *Maries* Raign, as he was going from *Oxford to London.* Both theſe had been caught, and made a prey to their Enemies, but that they loſt their way; What ſaith the Prophet? *As Birds flying, ſo will the Lord of hoſts defend Jeruſalem* (like as when the young are in danger of the kite, the Bird flies to ſave them) *defending alſo, he will deliver it and paſſing over, he will preſerve it.* M Clarks *Lives.*

Verſe 32. *And abode there three dayes*] For neceſſary refreſhment, after ſo long a journey. The body is the ſouls ſervant, and muſt therefore be kindly and fairely dealt with, *ut ſit par negotio*, that it may be neither above not below its buſineſſe; but even with it, meet for it. *Corpus ſive corpor, quaſi cordis por, id eſt, puer, ſive famulus.*

Verſe 33. *Now on the fourth day*] *Viz.* of their fifth moneth. After a ſhort repoſe they ſet cloſe to work. To recreations God allowes men to ſtoop for their bodyes ſake, as the Eagle to the prey: or as *Gideons* Souldiers to ſoop their handfull, not to ſwill their belly full.

Verſe 34. *By number and by weight*, &c.] In reference to this Text, Let thy confeſſion be *full*, ſaith a reverend man: bring out thy ſins as thoſe in *Ezra* did the veſſels of the Temple, by number and by weight, 1. By Number, *Lev.* 16.21. *Aaron* was to confeſſe over the ſcape goat *all the iniquities of the children of Iſrael.* 2. By weight he was to confeſſe *all their trangreſſions in all their ſins:* that is, laying open how many tranſgreſſions were wrapped up in their ſeveral ſins, and their circumſtances.

Verſe 35. *Alſo the children of thoſe that had been*] In token of preſenting their bodies a *living ſacrifice, holy* and *acceptable* to God their Deliverer, *Rom.* 12.1. Let us that are freed from ſins ſlavery, become *the ſervants of righteouſneſſe*, Rom. 6.18. and being delivered from the hands of our Enemies, *ſerve God without fear in holineſſe and righteouſneſſe all the dayes of our lives*, Luk. 1.74.75.

Verſe 36. *And they furthered the people*] Heb. *They gave them a lift*, lent them an helping hand: not out of love to the work, but for fear of the King, and in purſuance of his commands and commiſſions. Thus the Devil and his impes ſometimes do *Gods will*, though with an *ill will*, Pſal. 119.91. *They continue this day according to thine Ordinances: for all are thy ſervants.* How much better were it to work from a right principle, not by conſtraint, but willingly, not for fear of wrath, but of a ready mind, *to love to be Gods* 1 Pet. 5.1

ſervants,

ſervants taking hold of his Covenant, Iſai.56.6. and ſaying to him, as the people did to *Joſhua*, Chap.1.16. or as the Rulers and Elders to *Jehu*, 2 *Kings* 10.5. *We are thy ſervants, and will do all that thou ſhalt bid us?*

CHAP. IX.

Verſe 1. *Now when theſe things were done.*]

HEre are *poſt maxima gaudia luctus*, Heavens joyes are without *meaſure* or *mixture*: But this preſent life is overſpred with ſins and miſeries, as with a filthy morphew. Of good *Ezra* we may ſay as *Pliny* doth of *Metellus*; *Metellus infelix dici non debet, felix non poteſt*, Unhappy we may not call him, happy we cannot: witneſſe the dolefull diſcourſe of this Chapter. Lib.7.c.47.

The Princes came unto me] The better ſort of them that were ſenſible of the abuſes crept in, and deſired a Reformation. For ſome of the Princes alſo and Rulers had their hands elbow-deep, in the wickedneſſe complained of *Verſe* 2.

οἱ πολλοὶ *The people of Iſrael*] The *Many*, the common ſort, that ſhallow-braind, but many-headed Beaſt, that loves to follow the herd and do as the moſt do, though thereby they be utterly undone for ever.

And the Prieſts, and the Levites] This was much: for theſe knew the Law, and made their boaſt of it, *Rom.*2.18.23. They could not be ignorant of the unlawfulneſſe of this mixing themſelves in marriage with Heathens not *proſelyted*. Now ſins againſt knowledge and conſcience are of a double dye, of a crymſon colour: and make a great breach, a deep gaſh in a mans ſpirit. *Eſay* 59.11,12. What was it that brought ſuch roarings and troubles on them, and that, when ſalvation was looked for? *Our iniquities teſtify to our faces, and we know them.*

Have not ſeparated themſelves] The ſeparation of the Saints from the wicked is a *wonderful ſeparation*, *Exod.*33.16. ſuch as was that of light from darkneſſe in the creation. God hath brought them *out of darkneſſe into his marvellous light*. Why then ſhould they be *unequally yoked together with unbeleevers? what communion hath light with darkneſſe, &c?* 2 *Cor.*6.14. 1 Pet.2.

Doing according to their abominations] How ſhould they chuſe but do ſo, when ſo matched and married? what's the reaſon the Pope will not diſpenſe in *Spain* or *Italy*, if a Papiſt marry a Proteſtant? yet here they will, but in hope thereby to draw more to them. The brown bread in the Oven will be ſure to fleece from the white, not that from it. So in married couples: ſeldome is the worſe bettered by the good, but the contrary. Seē *Nehem.* 13.26.

Verſe 2. *For they have taken of their daughters*] Taken them for wives: which was flatly forbidden, *Deut.*7.3. and a reaſon given, *ver.*4. from the evil effect of ſuch unbleſt marriages. This abuſe *Malachi* complaineth of, *chap.*2.11,13. whom ſome make to be the ſame man with *Ezra*.

ψυχρὸν φαγεδαίνισμα. *For themſelves and for their ſons*] Whom they herein helped to a *cold arm-ful*, (as Lycophron calleth a bad wife:) or rather to an *unnatural heat*, worſe then that of a *quartan ague*, as ſaid *Simonides*: as bad as that of an evil ſpirit, ſaid another Heathen.

So that the holy ſeed] *Id eſt*, The children of *Iſrael*, who were all *federally* holy at leaſt, *Deut.*7.6. as are alſo all the children of Chriſtian Parents, 1 *Cor.*7.14.

Hath been chief in this treſpaſſe] Which they think audaciouſly to bear out with their big looks, to obtrude and juſtify to the World this moſt malapert miſdemeanour, becauſe it is *facinus majoris abollæ*, the fact of a great one. Juvenal.

Verſe 3. *I rent my garments and my mantle*] In token of his deep and down-right humiliation, indignation, deteſtation of their dealings herein.

And pluckt off the hair of my head, and of my beard] To ſhew how paſſionately grieved and offended he was. The raging Turk did the like at the laſt aſſault of *Scodra*: being extremely vexed at the diſhonour and loſſe he had received there. But what followed? In his choler and frantick rage, he moſt horribly blaſphemed God: whereas holy *Ezra*, though he ſat aſtonied till the Evening ſacrifice, yet then he poureth forth his ſoul in an heavenly prayer, *verſe* 5,6: Turk.Hiſt.

And ſate down aſtonied] As one that hath neither life nor ſoul, (as we ſay) that can neither

ther ſay nor do for himſelf, being wondrouſly amazed, aſtoniſhed, or *deſolate*, as *David* had been, *Pſal.*143.4. The true Zealot, as his love is feryent, his deſires eager, his delights raviſhing, his hopes longing, ſo his hatred is deadly, his anger fierce, his grief deep, his fear terrible, *&c.* Zeal is an extreme heat of all the affections, *Rom.*12.11. boyling-hot, *hiſſing-hot*, as the Greek importeth. ζέοντες.

Verſe 4. *Then were aſſembled unto me*] It was ſoon noyſed and noticed among the godly party, how exceedingly *Ezra* was troubled: they therefore *trouble themſelves*, as our Saviour is ſaid to have done *John.*11.33. and as *Paul felt twinges* when others were hurt. *Who is offended* ſaith he, *and I burn not?* Sheep when frighted, will get together; Swine, when lugged, will grunt together. What ſhould Saints do, (in caſe of National ſins or judgments) but aſſemble and tremble together, as here, but vow and perform Reformation to the Lord their God, as in the next *chapter?* 2 Cor.11.29.

Every one that trembled at the words] At the judgements of God whileſt they yet hang in the threatnings. To ſuch *looketh* the Lord, with ſpeciall intimations of his love, *Iſa.*66.2. When as thoſe that tremble not in hearing, ſhall be cruſhed to pieces in feeling, ſaid Mr. *Bradford* the Martyr.

That had been carried away] But had not *learned by the thing that they had ſuffered*, were as bad as before, if not worſe, having loſt the fruit of their afflictions. This is fearful: a ſad ſigne of an incorrigible caſtaway, *Jer.*6.30. παθήματα μαθήματα.

Untill the Evening-ſacrifice] This time of the day good people uſually took to pray at: that, together with the ſacrifice, their prayers might come up for a memorial before God in thoſe pillars of ſmoke, *Cant.*3.6. *Act.*10.4. See *Luk.*1.10. *Act.*3.11.

Verſe 5. *I roſe up from my heavineſſe*] In *affliction, ſc.* of ſpirit, wherewith his heart was *leavened and ſowred*, as *Davids* was, *Pſal.*73.21. Imbittered as *Peters*, Matth.26. *ult.* powred out upon him as *Jobs*, *chap.*30.16. He did really afflict himſelf with voluntary ſorrowes for the tranſgreſſions of his people.

And having rent, &c] See *ver.*3.

I fel upon my knees] This geſture did both evidence, & encreaſe the ardency of his affection.

And ſpread out my hands] With the palmes open toward Heaven in an *having craving* way, as Beggers. This was the Jewiſh manner of praying, and it was very becoming.

Verſe 6. *And ſaid, O my God*] This was a prayer of faith, and founded upon the Covenant, that bee-hive of Heavenly honey, as One well calleth it.

I am aſhamed and bluſh] Sin is a bluſhful thing and hales ſhame at the heeles of it, *Rev.*3.17. Therefore when a man hath committed a ſin, he bluſheth: the blood as it were, would cover the ſin. But he is paſt grace that is paſt ſhame, and can bluſh no more then a ſackbut. *Illum ego periiſſe dico cui periit pudor.* Salluſt.

For our iniquities] He maketh himſelf a party, becauſe he was one of the ſame *Community* with them that had done that evil. He alſo knew himſelf to have an hand if not upon the great *cart-ropes*, ſet upon the leſſer *cords* that might draw down divine vengeance upon the Land. Hence he includeth himſelf after the example of *Daniel*, *chap.*9.5.

Are increaſed over our heads] As an overwhelming flood, *Pſal.*38.4. That threateneth to go over our ſoules too, *Pſal.*124.4. and to ſink them in the bottomleſſe lake, that lowermoſt part of hel imported by that ה *locale* (as Hebricians Note) *Pſal.*9.17.

And our treſpaſſe is growen up unto the Heavens] So great is our guilt, that it is gotten as high as Heaven, that is, as high as may be. For beyond the moveable Heavens, *Ariſtotle* (Natures beſt Secretary) ſaith there is neither body, nor time, nor place, nor *vacuum*. See *Revel.*18.5. with the Note. Mans ſinne defileth even the very viſible Heavens, which muſt therefore be purged with the fire of the laſt day. Yea it pierceth into the Heavens of Heavens, & maketh a loud out-cry in Gods eares for vengeance, *Gen.*4.10. & 18.20. *De Cœlo* Text.99.

Verſe 7. *Since the dayes of our Fathers*] Confeſſion with aggravation is that happy Spunge, that wipeth out all the blottes and blurres of our lives: for, *if we confeſſe our ſinnes*, and therein lay load enough upon our ſelves, as *Ezra* here, & *Daniel* doth *c.*9.5. (mark how full in the mouth theſe good men are, out of the abundant hatred of ſin in their hearts) *God is faithful and juſt to forgive us our ſins, &c.* 1 *John* 1.9. But in confeſſion we muſt not extenuate or excuſe: every ſin, muſt ſwel as a toad in our eyes, and we muſt ſpet it out of our mouthes with utmoſt indignation, ſhewing the Lord *the iniquity of our ſin*, the *filthineſſe of our leudneſſe*, the *abomination of our provocations*, Rom.7.13. Thus if we weigh our ſinnes in a true balance, and put in ſo many weights, as to bring to a juſt humiliation, to a godly ſorrow; then it will prove a right *Apology*, the ſame that the Apoſtle maketh a

Chennir. Exam. fruit and ſigh of ſound repentance 2 *Cor.*7.11. *qua magis deprecatione conſtat, quàm depulſione criminum*, ſuch an Apology as conſiſteth rather in deprecating, then defending.

We have been in a great treſpaſſe unto this day] And ſo there hath bin a *concatenation*, a continued *ſeries* of our ſinnes from one generation to another. We are a race of Rebels, a ſeed of ſerpents, &c.

And for our iniquities have we, our Kings and our Prieſts] Our National ſinnes have produced National plagues; which yet we have not improved to a publike or perſonall reformation. Many hands have drawn the cable with greateſt violence: the leproſy hath over-run the whole body: there is (as Phyſicians ſay of ſome diſeaſes) *corruptio totius ſubſtantiæ*, a general defection, a conjuncture, of all perſons, in all ſins and miſeries, which like cloudes cluſter together, and no clearing up by repentance.

And to confuſion of face,] So that we are a ſcorn to our Enemies, and a terrour to our ſelves, in a low and lamentable condition.

Verſe 8. *And now for a little ſpace*] Heb. *point*, or *moment of time*. God let looſe his hand for a while, and gave them ſome little liberty, to make them inſtances of his mercy, who had been objects of his wrath: but nothing would mend them and make them better.

And to give us a nail] that is, ſome ſettlement, ſome ſubject of hope, and ſupport of faith. He ſeemeth to allude to ſuch *nailes* as wherewith they faſtened their tents to the ground (*Jael* drove one of thoſe *Tent-nails* thorough *Siſera*'s Temples, and laid him ſafe enough) or elſe to thoſe nailes that, driven into pales, do faſten them to their nailes.

That our God may lighten our eyes] *Id eſt*, Chear up our hearts, and ſo clear up our eye-ſight: which, when the ſpirit is dejected, grows dim, for want of ſpirits. *Profectò oculis animus inhabitat*, ſaith *Pliny*; Truly ſo it is, that the heart dwelleth in the eye: there it ſitteth and ſheweth it ſelf pleaſed or diſpleaſed with whatſoever occurrences. And as a looking-glaſſe is the eye of art: ſo is the eye the looking-glaſſe of nature.

Lib. 2. cap. 32.

And to give us a little reviving in our bondage] Not *light* onely, but *heat* alſo by the beames of his pleaſed countenance, which is better then life. The life of ſome kinds of creatures is meerly in the Sun. In Winter they lie for dead: in Summer, they revive. So it is with the Saints: all their comfort conſiſts in Gods grace and favour. They look unto him and are lightened, *Pſal.*34.5. he hideth his *face* and *they are troubled*; *their breath is taken away, they die and return to their duſt*, *Pſal.*104.29. Theſe captives in *Babylon* lay for that time as dead and buried, *Eſay* 26.19. God opened *their graves, and cauſed them to come up out of their graves, and brought them to the land of Iſrael.* Ezek.37.13. For his favour is no empty favour: It is not like the Winter-ſun that caſts a Goodly countenance when it ſhineth, but gives little comfort and heat. He is the Father of lights, and the God of all grace and conſolation, *&c.* he gives all things needful to life and godlineſſe, ſo that to have ſinned againſt ſo good a God, to kick againſt ſuch tender bowels, was a further aggravation of their ſinne: and ſo it is here uſed and urged.

Verſe 9. *For we were bondmen*] Heb. *ſervants*; and ſo wholly and onely at the pleaſure of another: for a ſervant is not ἀυτόματος, ſaith *Ariſtotle*, one that moveth abſolutely of himſelf: but he is the Maſters underling and inſtrument, καὶ ὅλως ἐκείνου, wholly at his diſpoſe. The Saints may ſay all as much. We were bondmen, ſlaves to ſin, drudges to the devil, driven about by him at his pleaſure, having as many Lords as luſts, *Tit.*3.3. and thereby expoſed to a thouſand miſchiefes and miſeries: The Heathens *Piſtrinum*, the Turks Gallyes, *Bajazets* iron Cage, the Indian mines are nothing to it. This we ſhould frequently recognize; and remembring that our God hath not forſaken us in our bondage, but *brought us from darkneſſe to light, and from the power of Satan unto God, that we might receive forgiveneſſe of ſin, and inheritance among them which are ſanctified*; we ſhould bluſh and bleed in the ſenſe of our unthankfulneſſe, ſaying as *ver.*14, ſhould we again break thy Commandements, *&c?*

Act.26.18.

Yet our God hath not forſaken us in our bondage] As he may ſeem to do his *priſoners of hope*, when he leaves them in the Enemies hand, or under ſome preſſing affliction, and ſeemes to forget them, that they may the better remember themſelves. But God had remembred theſe returned captives in *their low eſtate*; *for his mercy endureth for ever*: And had *redeemed them from their Enemies*, *for his mercy endureth for ever*; Pſal. 136. 23, 24. Their ſin therefore was the greater, ſith againſt ſo much mercy: and God might juſtly have ſaid unto them as *Ezek.*22.20. *I will gather you in my anger & in my fury, and will leave you there.* A grievous judgment indeed! for wo be unto you when I forſake you, *Hoſ.*9.12. Lord leave us not, *Jer.*17,17. Forſake us not utterly, *Pſal.*119.8.

To

To give us a reviving] See *Ver.*8.

To ſet up the Houſe of our God, and to repaire,&c] He reciteth and celebrateth Gods favours to that people,not in the *lump* onely and by *whole-ſale*, as we ſay: but entreth into particulars,and reckoneth them up one by one:ſo doth *Moſes*,Exod.18.8.So doth *David*, *Pſal.*136. So muſt we,that we may ſhame and ſhent our ſelves as here for our unthankfulneſſe:and be *inrited* and *incited* thereby to better obedience.God, for this cauſe, *crumbleth* his mercies unto us (ſaith One:) we have his bleſſings by retail, that we may make our utmoſt of them.

And to give us a Wall] Protection and ſafegard,as the Walles of *Sparta* was their *Militia*,and the Walls of *England*, is our Navy. They had the fence of the King of *Perſia*'s favour. They had alſo Gods providence as an hedge or wall of fire round about them, *Zech.*2.5. See the Note there.

Verſe 10. *And now Our God what ſhall we ſay after this?*] *q.d.* We have nothing to ſay for our ſelves,wherefore thou ſhouldſt not preſently pronounce againſt us,and execute upon us the ſentence of utter rejection. We are even ſpeechleſſe, excuſeleſſe, and muſt needs conclude.*It is the Lords mercy that we are not conſumed*,that we are at al on this ſide hell:it is becauſe his compaſſions fail not, *Lam.*3.32.

For we have forſaken thy Commandements] Better then this *Ezra* could not have ſaid for himſelf and his people,whileſt he thus confeſſeth ſin,and putteth himſelf into the hands of juſtice,in hope of mercy.In the courts of men tis ſafeſt to ſay,*Non feci*,I did it not (ſaith *Quintilian.*)But in our addreſſes unto God, 'tis beſt to ſay,*Ego feci, miſerere*;I did it,oh be merciful unto me O God, be merciful unto me.*Per miſerere mei,tollitur ira Dei.*

Verſe 11. *Which thou haſt commanded us by thy ſervants the Prophets*] Whoſe office it was to expound the Law to us, and to apply it to our conſciences. This although they have done daily and duely,yet we have not been kept within the bounds of obedience,but have flown againſt the lights,(as Bats uſe to do,) and ſinned preſumptuouſly. Thus he aggravateth their ſin, by every circumſtance. And this is right confeſſion, ſuch as the School-men have ſet forth in this Tetraſtick.

Sit ſimplex,humilis confeſſio,pura,fidelis,
Atque frequens,nuda & diſcreta,lubens,verecunda,
Integra,cordata, & lachrymabilis,accelerata,
Fortis & accuſans,& ſe punire parata.

Is an unclean Land] Becauſe inhabited by an unclean people, who are acted and agitated by an unclean ſpirit,and do miſerably moil themſelves in the filthineſſe of leudneſſe, which defileth a man worſe then any leproſie, then any jakes, *Mar.*7.23. Mr.*Aſcham*, (School-maſter to Q.*Elizabeth*)did thank God,that he was but nine dayes in *Italy*,wherein he ſaw, in that one City of *Venice* more uncleanneſſe and licentiouſneſſe, then in *London* he ever heard of in nine years.

With the filthineſſe of the people of the Lands] Thoſe Canaanites were very *Borborites*, ſhameleſſe ſinners before the Lord; who therefore rooted them out, and cauſed their Land,when it could bear them no longer,to ſpew them out. Sin is filthineſſe in the abſtract. St.*James* calleth it,The ſtinking filth of a peſtilent ulcer,and the ſuperfluity or garbage of naughtineſſe, *Jam.*1.21. It is no better then the *Devils excrement*: it ſets his limbes in us, and drawes his picture upon us:for malice is the Devils eye, oppreſſion is his hand,hypocriſy is his cloven foot,&c,Great ſins do greatly pollute. *purulæ.*

Which have filled it from one end to another] Hath over-ſpred it as a deluge, over-run it as the *Jeruſalem-Artichoke* doth the ground wherein it is planted: turned it into the ſame nature with it ſelf, as copres which will turn milk into ink:or leaven which turneth a very Paſſeover into pollution. See *Mich.*1.5.with the Note.

Verſe 12. *Now therefore give not your daughters*] unleſſe ye have a mind to pitch them into hell-mouth. See *ver.*2.with the Note.

Nor ſeek their peace or their wealth for ever] For they were devoted by God to utter deſtruction:and therefore Iſrael might have no intercourſe with them. The Jewes at this day count and call us *Canaanites*,*Edomites*, &c. and hold it an almeſdeed to knock us on the head.The beſt among the Gentiles, ſay they is worthy *cui caput conteratur tanquam Serpenti* to be killed up as a Serpent. *Tacitus* long ſince obſerved of them, that as they were very kind to their own, ſo to all others they bare a deadly hatred. Thrice a day in

Buxtorf. Synag. Jud. c. 5. p. 5. their prayers, they curſe us Chriſtians, and in *Polony* (where they have a toleration) they print baſe and blaſphemous things againſt Chriſt and Religion.

That ye may be ſtrong] *viz.* by my preſence amongſt you, and providence over you: for *cui adhæreo, præ eſt*, as Q. *Elizabeth* could write: how much more may God Almighty, He whom I favour is ſure to prevail.

And eat the good of the Land] The *beſt of the beſt*, the fineſt Wheat, the choyſeſt fruit, and thoſe a pledge and fore-taſt of the happineſs of Heaven, where there is *nec fames, nec faſtidium*, (as one ſaith) neither lack nor loathing, neither meaſure, nor mixture, but ſweeteſt varieties, felicities, eternities.

Prov. 13. 22. *And leave it for an inheritance*] perſonal goodneſſe is profitable to poſterity: the righteous *ſhall leave inheritance to his childrens children*. God never caſteth out his good tenants; nor leaveth his ſervants unprovided for. See *Pſal.* 103. 17. and 112. 1, 2.

Verſe 13. *And after all that is come upon us*] Affliction, like foul wheather, cometh before it is ſent for: yet not, but of Gods ſending: and then it is ever either *probational*, as *Jobs*; or *Cautional*, as *Pauls* prick in the fleſh; or *penal*, for chaſtiſement of ſome *way of wickedneſſe*, as here.

For our evil deeds] Theſe he thanketh, (as well he might) for all their ſufferings: ſin is the mother of miſery, and hales hell at the heeles of it.

Seeing that thou our God] *Our God* ſtill, and this is the ſixth time that he hath ſo ſtiled Him in this holy prayer, beſides three times *My God*. Theſe are ſpeeches of faith, and refer to the Covenant, that *pabulum fidei* food of faith. When ye *ſtand and pray, beleeve*; when ye humble and tremble before God, keep up your faith ſtill. Seneca. *Nihil retinet qui fidem amiſit*, loſe that and loſe all. *Take away the iniquity of thy ſervant*, ſaith *David*, 2 Sam. 24. 10. 'Tis as if he ſhould ſay, I am thy ſervant, Lord, ſtill, though an unworthy one. And to prove himſelf ſo, he addeth, *For I have done very fooliſhly*. I confeſſe it Lord, that thou mayeſt cover it. *Homo agnoſcit, Deus ignoſcit*. This he beleeves, and ſpeeds: when *Judas* confeſſing (but withal deſpairing) miſſeth of mercy.

Haſt puniſht us leſſe then our iniquities deſerve] Heb. *Haſt withheld beneath our iniquities*. The juſt hire of the leaſt ſin is death in the largeſt ſenſe, *Rom.* 6. 23. What then might God do to us for our many and mighty ſins, or rather, what might he not do, and that moſt juſtly? How great is his mercy which maketh him ſay, *Jeruſalem hath received at Gods hand double for all her ſins*, Iſai. 40. 1, 2. *Too much*, ſaith God there: *too little*, ſaith *Ezra* here: and yet how ſweetly and beautifully doth this kind of contradiction become both!

And haſt given us ſuch deliverance as this] A fruit of free mercy, and calls hard for duty. Gods bleſſings are binders: and every new deliverance calls for new obedience, *Servati ſumus ut ſerviamus*.

Verſe 14. *Should we again break thy Commandements*] There is ſo much unthankfulneſſe and diſingenuity in ſuch an entertainment of mercy, that holy *Ezra* here thinkes that Heaven and Earth would be aſhamed of it.

And joyn in affinity with the people of theſe abominations] Eſpecially when we may hear God himſelf *ſcreeching* out as it were thoſe words of his, *Oh do not this abominable thing!* Save *your ſelves from this untoward generation*, &c!

Wouldſt thou not be angry with us?] *Id eſt*, Chide *us*, ſmite us, and ſo ſet it on, as no creature ſhould be able to take it off? Sin may move God, when we ask bread and fiſh to feed us, to anſwer us with a ſtone to bruiſe us, or a Serpent to bite us. Shun it therefore as a Serpent in your way, or as poyſon in your meats. Pſal. 2. 12. *Kiſſe the Son, leſt he be angry, and ye periſh from the way*, &c.

So that there ſhould be no remnant] So that our late *preſervation* ſhould prove but a *reſervation* to further miſchief, as was *Sodoms*, *Senacheribs*, *Pharaohs*.

Verſe 15. *O Lord God of Iſrael*] So called, becauſe he is *their portion*, they *His*, Deut. 32. 9. He had avouched them for his: and they him interchangeably, *Deut.* 26. 17, 18. *Seneca* could ſay, that the baſeſt people (meaning the *Jewes*) gave Lawes unto all the World: that is, had the true God, Creatour of all, for their God.

Thou art righteous] In all thy judgments inflicted upon us: or, thou art *faithful and true* in thy promiſes: but we have forfeited thy favour, and deſerved deſtruction.

Behold we are before thee in our treſpaſſes] Or guiltineſſes, which is that *iniquity of ſin* (as *David* calleth it, *Pſal.* 32. 5.) whereby the ſinner is bound over to condigne puniſhment.

For

For we cannot ſtand before thee] But muſt needs *causâ cadere*, being ſelf condemned, and ſuch as muſt needs ſubſcribe to thy perfect juſtice in our own utter deſtruction.

CHAP. X.

Verſe 1. *Now when Ezra had prayed.*]

HAD preſented himſelf as a Suppliant, and opened his cauſe to God the Judge, appealing to him, that he might determine.

And when he had confeſſed] And begged pardon: deprecating the divine diſpleaſure, as the word ſignifieth. Hithpallel.

Weeping]Of this we read not in the former *chapter*, but of other effects of his paſſion, as renting his garments, tearing off the hair of his head and beard, &c. His ſorrow at firſt might be above tears, which afterwards came guſhing out amain, as the blood doth out of a Wound, but not till it hath firſt run back to the heart, to bear the newes to it, as I may ſo ſay. It is ſaid of *Athanaſius*, that by his tears, as by the bleeding of a chaſt vine, he cured the Leproſy of that tainted age. May we not ſay the ſame of this good man?

And caſting himſelf down before the houſe of God Where all might ſee him, that their eyes might affect their hearts, and contribute ſome tears of compunction and compaſſion toward the filling of Gods *bottle*, as they had done ſins toward the filling of his bag.

Of Men, Women, and Children] *Anaſhim, Venaſhim*, &c. A Woman is a man, cut ſhort by the head, 1 *Cor.* 11. 3. Here was a general meeting of all Sexes and Sizes joyned together, to cut ſins cart-ropes.

And the people wept very ſore] They could not waſh their hands in innocency, they therefore waſhed them in tears: they knew, that as the ſins of the old World, ſo of this little World, needeth a deluge. Their ſins therefore are as ſo many *Hazaels* to them: their hearts as ſo many *Hadad-rimmons*, the place they made to become a very *Bochim*, they wept with a great weeping, and ſo vented their ſins at their eyes, as ſick people do their ill humours at the pores of their bodies.

Verſe 2. *And Shechaniah the ſon of Jehiel*] *Egregie cordatus homo*, A prudent and a pious man, one that had feeding lips, and a healing tongue, one that knew how to *time a word*, and to *ſet it upon the wheels*. Eſay 50. 4. Prov. 25. 11.

Anſwered and ſaid unto Ezra] Such words as were uttered more from the bowels, then the brain: and thereby proved ſo effectual.

We have treſpaſſed againſt our God] His father *Jehiel* had taken a ſtrange Wife, *ver.* 18. 26. ſo perhaps had he himſelf: or if not, yet he might fear wrath, becauſe of the ſame body politike with thoſe ſinners againſt their own ſouls. God, he knew, might well draw blood of the arm for the cure of the head; as *Theodoret* ſaith he did when he ſlew *Pharaohs* firſt-born.

Yet now there is hope in Iſrael, &c.] Hope that the people will repent, and *hope* that God will have mercy, upon their repentance. *Supereſt ſperare ſalutem*, If it were not for hope, heart would break. God having opened a door of hope, let us *go boldly to the Throne of grace*; what ſhould hinder?

Qui nil ſperare poteſt, deſperet nihil.

Caſt not away your confidence *which hath ſo great recompenſe of reward*: but caſt Anchor within the veil, and wait for day, as *Paul* did in the Ship-wrack, See *Eſay* 50. 10.

Verſe 3. *Now therefore let us make a Covenant*] And ſo tye our ſelves thereby, to the better abearance: that we ſlip not collar, that we detrect not the yoke of Gods obedience, *Deut.* 10. 20. Cleaving to God with full purpoſe of heart will require *ſwearing*. Broken bones muſt have ſtrong bands to cloſe them. Tottering houſes muſt be crampt with iron barres, or they will ſoon down. If the vowes of God be upon us, if we be Covenanters, it will help againſt the fickleneſs of our falſe hearts: which cannot but know that if God ſhall be *All-ſufficient* to us, we muſt be *Altogether* his, *Cant.* 2. 16. His is a Covenant of mercy, even the ſure mercies of *David*; ours is a Covenant of obedience to him, in every part and point of duty.

To put away all the Wives] This Jewes might do in this, and ſome other caſes. So did *Romanes* alſo with this onely bill of divorce, *Res tuas tibi habeto*, Take what is thine own, and be packing. But Chriſtians may not do thus, becauſe of difference in Religion: 1 *Cor.* 7. *ver.*12. Whatever ſome late upſtarts have printed and practiſed to the contrary.

And ſuch as are born of them] The children of thoſe ſtrange Wives, perſiſting in their paganiſme. Theſe children though diſinherited, yet were not to be altogether deſerted, but nouriſhed, and nurtured alſo in the fear and admonition of the Lord, *Eph.*6.4. Proving if perad venture, God will give them repentance to the acknowledging of the truth, &c. 2 *Tim.*2.25.

According to the counſel of my Lord] Termes full of hearty reſpect, and humble ſubmiſſion. He calles *Ezra My lord*, as *Hannah* did *Eli*, with an eye to his dignity, and authority, both as a Prieſt, and as a Commiſſioner from the King of *Perſia*. At *Venice* every ordinary Mechanike is called *Magnifico*. At *Vicenza* in *Italy* the common title to a common Gentleman is *Signor Conte*, as much as My Lord Earle. But *Ezra* was every way honourable and deſerving: titles of honour were not worthy of him.

And of thoſe that tremble at the Commandement of our God] A *periphraſis* of a truly pious perſon, *ſc.* ſuch a one as feareth God and keepeth his Commandements. And this is the Man alone that is fit to judge of caſes of conſcience, and to comfort the feeble minded. Now although the comfort given by Gods Miniſters (ſuch as *Ezra* was) be ordinarily moſt effectual (as is the bleſſing of Parents, who are in Gods Room) yet others alſo (that are conſciencious and experienced perſons, that tremble at the Commandement of God, as here) may give excellent counſel and comfort in ſuch a caſe. But how like the motion of a Puppet, the language of a Parret is the beſt diſcourſe (in this ſubject of conſcience) of the not-intereſſed man.

And let it be done according to the Law] Which, though it take no direct and expreſſe order in this caſe, yet by due deduction and juſt inference it was determined both here and in *Nehemiah*, *chap.*9.2. that thoſe ſtrange Wives ſhould be put away.

Verſe 4. *Ariſe*] *Surge age Summe Pater*, ſaid *Mantuan* to the Pope, exciting him to take Arms againſt the Turk: to the ſame ſenſe *Shechaniah* here to *Ezra*: or rather as Jehovah to *Joſhuah* chap.7.10. *Get thee up: why lyeſt thou here on thy face?*

For this matter belongeth unto thee] Who haſt both an heart to do it, as appeares by thine humiliation, and alſo power in thine hand, as witneſſeth thy commiſſion.

We alſo will be with thee] Every man muſt ſhew himſelf forward to further the work of Reformation, moving regularly within his own ſphere, and trading every talent for that end and purpoſe.

Be of good courage and do it] Theſe were *verba non inflantia, ſed inflammantia*. And thus may one by his hearty good counſel, become an Angel, nay a God to another. *Senarclæus*, in an Epiſtle to *Bucer*, telling how *John Diazius* the *Martyr* diſcourſed unto him the Night before, he was butchered by the appointment of his own Brother *Alphonſus*, hath this notable expreſſion; *Ego verò illius oratione ſic incendebar*, &c. I was ſo inflamed with his words, as if I had heard the Holy Ghoſt himſelf ſpeaking unto me.

Verſe 5. *Then aroſe Ezra*] According to the counſel of *Shecaniah*, *ver.*4. *How forcible are right words*; Job 6.25. One ſeaſonable ſpeech falling upon a prepared heart, hath oft a ſtrong and ſweet operation; as that ſimilitude uſed by *Peter Martyr*, reading upon the firſt to the *Corinthians* had upon *Galeacius Caracciolus* that Noble Italian convert: & as ſome ſpeeches of *Staupicius*, had upon *Luther*; who was likewiſe much confirmed and cheared up by conference with an old Prieſt at *Erford*; who largely diſcourſed about juſtification by faith, and explained the Articles of the Creed to him.

Life of Luther by Mr. Clark.

And made the chief Prieſts, the Levites, and all Iſrael to ſwear] Ὁρκος, ὁρκόω. An oath is a fence: and, added to a vow or covenant: it, doth notably conduce (as a holy exorciſm) to conjure down our rebellious wills, and as cords or chains to hamper our treacherous hearts, that they backſlide not *like backſliding heifers*. Moiſt bodies (as water) muſt be put into cloſe Veſſels: ſo muſt mans heart be bound together by ſtrongeſt helps, and reſolutions. Neither caſt we any new ſnare hereby upon our ſelves, (1 *Cor.*7.35) but rather a new provocation to the payment of an old debt we owe to God. Such was that of *Jacob*, Gen.28.20. and 31.13. of *David*, Pſal.119.106. Of the *Nazarites*, Num.6.2,3. *Rechabites*, Jer.35.6. This ſhewes a very earneſt deſire to obey: it ſharpneth alſo our prayers, and diſhearteneth the Devil: who ſeeing us thus peremptory and reſolute, will deſpair, and depart.

Then

Then Ezra rose up from before the House of God] Where God had promised to hear prayers for Christs sake, whereof that house was a type. See *ver.* 1.

And went into the chamber of Johanan] As a fit meeting-place, where they might consider, consult and give counsel. Over the Counsel-chamber at *Venice* is written, *Let nothing be done here against the Weal-publike.* A Professour of the Turks Law proclaimeth before they advise or attempt ought, *That nothing be done against Religion.* Over the Town-hall in *Zant* are set these two Verses in letters of gold.

Hic locus odit, amat, punit, conservat, honorat,
Nequitiam, pacem, crimina, jura, bonos.

Think the same we must needs of this holy *Conclave* or Council-chamber, where the Sanhedrin was present, and *Ezra* President.

He did eat no bread, nor drink no water] Though fasting and faint with much mourning, yet no food would down with him, till he had gone thorough-stitch with the work. It was his meat and drink to do the will of his Heavenly Father. So it was good *Jobs*, *chap.* 23.12. and our Saviours, *Matth.* 21.17,23. It was then, when disappointed of a breakfast at the barren Fig-tree, and coming hungry into the City, he went not into a Victualling-house, nor into a Friends house to refresh himself: but into Gods House, where he continued teaching the people all that day.

For he mourned because of the transgression] It was not then a natural abstinence, arising from sickness, nor a civil for healths sake, or for some other wordly respect: but a Religious fast, which is usually to be held out a whole day, *usque dum Stellæ in Cœlo apparent.* (as an old Canon hath it) till the Stars appear, in the sky: yet so as that nature be chastised, not disabled for duty.

Verse 7. *And they made proclamation*] Heb. *They caused a voyce to passe, viz.* by an Herald or Cryer.

That they should gather themselves together] And so the guilty might be brought to their answer, in that general assembly.

Verse 8. *And that whosoever would not come*, &c.] Lawes, if they be not penal and compulsory, will soon be slighted by lawlesse, aweless persons. Howbeit, Flies must not be killed upon mens browes with beetles? peccadillo's must not be punished, as haynous crimes. *Draco* made it capital to be idle, to steal pot-hearbs, &c. Of his Lawes *Aristotle* saith that they were not worthy remembrance, but onely for their over-great severity, *Ezra*'s Laws were more mild.

All his substance shall be forfeited] This to men of their mettle, was a forcible motive. When some have a losse in their riches, it is as it were raked out of their bellies: a piece of their very heart goes with it, *Job* 20.15. and they are filled with unmedicinable sorrowes, *Eccles.* 5.

And himself separated from the Congregation] Banished the Land, or at least cast out of the Church. Wo be to those that separate themselves, *Jude* 19. *Cainites* you may call them, *Gen.* 4. 16. Our Church-forsakers, Worship-scorners, that last brood of Beelzebub.

Verse 9. *Within three dayes*] They durst not outstand their time, because their estates were at stake. Why is there not the like care taken, and speed used to make peace with God, sith for ought we know 'tis now or never, to day or not at all? Is it nothing to lose an immortal soul? why then cry we *Cras Domine?* why stand we trifling and baffling from day to day, till it be all-too-late? Remember the foolish Virgins, and be wiser.

It was the ninth Moneth] Which was the Moneth of *May*, saith *Diodate*; counting *September* for the first, after the manner of the *Persians*, Esth. 2.16. and this great rain, being out of the accustomed season, was somwhat prodigious, & seemed to portend Gods wrath, as 1 *Sam.* 12.17. Others make it to be in *December* the deep of Winter: which though it be an ordinary time of raine (whence in Greek also it hath its name χεῖμα, and in Latine *Hyems*) yet these showers were extraordinary, more like spouts then showers, and thence the peoples fear much increased by their guilt: for as no body is without its shadow so is no sin without its fear, *quia nec sine conscientia sui*, because it cannot shake off conscience. Tertul.

Verse 10. *We have trespassed*] We have disloyally or rather sacrilegiously trespassed, by

by transgressing the Covenant. Other mens sins are rebellions against God, but the Saints sinnes are treacheries. Let the Philistins bind *Sampson*, it will be nothing so grievous to him, as that his brethren should do it. Mens offences are much increased by their obligations.

To increase the trespasse of Israel] To adde to the heap which thereby is grown as high as Heaven, *chap.*9.6. and calls hard for fire from thence, *Psal.*11.6. to revenge the quarel of the Covenant. Draw water therefore before the Lord, as those did, 1 *Sam.* 7.6. Yea poure out your hearts before him. God is a refuge for us, *Psal.*62.7.

Vomitus sordiũ animæ. Naz.

Verse 11 *Now therefore make confession*] This is the souls vomit: which is the hardest kind of Physick, but healthsomest. This the Devil knowes, *viz.* that there is no way to purge the sick soul but upwards, by casting out the vicious humour wherewith it is clogged: and therefore he holds the lips close, that the heart may not disburden it self by so wholesome evacuation. Confession must follow upon conviction, as here: and be followed by reformation.

And do his pleasure and separate, &c.] For they that confesse and forsake not their sins are onely *dog-sick*. When they have disgorged their stomacks, and got a little ease, they will be as bad as before. Wicked people make account of confession, as drunkards do of vomiting: that they may *adde drunkennesse to thirst*. But the man that shall have mercy must both confesse and forsake, *Prov.*28.13. Open a veyn, and let out his bad blood.

Verse 12. *Then all the Congregation answered and said with a loud voyce*] But not with a true heart, *Heb.*10.22. For within a few years they returned to their vomit again.

As thou hast said, so must we do] These were good words, and not unlike those of *Lælius* in *Lucan* spoken to *Cæsar*.

Jussa sequi tàm velle mihi, quàm posse, necesse est.

But many of these fair promisers turned back, and dealt unfaithfully like their Fathers they were turned aside like a deceitful bow, *Psal.*78.57. Look how a rotten bow, though otherwise fair, when an Arrow is drawn to the head, and both eye and arrow is leveld to the mark, yet it miscarryeth: So do the desires, purposes and promises that unsound hearts conceive in their afflictions, and under just convictions.

Nulli rei natus nisi pœnitentiæ. Tert. de pœn.

Verse 13. *Neither is this work of one day or two*] No more is repentance, that first and continual work of every Christian. This made *Tertullian* say, that he was born for nothing else but for repentance. Surely as in a Ship there is continuall pumping, and as in a Beggers coat continual piecing; so in the best soul there wants not matter of daily repenting: this House must be every day swept; this Candle-stick every day scoured. Besides, some sins are past in time, that are not past indeed, if we dwell not in the undoing and reversing of them. The best of these hereafter mentioned, were to begin a new their repentance, because they had not considered their marrying of strange Wives.

For we are many that have transgressed] Heb. *We have multiplyed to transgresse*. The comfort is, that God will in like sort multiply to pardon, if we return unto him: that's the expression, *Esay* 55.7.

Verse 14. *Let now our Rulers of all the Congregation*] Our *Sanedrim* or seventy Seniors, See *Deut.*17.9. Let there be a matrimonial Consistory erected, and matters in question orderly heard and determined.

Until the fierce wrath of God] We must not think that he will cease pursuing us, till the Traytours head be thrown over the Wall, till there be a thorough reformation. One *Abimelech* left alive, may be the death of *Gideons* 70 sons: so may one sin favoured, be thine utter undoing.

Verse 15. *Onely Jonathan the son of Asahel and Jahaziah*] These two Priests onely, of all the company, had kept themselves unspotted, and so were fit to be employed in the work in hand. *Diaconos paucitas honorabiles fecit*, saith *Hierome*, of his times. The paucity of good Deacons hath rendred them honourable. And I do not think, saith *Chrysostome*, that among the Clergy there are many that shall be saved. *Clerus Britannicus stupor mundi*: and yet there never wanted amongst us those *dehonestamenta Cleri*, that might give some occasion to black-mouthed *Campian* to tell the World. *Ministris eorum nihil vilius*, Many of their Ministers are most base.

Hier. Epist.

D. Hall.

Camp. Ra.

Verse

Verſe 16. *And the children of the captivity did ſo*] Appointed ſuch a courſe ſhould be taken. And ſo it was a plain *Plebiſcitum*, and accordingly executed.

Verſe 17. *By the firſt day of the firſt moneth*]So that it was not the work of *one day or two*, as *ver.* 13. but of full three moneths, and yet they were not *ſlothful in that buſineſs, but fervent in ſpirit ſerving the Lord.* In the work of repentance take time enough, dig deep enough by thorough humiliation; leſt the fall of the houſe be great. The Engliſh are not ſick ſoon enough, ſaith One, and they are well too ſoon: This is true of their minds, as well as of their bodies.

Verſe 18. *And among the ſons of the Prieſts, &c.*] What a ſhame was this, and a ſtain to their cloth? Theſe mens white ephods covered foul ſinnes: whereas they ſhould have been careſull to have kept all clean: as that *Eleazer* was of whom it is ſtoried, that he would not do any thing that might ſeem to be ſinful, becauſe he would not ſpot his white head.

Of the ſons of Jeſhua the ſon of Jozadak] This good High-prieſt had ſons none of the beſt. White *Halcyons* hatch black young ones. *Caligula fuit optimi Viri Germanici filius. Eli* his ſons were ſons of *Belial. Samuels* were little better: and yet it is not likely that he was faulty in that indulgence, for which his own mouth had denounced Gods judgements againſt *Eli*. When *Ceſar Borgia* Duke of *Valence* invited his Nobility to a Feaſt, and after Dinner cut off their heads, Pope *Alexander* (who was his Father) hearing of it ſmiled and ſaid, his Son had ſerved them a Spaniſh trick. When *Petro Alingi Farneſis* had committed an unſpeakable Violence on the perſon of *Coſmus Chærius, Biſhop of Fanum*, and then poyſoned him, he received no other Chaſtiſement of his Father Pope *Paul* the third, then *Hæc vitia me non commonſtratore didicit*, he never learned theſe faults of his Father. Good *Jeſhua* had better bred his children, then thus to break out into an open violation of that Law, which they could not but know, and ſhould have obſerved. But God will ſhew, that grace is by gift, not inheritance: and men will ſhew, that though nourture may ſomewhat amend nature, yet it is grace alone that can keep us within the bounds of obedience.

Verſe 19. *And they gave their hands,*] *Id eſt*, They plighted their troth, and aſſured the aſſent of their hearts, 2 *Kings* 10.15.

That they would put away their Wives] Though as dear to them haply, as was *George Carpenters* (Martyr) burnt at *Munchen* in *Bavaria*: My Wife and Children, ſaid he, are ſo dear unto me, that they cannot be bought from me for all the riches and poſſeſſions of the Duke of *Bavaria*: but for the love of my Lord God I will willingly forſake them. Let us do ſo by our *dilecta delicta*, our deareſt, and moſt delicious ſins. Act. & Mon. 806.

They offered a Ram of the Flock] This ſhewes that they ſinned againſt knowledge: for for a ſin of ignorance the oblation was not a Ram, but a goat.

Verſe 44. *And ſome of them had Wives by whom they had Children*] Who yet for all that were put away, together with their children, *ver.* 3. The Hebrew hath it thus, *And there were of them Women, & they had put forth ſons, or expoſed their ſons* to do as they might, or to be diſpoſed of by the Judges: as that good Woman who told *Bonner*, that if he burnt her, ſhe hoped he would keep *Faith*, *Hope*, and *Charity* (thoſe were the names of her three daughters) No by my troth will not I, quoth the Biſhop: Ile meddle with none of them. Act. & Mon.

A

COMMENTARY OR EXPOSITION Upon the BOOK of Nehemiah.

CHAP. I.

Ver. 1. *The words of Nehemiah.*]

OR, *The deeds*, for he was good at both, & ſo a ſingular comfort to his Country-men, according to the notation of his Name *Nehemiah*, Id eſt, *The comfort* or *reſt of the Lord*. Here-hence alſo ſome inferre, that *Nehemiah* himſelf was the Pen-man of this Book (and not *Ezra*, as the vulgar Latine, and many ancients would have it) like as *Julius Cæſar* wrote his own acts; and by a more modeſt Name, called his book *Commentaries*, and not *Hiſtories*: yet did it ſo well, *ut præripta non præbita facultas ſcriptoribus videatur*, (ſaid *Aulus Hirtius*,) that Hiſtorians had their work done to their hands: He wrote with the ſame ſpirit he fought, ſaith *Quintilian*.

So did *Alexander Severus* and *M. Aurelius* Emperours.

Eodem animo dixit, quo bellavit, lib. 10.

And it came to paſſe] This Book then is a continuation of the former: *Nehemiah* being a third inſtrument of procuring this peoples good, after *Zerubbabel*, and *Ezra*; and deſervedly counted and called a *Third Founder of that Common-wealth*, after *Joſhuah*, & *David*.

In the moneth Chiſleu] In the deep of Winter; then it was that *Hanani* and his brethren undertook their journey into *Perſia*, for the good of the Church.

In the twentieth year] *Sc.* of *Artaxerxes Longimanus*, thirteen yeares after *Ezra* and his company firſt came to *Jeruſalem*, *Ezra* 7.8. with *Nehem.* 2.1.

I was in Shuſhan the palace] *Id eſt*, In the palace of the City *Suſan*: this *Suſan* ſignifieth a *Lily*, and was ſo called, likely, for the beauty and delectable ſite. Now it is called *Vahdac* of the poverty of the place. Here was *Nehemiah* waiting upon his office, and promoting the good of his people. *Strabo* and others ſay, that the Inhabitants of *Suſia* were quiet and peaceable: and were therefore the better beloved by the Kings of *Perſia*, *Cyrus* being the firſt that made his chief abode there, in Winter eſpecially: and that this City was long, and in Compaſſe 15 miles about.

Nomine tu, quin ſis naturâ Gratius, ac te Gratius hoc Chriſti gratia præſtet, Amen.

Verſe 2. *Thus Hanani*] *A gracious* man, according to his Name; and zealous for his Coun-

Countrey; which indeed is a mans ſelf; and therefore when our Saviour uſed that proverb *Phyſician heal thy ſelf*, the ſenſe is, heal thy Countrey, *Luk.* 4.23.

Out of my brethren] Not by *race*, perhaps, but ſurely by *grace*, and *place*: a *Jew*, and that *inwardly*, and therefore entruſted after this, by *Nehemiah* with a great charge, *Neh.* 7. *ver.* 2.

Came he, and certain men of Judah] Upon ſome great ſuit likely, for their Countrey; becauſe they took ſo long and troubleſome a journey in the Winter, not without that *Roman* reſolution of *Pompey* in like caſe, *Neceſſe eſt ut eam, non ut vivam.* Whatever their buſineſſe was, theſe men had better ſucceſſe then afterwards, *Philo* the Jew and his Colleagues had in their Embaſſy to *Cajus* the Emperour: who caſt them out with contempt, and would not hear their apology againſt *Appion* of *Alexandria*, their deadly Enemy.

And I asked them concerning the Jewes] The Church was his care: neither could he enjoy ought ſo long as it went ill with *Zion*. He was even *ſick of the affliction of Joſeph*; and glad he had got any of whom to enquire: he asked them, not out of an *itch* after newes, but of an earneſt deſire to know how it fared with Gods poor people, that he might *cum ſingulis pectus ſuum copulare*, as *Cyprian* ſpeaketh, rejoyce with them that rejoyced, and weep with thoſe that wept, *Rom.* 12.15. a ſure ſigne of a ſound member.

Which were left of the captivity] One of whom he well knew to be more worth then a rabble of Rebels, a World of wicked perſons: As the Jews uſe to ſay of thoſe ſeventy ſouls that went down with *Jacob* into *Egypt*, that they were better worth, then all the ſeventy Nations of the World beſides.

Verſe 3. *Are in great affliction and reproach*] The Church is *heir of the Croſſe*, ſaith *Luther*: and it was ever the portion of Gods people to be reproached, as *David* was by *Doeg* with devouring words, *Pſal.* 52. Their breath as fire ſhall devour you, *Eſay* 33.10. *Eccleſia eſt hæres crucis.*

The Wall of Jeruſalem alſo is broken down] So that theeves and murtherers came in, in the Night, ſaith *Comeſtor* here, and ſlue many of them.

And the gates thereof are burnt with fire] They were burnt by the Chaldeans, and never yet repaired. And to keep a continual great watch was too great a charge and trouble.

Verſe 4. *And it came to paſſe when I heard*] It was not without a ſpecial providence that theſe good men thus met, and by mutual conference kindle one another: and that thereby God provided a remedy. Things fall not out by hap-hazard, but by Gods moſt wiſe diſpoſe and appointment.

That I ſate down and wept] He was even preſſed down with the greatneſſe of his grief, whereto he gave vent by his eyes, *Zeph.* 3.17,18. God promiſes much mercy to ſuch to whom *the reproach of the ſolemn aſſemblies was a burden.* *Nehemiah* cannot ſtand under it, but ſits down and weeps. *Expletur lachrymis, egeriturq; dolor*, Ovid.

And mourned certaine dayes] *Viz.* For three moneths ſpace: for ſo long he was preparing himſelf to petition the King, *chap.* 2.

And faſted and prayed] This was a ſure courſe, and never miſcarried, as hath been noted, *Ezra* 9.

Before the God of heaven] With face turned toward his holy Temple, 1 *Kings* 8.44,48. with heart lifted up to the higheſt heavens, thoſe hills whence ſhould come his help.

Verſe 5. *I beſeech thee O Lord*] *Annah Jehovah*: An inſinuating preface; whereby he ſeeketh firſt to get in with God ſpeaking him faire; as doth likewiſe *David*, in a real and heavenly complement, *Pſal.* 116.16. *Obſecro Jehova*, I beſeech O Lord, (I am thy ſervant, I am thy ſervant, the ſonne of thy handmaid) break thou my bands. So the Church, *Eſay* 64. 9. *Behold, ſee we beſeech thee, we are all thy people.*

The great and terrible God] *A great King above all gods.* Ἀξιωματικώτατος ὄντως ὁ Βασιλεὺς ἡμῶν, ſaith a Greek Father; *glorious in holineſſe, fearful in prayſes, doing wonders*, ſaith *Moſes* in one place: as in another, *The Lord our God is God of gods, and Lord of lords; a great God, a mighty and a terrible. Verè verendus & venerandus.* Thus *Nehemiah* begins his prayer, and counts it a great mercy that he may creep in at a corner, and preſent himſelf before this moſt Majeſtick Monarch of the world, with greateſt ſelf-abaſement. Exod. 15.11. Deut. 10.17.

That keepeth covenant and mercy] That he may at once both *tremble* before him and *truſt* upon Him: he deſcribeth God by his Goodnes, as well as by Greatnes, and ſo helpeth his

own faith, by contemplating Gods faithfulneſſe and loving-kindneſſe. God hath hitherto kept Covenant with heaven and earth, with nights and days, *Jer.* 33. 20, 25. that one ſhall ſucceed the other: and ſhall he break with his people? No verily. Be ſure to keep faith in heart, or you will pray but poorly. And for this, learn in the preface to your prayers to propound God to your ſelves in ſuch notions, and under ſuch tearms and titles as may moſt conduce thereunto; pleading the Covenant.

That love him and obſerve his Commandments] That love to be his ſervants, *Eſay* 56. 6. that wait for his Law, *Iſa.* 42. 4. that think upon his Commandments to do them. *Pſal.* 103. 18.

Verſe 6. *Let thine eares now be attentive, and thine eyes open*] Should not God ſee, as well as hear, (ſaith a Divine) his children ſhould want many things? We apprehend not all our wants: and ſo cannot pray for relief of all. He of his own accord (without any Monitour) is wont to aid us. *The eyes of the Lord are upon the righteous: and his eares are open to their prayer.* Pſal. 34. 15.

That thou mayeſt hear the prayer of thy ſervant] If not *ſecundum voluntatem*, yet *ad utilitatem*: but uſually God anſwereth his ſervants prayers, fitting his mercy *ad cardinem deſiderii*, as here; and letting it be unto them, even as they will.

Aug. Confeſſ. l. 5. c. 8.

Which I pray before thee now day and night] Chriſt requireth his ſervants and ſuppliants to pray and not faint, *Luke* 18. 1. Ordinarily, morning and evening without faile; Extraordinarily, oftner. The Jewes divide their day into *Prayer*, *Work*, and *Repaſt*: neither will they omit prayer for their meat, or labour. The *Mahometans* what occaſion ſoever they have, either by profit or pleaſure, to divert them, will pray five times every day; and upon the *Friday*, (which is their *Sabbath*) ſixtimes. *Va torpori noſtro!* how few and feeble are our prayers for our ſelves and for our brethren in diſtreſſe; who have for that cauſe an unanſwerable action againſt us!

Grand Sig. Seraglio. 181.

And confeſſe the ſinnes of the children of Iſrael] This He did more fully and at large, then is here ſet downe: and he fitly beginneth with Confeſſion: that having gotten off the guilt of ſinne, he might with more courage and comfort deprecate wrath, and beg mercy.

Which we have ſinned againſt thee] There lay the pinch of his grief, that they ſinned againſt ſo good a God.

Both I and my fathers houſe have ſinned] *Hic igitur Lyra deliravit*, *Lyra* is out when he ſaith here, that *Nehemiah* confeſſed his owne ſinnes, but onely as a member of the ſame body, he himſelf being innocent. Comparatively innocent he was doubtleſſe; but that he was not without ſinne, and ſuch ſinnes as he had cauſe to confeſſe to be God-provoking ſinnes, is clear by this very text. He was ſenſible of his owne ſinnes, and of *other-mens* ſinnes too. The ſinnes of our Anceſtors not bewailed and diſclaimed, are ſet upon our ſcore, *Dan.* 5. 22.

Verſe 7. *We have dealt very corruptly*] Heb. *Corrupting we have corrupted our ſelves againſt thee.* Or, *We have bound over our ſelves unto thee to be puniſhed for our ſinnes.* Of confeſſing with utmoſt aggravation, and laying load upon our ſelves, ſee the Notes on *Ezra* 9.

And we have not kept the Commandments, nor Statutes, nor Judgements] *i. e.* Neither the Lawes Moral, Ceremonial, nor Judicial. We have broken all thy bonds, and caſt thy cords from us.

Verſe 8. *Remember I beſeech thee the word*] It befalleth not the Lord to *forget* or *remember* (to ſpeak properly) for all things are preſent with him. Nevertheleſſe *Metaphorically* God is ſaid to do both; as when, being provoked by the horrid ſinnes of the Jews, he ſo puniſhed them as if he had forgotten that they were his people, or that he had ever made them any promiſes. And in this caſe God gives his Prophets and praying people leave to be his Remembrancers, *Eſay* 62. 6, 7. Ye that are the Lords Remembrancers, keep not ſilence, and give him no reſt till he eſtabliſh, and till he make *Jeruſalem* a praiſe in the earth. This, *Nehemiah* doth here moſt vigorouſly, and ſped accordingly: Let us do likewiſe. Caſt the labouring Church into Gods everlaſting armes, and inmind him of his promiſes: *burden him* with them, as that Martyr ſaid; put them into ſuit, they are nigh the Lord day and night, 1 *Kings* 8. 59. Say, remember thy word unto thy ſervant, whereupon thou haſt cauſed me to truſt. And in the want of other *Rhetorick* urge this with repetition, Lord thou haſt promiſed, thou haſt promiſed, &c. He loves to be urged with his word, to be ſued upon his Bond, &c.

Pſal. 119. 49.

The word that thou commandedſt, &c.] The threatening is alſo to be acknowledged Gods word, as well as the promiſe; and the uprightneſſe of our hearts is, to be approving by (beleeving) the one, as well as the other. Sower and ſweet make the beſt ſawce, promiſes and menaces mingled, ſerve to keep the heart in the beſt temper, as *Nehemiah*'s was.

Verſe 9. *But if ye returne unto me*] By ſinne men do wickedly depart from God: as by Repentance, they return unto him, and cloſe with him.

And keep my Commandments] *Evangelically* keep them: for with a *legal* obedience none can: our ſhort legges and purſie hearts cannot hold out here.

And do them] Or at leaſt, *be doing* at them, do them as we can: *ſi præcepta faciamus, etiamſi non perficiamus, ſufficit.*

To the uttermoſt part of heaven] That is, of the earth, which ſeemes to our eye terminated with the heaven, and covered as with an half-globe. Jewes are a diſ-jected people to this preſent: and a fearful inſtance of Gods heavy indignation againſt ſinne. *Joſephus* ſaith that in his time, they were grown ſo wicked, that if the *Romans* had not deſtroyed and diſperſed them; without doubt either the earth would have ſwallowed them up, or fire from heaven have conſumed them.

Yet will I gather them from thence] Elſe not: Gods promiſes are with a condition, which is as an Oare in a Boat, and ſterne of a ſhip; and turnes the promiſe another way.

Verſe 10. *Now theſe are thy ſervants and thy people*] And therefore thou art concerned, in point of honour, to ſee to them, and to work for them, as every Maſter will do for his ſervants, and King for his ſubjects. Otherwiſe, the neighbour-Nations our enemies may poſſibly ſay as *Aigoland* King of *Saragoſſa* in *Aragon* did; of whom it is reported, that he long time made *Charlemaine* beleeve that he would be baptized. And when he came for that purpoſe to the French Court, and ſaw many *Lazars* and poor people expecting alms from the Emperours table, he asking what they were? was anſwered, that they were the ſervants and people of God. On theſe words, he ſpeedily returned: deſperately proteſting that he would not ſerve that God, which could keep his ſervants no better. Turpine.

Whom thou haſt redeemed by thy great power] And wilt thou part with thy purchaſe, or obſcure the glory of thy conqueſt over the gods and people of *Egypt*, by leaving this thy people deſtitute?

Verſe 11. *O Lord I beſeech thee*] He ends as he began, ſee *verſe* 5. praying *in the Holy Ghoſt*, whoſe creature prayer is.

And to the prayer of thy ſervants] Whoſe neceſſities prick them on to prayer in all places; and who pray for the peace of *Jeruſalem* unceſſantly, *Pſal.* 137.

Who deſire to fear thy name] The whole life of a true Chriſtian is nothing elſe but *ſanctum deſiderium*, ſaith *Auſtine*, an holy deſire. *Willing to live honeſtly*, Heb. 13. 18. wiſhing well to an exact keeping of Gods Commandments, *Pſal.* 119. 4, 5. affecting that perfection, which yet we cannot effect.

Proſper I pray thee] Proſperity given in as an anſwer to prayer is very ſweet: as the cipher when it followeth the figure, addes to the number: though it be nothing in it ſelfe.

For I was the Kings Cup-bearer] And ſo might take *molliſſima fandi Tempora*, my fitteſt opportunity to beſtead my people.

CHAP. II.

Verſe 1. *And it came to paſſe in the moneth Niſan*]

TIme and place is to be regiſtred of ſpecial mercies received. *This ſhall be written for the generation to come: and the people which ſhall be created ſhall praiſe the Lord*, Pſal. 102. 18.

In the twentieth year of Artaxerxes] Sirnamed *Longhand*, as our *Edward* the firſt was called *Long-ſhanks*, and another *Longeſpee* or *Long-ſword*. This *Long-hand* is renowned for the faireſt among men in that age: and no wonder, if he were (as is generally thought) the ſonne of that faireſt *Eſther*. Μακρὸς χ'ρ. *Omnium hominum pulcherrimus. Æmil. Prob.*

That wine was before him] There was a feaſt, as *verſe* 6. Not by chance, but by Gods providence: who of ſmall occaſions worketh greateſt matters many times; as he put ſmall thoughts into the heart of *Ahaſhueroſh* for great purpoſes, *Eſth.* 6. 1.

And I took up the wine, &c.] As *Eſther* was come to the Kingdome, ſo *Nehemiah* to this office, for ſuch a time as this, *Eſther* 4. 14. Though he were a priſoner, a ſtranger, one of another Religion, yet is he the *Kings Cup-bearer* and taſter: an office of great truſt, and credit. This was a ſtrange work of God, to cauſe heathen Princes thus to favour the Religion that they knew not; and to defend that people, which their ſubjects hated.

Now I had not beene before-time ſad in his preſence] Princes are uſually ſet upon *the merry pin*; and all deviſes are uſed by Jeſters and otherwiſe, to make them merry: no mourner might be ſeen in *Ahaſhueroſh* his Court, *Eſth.* 4. 4. But good *Nehemiah* had been, for certaine moneths ſpace, afflicting his ſoul, and macerating his body, as in the former Chapter: Hence his preſent ſadneſſe, which the King (being a wiſe man, and a loving maſter) ſoon obſerved.

Verſe 2. *Wherefore the King ſaid unto me, Why is thy countenance ſad?*] Some would have chid him, and bid him be packing, for they liked not his looks; there might be treaſon hatching in his heart: he was a man of an ill aſpect. But love thinketh no evil.

Seeing thou art not ſick] Sickneſſe will cauſe ſadneſſe in the beſt. Thoſe Stoicks that ſaid a wiſe man muſt be merry, though ſick, when ſickneſſe came, were convinced, *ſe magnificentiùs locutos eſſe quàm verius*, that they ſpake rather bravely, then truly. And therefore *Cicero* to a merry life requireth three things. 1. To enjoy health. 2. To poſſeſſe honour. 3. Not to ſuffer neceſſity. Faith in Chriſt is more to the purpoſe, then any, or all of theſe. Tull.

This is nothing elſe but ſorrow of heart] The heart commonly ſitteth in the countenance, and there ſheweth how it ſtands affected. *Momus* needeth not carp at mans make, and wiſh a window in his breaſt that his thoughts might be ſeene: for, *a merry heart maketh a chearful countenance: but by ſorrow of heart, the ſpirit is broken*, Prov. 15. 13. The Hebrews ſay, that a mans inſide is turned out and diſcovered, *in oculis, in loculis, in poculis*, in his eyes, purſe, and cup.

Then I was very ſore afraid] Grieved before, now afraid. Thus, *aliud ex alio malum: fluctus fluctum trudit*, One ſorrow followeth another, and a Chriſtians faith and patience is continually exerciſed. But in the multitude of *Nehemiahs perplexed thoughts within him, Gods comforts refreſhed his ſoul*, Pſal. 94. 19. He caſts his *ſuit* or his *burthen upon the Lord*, Pſal. 55. 22. and doubteth not, but he will effect his deſire.

Verſe 3. *And I ſaid unto the King*] After he had pull'd up his beſt heart, and recovered his ſpirits, he declareth unto the King the cauſe of his ſadneſſe. How ready ſhould our tongues be to lay open our cares to the God of all comfort, when we ſee *Nehemiah* ſo quick in the expreſſions of his ſorrow to an uncertain ear.

Let the King live for ever] *i. e.* Very long. Let him not ſuſpect by my ſadneſſe, that I have any evil intent or treaſonable deſigne againſt him: for I heartily wiſh his welfare. It was not Court-holy-water (as they call it) wherewith he here beſprinkleth his Prince; it was not counterfeit courteſie; ſuch as was that of *Squier* the Traytor, *Anno* 1597. ſent by *Walpoole* the Jeſuite, to poyſon the pummel of Queen *Elizabeths* ſaddle, when ſhe was to ride abroad: which alſo he did (but without effect) ſaying chearfully at the ſame time, *God ſave the Queen. Saluta libenter* is by many practiſed, from the teeth outward, but by *Nehemiah*, heartily. Speed.

Why ſhould not my countenance be ſad?] In time of common calamities there is juſt cauſe of a general ſadneſſe, *ſhould we then make mirth? Ezek.* 21. 10? The *Romanes* ſeverely puniſhed one that ſhewed himſelf out of a window with a garland on his head in the time of the *Punick warre*, when it went ill with the Common-wealth. *Juſtinus* the good Emperour of *Conſtantinople*, took the downfal of the City of *Antioch* by an Earth-quake, ſo much to heart, that it cauſed him a grievous fit of ſickneſſe, *Anno Dom.* 527. When Pope *Clement* and his Cardinals were impriſoned by the Duke of *Burbons* men in Saint *Angelo*, *Ceſar* in *Spain* forbad all enterludes to be plaid, &c. In *France*, the Duke of *Burbon* was condemned of treaſon, his name and memorial were accurſed, his armes pull'd down, his lands and goods confiſcated. In *England* King *Henry* was extreamely diſpleaſed. Cardinal *Wolſey* wept tenderly, and emptied the Land of twelve hundred thouſand pounds to relieve and ranſome the diſtreſſed Pope. Func. Chron. Speed. 1027.

When

When the City, the place of my fathers ſepulchers] A good argument to an Heathen, who ſet great ſtore by (as now the Papiſts keep great ſtir about) their burial-places; as if one place were holier then another for that purpoſe; a meer deviſe to pick poor mens purſes.

And the gates thereof are conſumed with fire] The Jews at this day, when they build an houſe, they are, ſay the Rabbines, to leave one part of it unfiniſhed, & lying rude, in remembrance that *Jeruſalem* and the Temple are, at preſent, deſolate. At leaſt, they uſe to leave about a yard ſquare of the houſe unplaiſtered, on which they write in great letters that of the Pſalmiſt, *If I forget Jeruſalem, then let my right hand forget her cunning*, Pſal. 137. or elſe theſe words, *Zecher Lechorban*, The memory of the *Deſolation*. Hiſt of Rites of Jews by *Leo Moden.*

Verſe 4. *Then the King ſaid unto me*] Some think that *Nehemiah* looked thus ſad before the King on purpoſe, to make way to this his requeſt.

For what doeſt thou make requeſt?] Not for any other honour or great office about the Court, or in the Countrey: nor for any private friend, or the like, but the good of the Church. Thus *Nebridius* in *Hierome* (though a Courtier and Nephew to the Empreſſe, yet) never made ſuit but for the relief of the poor afflicted. Thus *Terence*, that Noble General under *Valens* the Emperour, being bidden to aske what he would, asked nothing but that the Church might be diſempeſtered of *Arians*. And when the Emperour, being himſelf an *Arian*, tore his Petition, he ſaid he would never aske any thing for himſelf, if he might not prevaile for the Church. Tom. 1. Ep. 6. *Theodor.* l. c. 32.

So I prayed to the God of heaven] Darting up an ejaculation, a ſudden and ſecret deſire to God, to order and ſpeed his Petition. Begin all with prayer; and then expect a bleſſing. Call in the Divine help, if it be but by darting out our deſires to God. Thus *Moſes* cryed to God, yet ſaid nothing, *Exod.* 14. 15. *Hannah* was not heard, and yet ſhe prayed. *Auſtin* reports the cuſtome of the Egyptian Churches, to pray frequently and fervently, but briefly, and by way of ejaculation, *ne fervor langueſceret*, leſt their heat ſhould abate. Crebras habere orationes, ſed breviſſimas & raptim ejaculatas.

Verſe 5. *If it pleaſe the King*] Silken words muſt be given to Kings, as the mother of *Darius* ſaid: neither muſt they be rudely and roughly dealt with, as *Joab* dealt with *David*, 2 *Sam.* 19. 5. who therefore could never well brook him afterward, but ſet another in his place. Ἢ ἥδιστα, ἢ ἥκιστα.

And if thy ſervant have found favour] *Pellican* obſerveth here, that *Nehemiah* was a great favourite of this Kings: as appeareth in that having ſo many Nobles, he choſe him to this Office, rather then any of them. He therefore pleads it as a pledge of further favour: ſo may we with God, as being no ſmall favourites *in the beloved One*, Epheſians 1. 5.

That thou wouldeſt ſend me unto Judah] Not only give me leave to go, but alſo ſend me with a Commiſſion to be Governour. This was a bold requeſt, but modeſtly propoſed, and eaſily obtained. The King is not he that can deny you any thing, *Jer.* 38. 5. Love is liberal, *charity is no churle.*

Verſe 6. *And the King ſaid unto me*] He yeelds for the thing, only indents for the time: as being loth to deny *Nehemiah* his ſuit, and yet as loth to forgo ſo faithful a ſervant. *Ipſe aſpectus viri boni delectat.* *Senec.*

The Queene alſo ſitting by him] And aſſiſting his cauſe likely. Some think this was *Eſther* the Queen-mother. But the Hebrew word here is, *Wife*: Now the Kings of *Perſia* were noted for *uxorious*.

For how long, &c.] The *departure* of a dear friend is ſo grievous, that Death it ſelf is called by that name.

So it pleaſed the King to ſend me] As a Governour, *chap.* 5. 14. This was the fruit of prayer, and therefore ſo much the ſweeter.

And I ſet him a time] *ſc.* Twelve years, *chap.* 5. 14. But more probably a ſhorter time at firſt.

Verſe 7. *Moreover I ſaid unto the King*] He taketh further boldneſſe upon the former encouragement: ſo may we with Almighty God, the Sunne of our righteouſnes, the Sea of our ſalvation. Conclude as ſhe did, *A company comes.* God never left *baving*, till *Abraham* left *begging*.

Let letters be given me to the Governours] Thoſe neareſt neighbours, but greateſt enemies.

That they may conveigh me over] He committed himſelf to God, and yet petitions the

the King for a Convoy. In all our enterprizes God is so to be trusted, as if we had used no means: and yet the means is so to be used, as if we had no God to trust in.

Epit Hist. Gall c.114.

Verse 8. *Keeper of the Kings forrest*] Heb. *Paradise*; probably so called, for the pleasantnesse of it. The French Protestants called their Temple or Church at Lyons, *Paradise Davids* delight, *Psal.*27, and 84.

Of the palace that appertained to the house] *Id est*, To the Temple, which is called *The house*, by an excellency: as the Scriptures are called the *Bible*, that is, *the Book*, as being the onely best Book, in comparison whereof all other books in the World are no better then wast paper.

And for the house that I shall enter into] *Id est*, A dwelling house for my self, when once the publike is served. *Junius* understands it of a *Common-hal* or *Shire-house*, wherein he might sit and judge causes brought before him.

And the King granted me] It was but *ask and have*, and so it is betwixt God and his people. When there was a speech among some holy men, what was the best trade? One answered, *Beggery*: it is the hardest & richest trade. Common beggery is indeed the poorest and easiest; but *prayer*, he meant. A courtier gets more by one sute oft, then a tradesman or merchant, haply with twenty years labour: so doth a faithfull prayer, *&c.*

According to the good hand] He calleth him, *his God*, as if he loved or cared more for *him* then for the rest of the World. It is the property of true faith, ἰδιοποιεῖσθαι to make all its own, that it can lay hold upon. See the Note on *Ezra* 7.6.

*Vers.*9. *Then I came to the Governours*] *Josephus* saith, that the next day he took his journey and delivered his letters to *Saddeus* Governour of *Syria*, *Phœnicia* and *Samaria*. A strange example, saith one, to see a Courtier leave that wealth, ease and authority that he was in, and go dwell so far from Court in an old, Torn, and decayed City, among a rude poor people, where he should not live quietly, but toyl and drudge like a day-labourer, in dread and danger of his life. But this is the case of earnest, and zealous men in Religion, &c.

Now the King had sent Captains] This was more then *Nehemiah* had desired: and as much as he could have done for the greatest Lord in the Land. God is likewise usually better to his people, than their prayers: and when they ask but one talent, he (*Naaman*-like) will force them to take two.

Verse 10. *When Sanballet the Horonite*] That is, the *Moabite*, Isa.15.5. Jer.48.3,5.34. His name signifieth, saith one, a *pure Enemy*: he was come of that spiteful people, who were anciently *irked because of Israel*, Num.22.3,4. or did inwardly fret and vex at them, as *Exod.*1.12. who yet were allied unto them, and did them no hurt in their passage by them, yea had done them good by the slaughter of the Amorites, their encroaching Neighbours.

And Tobiah the servant] A *servant* or *bond-slave* once he had been, though now a *Toparch*, a Lieutenant to the King of *Persia*. Now such are most troublesome, *Prov.*30. *ver.*22.

Asperius nihil est humili, cùm surgit in altum.

Dio. lib.60. Rer. Rom. Ἀφορητός ἐστιν εὐτυχῶν μαστιγίας.

Heard it] As they might soon do by means of their Wives, who were Jewesses. And the Jewes to this day are generally found the most nimble and Mercurial wits in the World. Every Visier and Bassha of State among the Turkes useth to keep a Jew of his private counsel: whose malice, wit and experience of Christendome, with their continual intelligence is thought to advise most of that mischief, which the Turk puts in execution against us.

Blounts Voy. P.114.

It grieved them exceedingly] Heb. *It seemed to them an evil*, a great evil: It displeased them sore, and vexed them at the very heart, such was their spleen and spite. Envy is a deadly mischief: and because it cannot feed upon other mens hearts, it feedeth upon its own; drinking up the most part of its own venome. The envious man is not like the mayd in *Avicen*, who feeding upon poison, was her self healthy; yet infected others with her venemous breath: But like the Serpent *Porphyrius*, which is full of poyson, but, wanting teeth, hurteth none but himself: or as the hill *Ætna*, &c.

That there was come a man to seek the welfare, &c.] This they looked upon with an evil eye, and were vexed. *Invidia Siculi*, &c. *Who can stand before envy*, Prov.27.4? It espieth

ſpieth with great grief the ſmalleſt things the good mandoth or hath? and is therefore abſolutely the beſt thing to clear the eye-ſight, ſaid *Actius Sincerus* a Noble-man, to King *Frederike*.

Verſe 11. *So I came to Jeruſalem*] Thither God brought him as on Eagles wings; maugre the malice of his Enemies. The Jewes had great reaſon to rejoyce, and to welcome him with great ſolemnity; which yet they did not, for ought we read: but that, he taketh not for any diſcouragement; his *reward was with God*. He was of another ſpirit then his Countrey-men, who were all for their own ends, and intereſts, and little cared for the publike.

And was there three dayes] Reſting his body (*Quod caret alterna requie, &c.* See the Note on *Ezra* 8.32.) But caſting about in his mind how beſt to effect that he came for, and to perſwade with others to joyn with him. And now he found that he was come from the *Court* to the *Cart*, from a pleaſant life, to a careful and cumberſome. Ovid.

Verſe 12. *And I aroſe in the night*] His cares would not ſuffer him to ſleep (Ου χρὴ παννύχιον, &c.) but up he gets, and about the Walles: taking the Night, as fitteſt for ſecrecy, and ſafety. Homer.

I and ſome few men with me] He went not alone, leſt he ſhould fall into ſome danger of life, *Væ ſoli:* Nor yet with many, leſt he ſhould make a diſturbance, and bewray his counſel. *Be wiſe as Serpents.* Matth. 10.

Neither told I any man what God had put into my heart] That the thing was of God, he nothing doubted: hence his fervour in following it: he knew there was a curſe to thoſe that *do the Lords work negligently*. That he might not be defeated of his purpoſe, he telles no man. He that would have his counſel kept, let him keep it to himſelf. Hardly ſhall a man meet with ſuch a Counſel-keeper as he was, who being upbrayded with his ſtinking breath, anſwered, that he had kept his friends ſecrets committed to him ſo long in his breaſt, that there they rotted: and thence was the unſavourineſſe of his breath.

Si ſapis, arcano vina reconde cado.
Qui ſapit, arcano gaudeat ipſe ſinu.

Neither was there any beaſt] For the avoyding of noyſe.

Verſe 13. *By the gate of the valley*] By which men went into the *Valley of Jehoſhaphat*, *Joel* 3.2,12. The Septuagint call it *Portam Galilæ*; the gate of dead mens ſculles; becauſe that way they went out to *Golgotha*.

Even before the Dragon-well] So called, either becauſe ſome venemous Serpent had been found there; or becauſe the waters ran out of the mouth of a braſen Serpent; or becauſe they ran creepingly, ſoftly, as the *waters of Siloe*, Iſa. 8.6.

And to the Dung-port] Where was their common dunghil: a Voyder to the City: near whereunto ran the Brook *Cedron*, or the Town-ditch.

And viewed the Walls of Jeruſalem] *Junius* rendreth it, *Ubi effringebam de muris*, Where I brake off a piece of the Wall: *ſc.* that I might try the ſoundneſſe or unſoundneſſe of that which remaineth of it, that I might know whether it needed to be all pulled down, or whether it might be built upon. Our Tranſlatours read it, *ſober*, not *ſhober*; and thence the different interpretation.

Which were broken down] *Aſher hem perutſim: Hem* with an open *Mem* which is not uſual; to ſet forth (as ſome think) the rupture and openneſſe of the Walles, ſo much bewailed by this good man in this *chapter*. חם pro חם

Verſe 14. *Then I went to the Gate of the Fountain*] Or *Well-gate*; where was great plenty of Water-ponds, Watering-places, &c. *Junius* ſaith it was that, whereby men went out to the pool of *Siloah*, and *Rogel*.

And to the Kings-pool] The Water-courſe made (or repayred at leaſt) by King *Hezekiah*, 2 King. 20.20.

But there was no place for the beaſt, &c.] There was ſo much rubbiſh, and ſuch ruines: This was the fruit of ſin, which makes of *a City an heap*, (as the Prophet ſpeakes) and hurleth ſuch confuſion over the World, that had not Chriſt (our true *Nehemiah*) undertaken the ſhattered condition thereof to uphold it, it had ſurely fallen about *Adams* ears.

Verſe 15. *Then went I up in the night*] *Sc.* by Moon-light; for the Moon is Miſtreſſe of the Night, *Pſal.* 136.9. by the brightneſſe ſhe borroweth from the body of the Sun,

which the Moon receiveth and reflecteth, like a looking-glaſſe.

And viewed the Wall] That which was left of it, τὸ λειφθὲν as *Scaligers* Epitaph is, *Scaligeri quod reliquum eſt*, *Scaligers* reliques.

And entred by the Gate of the Valley] Where he firſt went out: ſo he walked the round, not caring to obſerve that Rule of *Pythagoras*, *Eâdem viâ quâ progreſſus fueris ne regredi-are*, Go not back the ſame way thou cameſt forth.

Verſe 16. *And the Rulers knew not whither I went*] Taciturnity, in ſome caſes, is a vertue: and every thing is beautifull in its ſeaſon. There is a *time to keep ſilence, and a time to ſpeak*, Eccleſ. 3.7. And he is a truly wiſe man, that can diſcern his ſeaſon for both. *Diſcamus priùs non loqui*, ſaith *Hierome*, Let us firſt learn not to ſpeak, that we may afterwards open our mouths and minds with diſcretion. Silence is by *Solomon* firſt ſet before ſpeaking, and firſt takes its time and turn, as it did here in *Nehemiah* the prudent. See the Note on *ver.*12. The word here rendred *Rulers* is rather Chaldee, then Hebrew.

Nor to the Nobles] Heb. *White ones*. Among the Jewes great men affected to go in white, as among the Romans in purple or ſcarlet. Hence *Pilates* Souldiers clad Chriſt in purple: *Herods* in white, *Luk.*23.11. *Mat.*27.28.

Nor to the reſt, &c.] So, as to aſk their adviſe.

Verſe 17. *Then ſaid I unto them*] Then when I ſaw it a fit ſeaſon to ſay it. It is an excellent skill to time a word, *Iſa.*50.4. To circumſtantiate it aright, *Prov.*25.11. That it may run as upon wheels: *Nehemiah*'s words do ſo, notably. *Verba priùs ad limam revocata, quàm ad linguam*, words well weighed ere uttered. *Neſcit pœnitenda loqui qui proferenda priùs ſuo tradidit examini*, He cannot but ſpeak wiſely, who ſpeaketh warily.

Jeruſalem lyeth waſt] *Id eſt*, open to the ſpoyler: as the Pope made account this Land was in *Henry* the eighth his time, when he had given it *primo occupaturo*, to him that ſhould firſt invade and ſeize it.

Come and let us build, &c.] With forces united, with *one ſhoulder*, *Multorum manibus grande levatur onus*.

That we be no more a reproach] *Quàm multa quàm paucis!* How much in a little! ſaid *Tully* of *Brutus* his Laconical Epiſtle: and the like may we ſay of this pithy and pathetike ſpeech. Thoſe that love to hear themſelves talk, (ſaith a reverend Man upon this Text) and with many words to colour their ill meaning, may here learn how a ſimple ttuth plainly told in few words, worketh more in good mens hearts, then a painted tale, that hath little truth, and leſſe good meaning in it. An honeſt matter ſpeaketh for it ſelf, and needeth no colouring: and he that uſeth moſt flattering and ſubtle words maketh wiſe men miſtruſt the matter to be ill. A few words well placed are much better then a long unſavoury tale. Thus he. B. Pilkington.

Verſe 18. *Then I told them of the hand of my God*] *Id eſt*, of his gracious providence in proſpering me in all.

As alſo the Kings words] Which were likewiſe very gracious, and comfortable. Now he that hath both God and the King on his ſide, what would he have more?

And they ſaid, Let us ariſe and build] So *forcible are right words*, delivered in a mild and moderate manner, as here. *Let us riſe*, ſay they. Let us linger no longer, but ſpeedily fall to labour: and recover that with our diligence, that our Fathers loſt by their diſobedience.

So they ſtrengthened their hand for this good work] They took courage, and went an end with it. So much good may one man of place, power and zeal do for the Church, by ſtirring up *to love and good works*. It is ſaid of the precious ſtone *Pyrites*, that it puts not forth its fiery power, till well rubbed: and then it is ſo hot, that it burneth ones fingers.

Verſe 19. *But when Sanballat the Horonite*, &c.] At firſt theſe men were ſad: but now mad with malice. Wicked men grow worſe and worſe, in *pejus proficiunt*, but they ſhal *proceed no further: for their madneſs ſhall appear to all men*.

And Geſhem the Arabian] Lieutenant of *Arabia* for the King of *Perſia* He alſo joyns himſelf to the two former to hinder the work in hand. Such oppoſition met *Luther* with, when he began to reform. The Pope excommunicated him: the Emperour proſcribed him: *Henry* King of *England*, and *Lewis* King of *Hungary* wrote againſt him: but the work went on, nevertheleſſe, becauſe *it was of God*.

They laughed us to ſcorn and deſpiſed us] As a company of Fools, that could never effect

effect what we attempted. So *Eraſmus*, and Sr. *Tho. Moor* thought to have moekt the *Lutherans* out of their Religion. *Notum eſt Eraſmi dicterium, Qualem a ſe derisũ Capito ſure ſperat? &c.* This the Scripture calleth *Cruel mocking*; and ranketh it with bloody perſecution. Indeed the favourableſt perſecution (ſaith One) of any good cauſe, is the laſh of lewd tongues; whether by bitter taunts, or ſcurrilous invectives: which it is as impoſſible to avoyd, as neceſſary to contemn, &c. Bravely contemn (ſaith another Worthy) all contumelies and contempts for thy conſcience; taking them as crowns and confirmations of thy conformity to Chriſt. H.b.11 36.

And ſaid, what is this thing that ye do?] Scoffingly they ſaid it: like as *Pilat* ſaid to our Saviour, *What's truth?* Oh how eaſie is it to wagge a wicked tongue? One while they charge this people with folly, another while, with treachery. If to accuſe a man onely were ſufficient to make him guilty, none ſhould be innocent. *Nihil tàm volucre quàm maledictum, nihil facilius emittitur.* Cic.

Will ye rebel againſt the King? This was ever, ſaith *Lipſius*, *Unicum crimen eorum, qui crimine vacabant*, The onely and ordinary charge laid upon the moſt innocent. *Elius* is a *Troubler*, *Jeremy* a Traytour, *Paul* a Peſt, *Luther* a Trumpet of rebellion, all the Orthodox, Antimagiſtratical. To colour the maſſacre of *Paris*, and to excuſe it to the World, there was coyn ſtamped in the forepart, whereof (together with the Kings picture) was this inſcription, *Virtus in Rebelles* Valour againſt the Rebels, and on the other ſide, *Pietas excitavit juſtitiam*, Piety hath excited Juſtice. In Tacit.

Verſe 20. *Then anſwered I them, and ſaid unto them*] He would not honour them ſo farre, as to tell them of the Kings licence, but ſhapes them a ſharp anſwer, and ſhakes them up as having nothing there to do. This was true Chriſtian courage, this was right; and much better then *rayling for rayling*: for that were but *lutum luto purgare*, to waſh off one dirt with another. Camd. Eliz. Fol. 163.

The God of Heaven] Who doeth whatſoever he pleaſeth in Heaven and earth: who looketh and laugheth at your malice.

He will proſper us] He will *break his Heavens, and come down* amongſt us, and give good ſucceſſe. O the force of an heroick faith! Though ſenſe ſayes, It will not be, Reaſon, it cannot be; yet Faith gets above and ſayes, It ſhall be: *God will proſper us*. It eates its way thorough the *Alpes* of whatſoever difficulties.

But you have no portion] Nothing to do here, neither ought you to interpoſe in *aliena republica*, as buſy braggers and quarellers: meddle where you have command.

Nor right] *Sc.* Of intereſt or any good deſert.

Nor memoriall] Or enrollement there, as free deniſons: therefore we neither accept you as Friends, nor fear you as Enemies, &c.

CHAP. III.

Verſe 1. *Then Eliaſhib the high Prieſt roſe up.*]

HE was firſt, as fit he ſhould, for example ſake; Miniſters muſt be patternes of piety: they have many eyes upon them, and every thing in their practiſe ſhould be worthy imitation. This *Eliaſhib* was grand-child to *Jeſhua*, chap. 12. 10.

With his brethren the Prieſts] Who were before fearful, or forgetful; till inminded and excited by *Nehemiah*: who, as a Lyon, became Captain to this Hoſt of Harts, and atchievd great matters. So ſtrong and ſo ſweet an operation hath a ſeaſonable exhortation, when it falleth on a prepared heart, and it ſet on by God. Plut.

And they built the Sheep-gate] And reaſon it was, ſaith an interpreter, that as they were Shepherds to the people, ſo they ſhould build the Sheep-gate which was at the Eaſt-end of the City where the Temple was, where the Sheep came in, that were offered in ſacrifice, and whereof they had their parts, according to the Law. This Gate may well be compared to Chriſt Jeſus, who ſought the loſt Sheep, and was ſacrificed as a Lamb, and is the Gate whereby onely we enter, and his Shepherds muſt be the builders of it, and bring the people into the fold. B. Pilkington

They ſanctified it] *Id eſt*, beautified it, and then conſecrated it by their prayers and devotions. This was Prieſt-like, and probably, hereupon followed that miracle of an Angels deſcending, at their ſeveral ſolemn feaſts, into the pool of *Bethesda* (which was neer to this Gate), and where they waſhed their ſacrifices) and healing all diſeaſes, *John* 5. 4.

Even unto the Tower of Meah] Or the Centenary Tower, ſo called for its hundred pinacles, haply: or, becauſe an hundred cubites high.

Verſe 2. *And next unto him builded the men of Jericho*] And are thereby here eternallized for their forwardneſſe.

Claros inter, habent nomina clara, viros.

Though they dwelt fartheſt off, yet they were of the firſt that came to work. *Jericho* was the firſt City that *Joſhuah* overthrew for their wickedneſſe, and curſed him that ſhould rebuild it. Now it is the firſt that cometh to help forward this *City of God*. So great is the change, when God turneth peoples hearts. Our Fathers were as barbarous and brutiſh as the very *Scythians*: their Religion was a mere irreligion and worſe, till Chriſt came amongſt us, and gave us the preheminence: For beſides that *England* was the firſt of
Ennead. 7. l. 5. all the Provinces that publikely received the Goſpel (as ſaith *Sabellicus*,) our *Conſtantine* hath been reckoned the firſt Chriſtian Emperour, our *Lucius* the firſt Chriſtened King, and our *Henry* the eighth the firſt that brake the neck of the Popes uſurped authority. As we were the firſt that ſubmitted to that man of ſin, ſo were we of the firſt that caſt him off a-
Lucan. gain; & although we are *penitùs toto diviſi orbe Britanni*, yet we have been hitherto famous all the World over for our faith and forwardneſſe in Gods ſervice, though of late we have run retrograde, to the reproach of our Nation. *Diogenes* in a great aſſembly going backward on purpoſe, and ſeeing every one laughing him to ſcorn, asked them aloud, if they were not aſhamed ſo to do? ſith he went backwards but once, when they did ſo continually. Oh let it not be ſaid of us, as once of *Jeruſalem*, that we are *ſlidden back by a perpetual back-ſliding, that we hold faſt deceit, and refuſe to return*, Jer. 8. 5. This is to be worſe, then wicked *Jericho*, &c.

Builded Zaccur] whoſe memory therefore is bleſſed, when the *name of the wicked ſhall rot*, Prov. 10. 7.

Verſe 3. *But the fiſh-gate*] That ſtood toward the Sea, and let in fiſhermen, as the men of *Tyre*, *chap.* 13. 16, 19.

Did the ſonnes of Haſſenaah build] Whether this *Haſſenaah* were a man, or a City, it appeareth not.

Verſe 4. *Meſhullam the ſonne of Berechiah*] This *Meſhullam* was one of thoſe men of underſtanding made uſe of by *Ezra*, *chap.* 8. 16.

Verſe 5. *The Tekoites repaired*] The common ſort of them: for the Nobles refuſed. The leſſer fiſhes bite beſt: the poor are goſpellized, *Mat.* 11. 5. deſtined to the diadem, *Jam.* 2. 5.

But their Nobles put not their necks] So haughty they were and high-minded, they thought it a buſineſſe below their greatneſſe; Somewhat of that profane Earle of *Weſtmerlands* mind, who ſaid that he had no need to pray to God: for he had tenants enow
1 Cor. 1. to pray for him. *Not many mighty, not many Noble*, ſaith the Apoſtle: Well if any. The Lion and Eagle were not for Sacrifice; as the Lamb and Dove were. Yet the old Nobility of *Iſrael* were forward with their ſtaves of honour, and are therefore famous, *Numb.* 21. 18.

To the work of their Lord] Though they knew him to be *Lord of Lords*, who are all his vaſſals and underlings; and by ſpecial relation, *Their Lord*, ſo avouched by theſe his *holy-day-ſervants*; yet ſo ſtiffe-necked were they, that they would not ſtoop to his ſervice, but cryed out, as the Popiſh Clergy do, *Domine, nos ſumus exempti*, we may not work, we will not contribute.

Verſe 6. *Moreover the old gate*] Famous only for its antiquity: like as many old books are *monumenta adoranda rubiginis*, of more antiquity then authority: and as that
Διοπετὲς. Image at *Epheſus*, that was ſaid, but falſely, to have fallen down from *Jupiter*: ſo the covetous Prieſts perſwaded the credulous people, *Acts* 19. 35. The Rabbines ſay, that this was a gate ever ſince the time that *David* took *Zion* from the Jebuſites, *Quis hoc credat, niſi ſit pro teſte Vetuſtas?*

Verſe 7. *Unto the throne of the Governour*] *i. e.* Of the King of *Perſia's* Vice-roy, who had there his Throne, or Tribunal. But to what an height of pride were the Biſhops grown, that ſate in Thrones, and from on high deſpiſed their fellow-ſervants! this was their ruine, God putteth down the mighty from their Throne, and exalteth them of low degree, *Luke* 1. 52.

Verſe 8. *Of the goldſmiths ——— the ſonne of one of the Apothecaries*] Theſe were

even

ever thriving trades; They both had wealth, and hearts to part with it, upon ſo good a work. *Difficile eſt animos opibus non tradere, &c.* Martial.

Unto the broad wall] Which haply, for the thickneſſe of it, was left undemoliſhed by the Caldeans.

Verſe 9. *Ruler of the half-part of Jeruſalem*] Which being part in *Judah*, and part in *Benjamin*, had two General Rulers, ſee *verſe* 12.

Verſe 10. *Even over againſt his houſe*] Thither he was aſſigned, probably, becauſe there he would build the ſtronger, for his own ſecurity.

Verſe 11. *The ſonne of Pahath-Moab*] This man might be a Moabite by ſtock or deſcent, and an Iſraelite by Religion: like as *Jether* was by nature an Iſmaelite, 1 *Chron.* 7. 17. but by his faith an Iſraelite, 2 *Sam.* 17. 25.

And the tower of the furnaces] That had furnaces or ovens under it: like as the library at *Bonony* hath a victualling-houſe, and a wine-cellar. In commendation of which ſituation Cardinal *Bobba* conceited that he had very wittily (indeed wickedly) applied that text, *Prov.* 9. 1, 2. *Wiſdome hath builded her houſe, ſhe hath alſo mingled her wine, ſhe hath alſo furniſhed her table.*

Verſe 12. *Shallum the ſonne of Aalloeſh*] Some read it the ſonne of an *Inchanter*, or *Conjurer*: and tell us, that Conjuring was a common thing among the Jews, as *Acts* 13. *Elymas*, and elſewhere the ſonnes of *Sceva*, &c. But *Shallum* (if ever any ſuch) forſook that Science (as did afterwards alſo *Cyprian*) to become a Chriſtian.

He and his daughters] Either finiſhing what their father (now dead) had begun; or parting with their portions toward the repair of the wall: and haply laying their own hands to the Lords work.

Verſe 13. *The valley-gate*] See *chap.* 2. 13.

And the inhabitants of Zanoah] Together with *Hanun* their Governour. Not Prieſts and Levites only, but the great men in every Countrey, yea and the Countrey-people too, muſt work at Gods building. Every one muſt be active in his own ſphere; not live to himſelf, but help to bear the burthens of Church and Common-wealth —— *tori natum ſe credere mundo*, as *Cato* did. Lucan.

Verſe 14. *But the dung-gate repaired Malchiah the ſonne of Rechab*] That is, of the noble family of the Rechabites. A Ruler he was, and yet diſdaineth not to repair the *dung-gate*: All Gods work is honourable. Angels are Gods executioners, as at *Sodom*: Magiſtrates and Miniſters muſt do their utmoſt by diſcipline and otherwiſe, to cauſe the falſe Prophets (that filth) and the unclean ſpirit to paſſe out of the Land, as by a *dung-gate*, Zech. 13. 2. Every man muſt ſweep his own door, that we may have a clean ſtreet.

Verſe 15. *He built it, and covered it*] A Chaldee word. This people in their captivity, though they had not loſt the uſe of their native tongue, yet they had got a tincture of the Chaldee; and of the Hebrew and Chaldee came the Syriack, the mother-tongue in Chriſts time, as appears by *Talitha kumi*, and other-like paſſages.

And unto the ſtairs] By theſe *David* deſcended into the lower City; and, ſuitours aſcended to his Palace. This is allegorically applyed by ſome to Chriſt (the true *Jacobs* ladder, *John* 1 *ult.*) who came down and humbled himſelf to the utmoſt; that we by him might have acceſſe, with ſucceſſe, in all our ſuits.

Verſe 16. *Over againſt the ſepulchers of David*] His burying-place: the Jews had their ſepulchers ready made, as the old Prophet, 1 *Kings* 13. 30. *Joſeph* of *Arimathaea*, &c. So had the Emperours of *Conſtantinople*, their tomb-ſtone preſented them on their Coronation-day. *Charles* the fifth, Emperour of *Germany*, five years before his death, cauſed his ſepulcher to be made, with all things appertaining to it neceſſary for his burial. Another great Prince began his tomb, and left it unperfect; commanding a ſervant once every day to mind him of finiſhing it. The *Thebans* had a Law, that no man ſhould ſet up an houſe for himſelf to dwell in; but he ſhould firſt make his grave. *David*, it ſeems, had his choyce of ſepulchers; not far from the wall of the City of *David*.

Unto the pool that was made] With great art and coſt by King *Hezekiah*, 2 *Kings* 20. 20.

And unto the houſe of the mighty] Where *Davids* Mighties, or the Warders of his City lodged; or where youth were trained up and taught to handle their armes.

Verſe 17. *After him repaired the Levites*] Who therefore were not beggerly (as many would make Miniſters in our dayes, if they might have their will) but had ſome-

what to ſpare for pious uſes. For when they are ſaid to repair, the meaning is, they bore the charge of the work, and took care that it was done.

Verſe 18. *The Ruler of the half-part of Keilah*] This was that City reſcued by *David* from the Philiſtines, and yet falſe to him, 1 *Sam.* 23. 12.

Verſe 19. *Another piece*] Or, a ſecond meaſure; that is, he repaired two parts, ſaith *Pellican*: *Lyra* and others think it to be meant of the ſecond ward and wall which was called *Secunda*, where the *Levites*, Prophets and Students dwelt; their College or School is called *Miſhne* or a ſecond part, 2 *King.* 22. 14. which the *Targum* interpreteth, an Houſe of learning.

Domus doctrina.

Verſe 20. *Earneſtly repaired the other piece*] Or a ſecond piece, as *ver.* 19. He did two pieces, whiles others were about one. A ready heart makes riddance of Gods work. He *burſt out in a heat* (ſo the Heb.) being angry both at himſelf and others, that had done no more: and in an holy fume, finiſhed quickly, kindling himſelf from other mens coldneſs, and quickning himſelf from their ſlothfulneſſe.

Se accendit.

Lucan. *---Sic Cæſar in omnia præceps*
Nil actum credens, dum quid ſupereſſet agendum,
Fertur atrox.---

Verſe 21. *Even to the end of the houſe of Eliaſhib*] A ſmall praiſe ſaith One, if the houſe were not of ſome greatneſſe. *Eliaſhib* was high Prieſt, and dwelt like himſelf, in a fair large houſe.

Verſe 22. *The men of the plains*] Of the plains of *Jordan* ſaith the Vulgar: but better underſtand it of the plain Countrey round about *Jeruſalem*, as *chap.* 12. 28.

Verſe 23. *Over againſt their houſe*] See the Note on *ver.* 10.

Verſe 24. *Unto the turning of the Wall*] Namely, from the South-ſide to the Eaſt: which turning came with the corner inwards into the City, according to the natural ſcituation of the rock, and the valley.

D. Odat.

Verſe 25. *Over againſt the turning*] Of theſe turnings, there were many, as appeareth above.

The Kings high houſe] In *Spain*, not only doth the King dwell in a ſtately high Palace, but alſo the higheſt room in every great houſe is his; and he muſt be payd for it.

That was by the Court of the priſon] Here *Jeremy* was priſoner, more then once, *Jer.* 32. 2. and 38. 7, 13. And therefore other good people that came after him thither, might be as well apaid as Dr. *Taylour* Martyr, who bleſſed God, that ever he was fellow-priſoner to that earthly Angel (as he called him) *John Bradford*. Or, as that other good Woman, who rejoyced that ſhe might have her foot in the hole of the Stocks, in which Mr. *Philpot* had been before her.

Verſe 26. *Moreover the Nethinims dwelt in Ophel*] Of Nethinims See *Ezra* 2. 43. Their work was to carry Wood and Water to the Temple: Therefore, they dwelt near the Water-gate, for their own conveniency.

Verſe 27. *After them the Tekoites*] The people whereof had repaired before *ver.* 5. now alſo the Prieſts, but not the Nobles: they continued ſtill ſtout and ſtiffe-necked, as *ver.* 5.

Verſe 28. *From above the Horſe-gate*] So called, ſay ſome, becauſe there they were wont to diſmount, leaving their Horſes. When the King himſelf came, he muſt alight, and go afoot into the Temple. The great Turke at this day, when he entreth into his *Moſchee* for devotion-ſake, alighteth and layeth aſide all his State, and goeth in alone.

Verſe 29. *Shemaiah the ſonne of Shechaniah*] *Egregie cordatus homo*, Ezra 8. *ver.* 16.

Verſe 30. *After him repaired Hananiah*] Or, After me: *Nehemiah*, doubtleſſe, did his part, and a large one too, See *chap.* 16. and 4. 16. but he omitteth, out of his modeſty to ſet down how much. In the Hebrew Text it is, *After me*: but in the Margin, *After him*. The reaſon is given by ſome to be this; that *Nehemiah* might moſt covertly ſet forth his own work, to avoyd all ſhew of vain glory.

And Hanun the ſixth ſon of Zalaph] Not the eldeſt, but the beſt of all the brethren. There muſt be no ſtraining courteſy who ſhall begin: nor muſt men fear for their forwardneſſe to be ſtiled *Seraphical* and ſingular. If *Hanun* were alone, it was a ſhame for his brethren to ſuffer him to be ſo.

Verſe

Verſe 31 *After him*] Or, *After me*, See *ver.*30.

Over againſt the Gate Miphkad] The *Judicial-gate* ſaith the Vulgar: *the Gate, of Commandement* ſaith *Junius*; probably where the *Sanhedrin* ſate.

Verſe 32. *Unto the Sheep-gate*] Here they began, and here they end, having repaired round, and thereby obtained a good report, being here regiſtred and renowned. Thoſe that have an hand in building the ſpiritual *Jeruſalem*, ſhall be ſurely crowned and chronicled. Their names ſhall be written in the Book of Life, where no Devil can ſcrape them out. Up therefore and be doing *worthily in Ephrata*, that ye *may be famous in Bethlehem*. To them who by patient continuance in well-doing ſeek for glory and honour and immortality, ſhall be eternal life, *Rom.*2.7. Ruth 4.11.

CHAP. IV.

Verſe 1. *But it came to paſſe.*]

THE Devil and his Impes have ever been utter Enemies to Reformation. So do ſavage beaſts briſtle up themſelves, and make the moſt fierce aſſaults, when they are in danger of loſing the prey, which they had once ſeized on. *Jabeſh Gilead* would ſend in none to help the Lord againſt the mighty, *Judg.*21.9. No more would *Meroz*, chap.5.23. *Joſiah* met with much oppoſition: ſo did St. *Paul* wherever he came, to ſet up Evangelical and ſpiritual worſhip; which is called a *Reformation*, Heb.9.10. All the World was againſt *Athanaſius* in his generation, and *Luther* in his: rejecting what they attempted, with ſcorn and ſlander. Here it is quarrel enough to *Nehemiah* and his Jewes, that they would be no longer miſerable. They were not more buſie in building, then the Enemies active in deriding, conſpiring, practiſing to hinder and overthrow them. A double deriſion is here recorded: and both as full of miſchief, as prophane wit, or rancoured malice could make them.

He was wroth] Heb. He was *enkindled, and all on a light fire:* he was as hot as *Nebuchadnezzars* Oven, huge hot [he *took great indignation*] and was ſo unreaſonably enraged, as if he would have fallen forthwith into a phrenſy or apoplexy; as that Roman Emperour did, by raging at his ſervant. He was grieved before, *chap.*2. but now he was madded.

And mocked the Jews] By word and geſture, fleering and jeering, flouting and ſcoffing at them, as the Phariſees alſo did at our Saviour, *Luk.*16.14. *Davids* Enemies at him, upon their ale-bench: Sr. *Tho. Moore* and other learned Papiſts, at the new-Goſpellers. See *chap.*2.19. This might have diſmayed theſe poor Jewes, and put them out of countenance, for our nature is moſt impatient of reproaches, there being none ſo mean, but thinks himſelf worthy of ſome regard: and a reproachful ſcorn (ſuch as theſe here) ſhewes an utter diſreſpect, which iſſueth from the very *ſuperfluity of malice*. If God had not ſtrengthened them, ſaith One, it would have made them leave their work, and run away.

Verſe 2. *And he ſpake before his brethren*] *Id eſt*, before his companions and complices who would ſecond him and ſay the ſame, his *Aiones*, and *Negones*, as one calleth ſuch.

And the Army of Samaria] The Garriſon-ſouldiers, or thoſe that lay there billetted, to obſerve the people.

What do theſe feeble Jews?] Theſe beggerly ſhiftleſſe Fellowes, theſe *Aſinarii*, (as *Mclon* and *Appion* of *Alexandria* diſgracefully called the Jews;) like as *Tertullian* telleth us, that the Pagans painted the God of the Chriſtians with an Aſſes head, and a Book in his hand: to note that they were ſilly and deſpicable people. *B. Jewell* in a Sermon of his, citeth this out of *Tertullian*, and addeth, Do not our adverſaries the like at this day againſt all that profeſſe the Goſpel?

Will they fortify themſelves?] Heb. *Will they leave to themſelves, ſc.* any thing to truſt unto? *Junius* rendreth *An ſinerent eos?* ſhould they, (*ſc.* the Officers and Souldiers) ſuffer them thus to do?

Will they ſacrifice?] *Sc.* at the dedication of their new Walles? Will they do this all at once? and think they without more adoe, to have the liberty of their Sanctuary.

Will they make an end in a day?] It ſhould ſeem ſo by their *Citò, Citò*, quick diſpatch of their parts and task, &c.

Pre-

Sil.Ital. *Præcipita tempus: mors atra impendet agenti.*

Will they revive the Stones, &c.] Stones they want for their new wall: where will they have them? will they glew together the old Stones, and revive them out of the rubbiſh? will they do this? or, what will they do?

Verſe 3. *Now Tobiah the Ammonite*] This was one of *Sanballats* good brethren, *ver.2.* A Bird of the ſame feather, a loaf of the ſame leven, his fellow-ſcoffer, and ſo *homine pejor*, ſaith *Chryſoſtome*; worſe then a man; as the ſcoffed that beareth it well, is *Angelis par*, ſaith he, an Angels peere.

Even that which they build, if a Fox go up, &c.] It was ſome ſuch bitter jeer that *Remus* uttered in contempt of *Romulus* his new wall, and was knockt on the head for it. *Hæ ſannæ leniter volant, non leniter violant.*

Verſe 4. *Hear, ô our God*] Theſe mocks and menaces lay ſo heavy upon *Nehemiah's* ſpirit, that he could not eaſe himſelf, but by breathing heaven-ward; and turning them over to God to take an order with them. His prayer is not long but full: A child may not chat in his Fathers preſence: his words muſt be humble, earneſt, direct to the point, avoiding vain babblings, and tedious prolixities.

For we are deſpiſed] Heb. *We are contempt* in the abſtract. Not *vilified* we are onely, but *nullified*, as a company of οὐδενοὶ No-bodies. So *Paul* (the moſt precious man upon earth) and his companions (*the glory of Chriſt*, and a *Royall diadem in the hand of Jehovah*) were looked upon as the *filth of the World*, & the *off-ſcouring of al things*, 1 Cor.4. What matter is it then what becometh of us? We have a God to turn us to, and *Demetrius* hath *teſtimony of the truth*: that's enough; let *Diotrephes prate*, what he pleaſeth.

Eſay 62.3.

2 Joh.

Prov.3.34. *And turn their reproach upon their own heads*] Surely God ſcorneth theſe Scorners, ſaith *Solomon*: that is, ſaith Rabbi *Levi* upon that Taxt, he caſteth them into ſome calamity, and ſo maketh them a laughing ſtock, to thoſe whom they have laughed at. God loves to retaliate, to pay men home in their own coyn. Thus he dealt by *Appion* of *Alexandria*: who ſcoffing at Religion, (and eſpecially at circumciſion) had an ulcer the ſame time, and in the ſame place. The like ill end befell *Julian* the Apoſtate, whoſe daily practiſe was to ſcoffe at Chriſt and his people. *Diocleſian* the Emperour (as *Volaterran* writeth) had a Jeſter called *Geneſius*, who uſed to make him merry at meales, and, amongſt their deviſes, would ſcoffe and ſquib at Chriſtians: But God plagued him for example of others. And the like he did to *Morgan* that mocking Biſhop of St. *Davies*: to *John Apowel* who derided *William Mauldon* for his devotion: and laſtly, to one *Lever* of *Brightwel* in *Barkſhire*, who ſaid that he ſaw that ill-favoured knave *Latimer* when he was burned at *Oxford*: and that he had teeth like an Horſe. But the Lord ſuffered not this ſcorn and contempt of his ſervant to paſſe unpuniſhed. For that very day, and about the ſame hour, that *Lever* ſpake theſe words, his ſon wickedly hanged himſelf, ſaith mine Authour. *Lege, cave.*

Joſephus.

Act.& Mon. fol.1902. Ibid.1906.

And give them for a prey, &c.] A heavy curſe, and, as not cauſeleſſe (againſt implacable Enemies to God and goodneſſe) ſo nor fruitleſſe. Wo be to ſuch as againſt whom the Saints moved with a zeal of God, ſhall imprecate vengeance. God uſually inflicteth what they denounce againſt his and their irreconcilable adverſaries. Fire proceedeth out of their mouths, &c. *Revel.*11.5.

And cover not their iniquity] O fearful imprecation! Surely if they onely are bleſſed whoſe ſin is covered *Pſal.*32.1. What ſhall become of thoſe that are in a contrary condition? If pardon of ſin be ſuch a voluminous mercy, as having many other mercies bound up with it, think what a miſery it is to have ſin imputed; and get a cover ſpeedily, for that abominable filth, and, to God himſelf an eye-ſore.

For they have provoked thee to anger, &c.] This was it that *Nehemiah* ſo ſtomacked: and that drew from him theſe dreadful imprecations, *viz.* Gods glory, and not any ſelf concernment: He hated and curſed *non virum, ſed virium, &c.*]

Verſe 6. *So built we the Wall*] This followed upon his prayer, as a gracious anſwer to it: the people were encouraged, and the Wall finiſhed. Faithful prayer is never ineffectual. Reproaching is an heart-breaking, *Pſal.*69.20. but ſo long as a Chriſtian can pray, he is not without his cordial. *I came for thy prayer*, Dan.10.1.

And all the Wall was joyned together] Not with gold indeed (as *Caſſiodorus* ſaith, the Walls of *Suſa* in *Perſia* were) but with that which was better then gold, faith in Gods goodneſſe, and zeal of his glory.

Vnto

Unto the half thereof] Unto half the height: for they could not do all at once: neither can we in the ſpiritual building: but *grow up and increaſe with the increaſe of God.* Col. 2. 19.

For the people had a minde to work] And the more minde, becauſe they met with ſo much oppoſition. A free ſpirit is moſt ſeen (ſaith one) when there be moſt rubs in the way: when he that moves by outward poyſes, will ſtick and be dull: As when a bowle runs up an hill, every rub ſlugs it; but when down hill, a rub quickeneth it.

Verſe 7. *And the Arabians and the Ammonites*] A rabble of Malignants meet and make head. *Sanballat*, by the help of *Tobiah*, had now gotten a great band of ſouldiers, and ſpecially of Arabians, Ammonites, and Aſhdodites, to fight for him againſt this *feeble folk*, but yet armed with God, and that had him for their champion. So we may ſee how readily one wicked man will be drawn to help another: and how the wickedneſſe of one will infect another that will give eare to it. Read *Pſalm* 83. 6,7,8. *Rev.* 16. 16, 17, *&c.*

Heard that the walls of Jeruſalem were made up] *Heb.* That *health* (or as the old Tranſlation hath it, a *ſalve*) *aſcended upon the walls.* A Metaphor from Chirurgeons, who when they heal wounds by ſalves or plaiſters joyne the fleſh together again, which before was cut in ſunder: ſo the breaches of the walls, which afore lay gaping open, were joyned together, and made ſound, as though it were one entire wall, *& quaſi tota moles in tantam magnitudinem ex unico ingenti lapide tam magnificè conſurgeret.*

Then they were very wroth] That old enmity, *Gen.* 3. 15. ſtirred in them, and they were ſoon kindled; Satan being the *bouteſeau*, or kindle-coale. See *verſe* 1.

Verſe 8. *And they conſpired all of them together*] *All of them*, and *together*: and yet this was not *Unity*, but *Conſpiracy*: Such as is that among Devils, *Mark* 5. 9. among Antichriſtians, *Rev.* 17. 13. among Turks, who have as little diſſenſion in their Religion, as any. But well may that garment have no ſeame, that hath no ſhape. The army of *Niniveh* was quiet, *Nah.* 1. 12. no falling out, nor complaining in their hoſts: hence their King *marched on, paſſed thorough.* But ſo did not theſe conſpiratours, becauſe they met with thoſe that were no leſſe well combined, and far better reſolved then themſelves. The Thebanes had a band of men they called *Sacra Cohors*, conſiſting of ſuch onely as were joyned in the bonds of love, and reſolved to live and die together. Theſe Jewes under the command of *Nehemiah* were none other, and were therefore inſuperable. ἱερὸς λόχος. *Athen.* l. 3.

To come and to fight] To turn their works into knocks.

And to hinder it] Heb. *To make an errour in it.* The Hebrew word is uſed both of the errour of the heart, and of the foot, *Eſay* 63. 17. *Pſal.* 119. *ult.* It may be rendered here, *to hinder him, to make an errour in him*: to make *Nehemiah* at a ſtand, or rather to run away, to creep into corners, and give over the work.

Verſe 9. *Nevertheleſſe we made our prayer unto God*] Who is the Saints ſanctuary of ſafety, their *preſent help in time of trouble.* Prayer to him is an anchor in all ſtorms, and a ſalve for all ſores; yea, it healeth not only body and ſoul, but even hard ſtony walls, *verſe* 7. Provided that we judge our ſelves in prayer, and commit our cauſe to God to be judged by him, as the Hebrew word here importeth. Thus did the children of *Reuben*, *Gad*, and *Manaſſeh*, when to fight againſt the Hagarens. Thus did *Jabiz*, and *Jehoſaphat*, and *Conſtantine*, and *Theodoſius*, and that late victorious King of *Sweden*, of whom it is ſtoried in his life, that he would pray a ſhipboard, aſhoare, in the field, in the middeſt of a battle; as if prayer alone were the ſureſt piece of his whole armour. נתפלל *Euſeb.* lib. 4. *Ruffin.* lib. 2. cap. 23. Mr. *Clark.*

And ſet a watch] According to that of our Saviour, *Watch and pray*, *Luke* 21. 36. and that of the Heathen, *Admota manu invocanda eſt Minerva: Ora & labora*, pray, and then uſe beſt policy: firſt conquer heaven, and then preſume of earths conqueſt.

Againſt them] Or, *over-anent them*, at the workmens elbowes, and in the face of the enemies.

Verſe 10. *And Judah ſaid*] Here was ἐμπόδιον, *impedimenti domeſtici: aliud ex alio malum*, a worſe diſcouragement then the former. *Judah* (the chief labourers) begins to murmur and mutiny, to faint and fall off. A perillous practiſe in ſuch a dangerous time, and enough to have undone all: as one *coward* in an army, breaking the array and running away, may ſet the reſt a running, and the day be thereby loſt. Lo, this was *Judah*, whoſe ſcutcheon was a *Lion*: but here unlike himſelf.

The ſtrength of the bearers of burdens is decayed] Very ſpecious reaſons: they alledge:

ledge: their ſhoulders aked, their ſtrength was gone, there was no end of their pains-taking, their work grew upon them, &c. The truth was, *deerat ignis, deerat animus*, they were weary of well-doing, and not *valiant for the truth*, Jer. 9. 3. More like they were to thoſe *fugitives of Ephraim*, Judg. 12. 4. then the Lions of the Tribe of *Judah*. *Nehemiah* therefore might well have ſaid to them as *Alexander* once did to a faint-hearted ſouldier of his, that was of his own name, *Either leave off the name of* Alexander, *or be valiant*. So, either hold out, and bear up under your burdens, or be *Judah* no more.

So that we are not able] Never was any thing too hard for *Alexander*; becauſe he never held any thing impoſſible to be effected.

Verſe 11. *And our adverſaries ſaid*] But their plot was ſome way diſcovered, and ſo prevented. *Detexit facinus fatuus & non implevit*, ſaith *Tacitus* of one in his time. So the Gun-powder-traytours betrayed themſelves; and all came to light, though they had digg'd as low as hell to hide their counſels from the Lord.

They ſhall not know, neither ſee] But what ſhall he do who is Omniſcient and ὀλοβλεπτος, *All-eye?* whoſe providence is like a well-drawn picture that vieweth all that comes into a roome.

Till we came into the middeſt among them] Either in the night undiſcerned; or by day, but unarmed, and not as enemies: for the *Florentine* Secretary, though not yet (nor of many ages after) born into the world; yet the good of this world was as great a Maſter then, as afterwards.

And ſtay them, and cauſe the work to ceaſe] The craft of the Churches adverſaries is never but accompanied with cruelty: and their cruelty is ſeldome without craft. The Devil lends them his *ſeven heads* to plot, and his *ten hornes* to puſh: but in the thing wherein they deale proudly, God is above theſe *cruell-crafties*.

Verſe 12. *And it came to paſſe, that when the Jewes which dwelt by them ſaw*] Their brethren from abroad gave the workmen intelligence; and this was a very friendly office: for *præmonitus præmunitus*, premonition is the beſt means of prevention. It is the property of a brother, though at other times not ſo kinde, yet in affliction and extremity, to finde nature working in him, and to do his beſt. See *Prov.* 17. 17. with the Note.

They ſaid unto us ten times] *i. e.* often-times, *Gen.* 3. 41. *Num.* 14. 22. The Lord knoweth how to deliver his, as he did *David* from *Saul*, *Peter* from the Jewes, *Acts* 12. *Paul* from thoſe Conſpiratours, *Acts* 23. and this ſinful nation oft from the blood-thirſty Papiſts. Maſſes were ſaid in *Rome* for the good ſucceſſe of the Catholike deſigne (the Powder-plot:) but no prayers in *England*, for our deliverance: and yet they were defeated (*Sorex ſuo periit indicio*) and we delivered. Admirable mercy.

From all places whence ye ſhall returne, &c.] Some read it thus, *And it came to paſſe, when the Jewes which dwelt beſide them, came and told us of their practiſes ten times out of all places, whence they came unto us, I ſet in the low places &c.* And here, I cannot tell, ſaith one, whether theſe Intelligencers be worthy more praiſe, or diſpraiſe. It was their duty to have come home, ſtood in ſtormes, and help to build *Jeruſalem*. But God which turneth our negligence and fooliſhneſſe to the ſetting forth of his wiſdom and goodneſſe, gave them a good will and boldneſſe to further that building as they might. Thus God uſeth the ſervice of all men and creatures to the comfort of his people.

Verſe 13. *Therefore I ſet in the lower places*] I took them off their work, and appointed them to ſtand upon their guard; appointing them their ſeveral ſtations, and giving them orders.

I even ſet the people after their families] Or, according to their kindreds: for he knew that Nature will move one kinſman to be truer to another in all dangers, then a ſtranger: and that one kinſman will open his grief to his friend, and take comfort at his hand, rather then to him whom he knoweth not. Hence *Nehemiah* in policy ſorted his ſouldiers after this ſort.

With their ſwords, their ſpears, and their bowes] Theſe were the ancient weapons of war: neither had Death yet learned to cut his way thorough a wood of men, but of the mouth of a murthering piece. Whether the Emperour *Wenceſlaus* did well or ill in executing *Barthold Swarts* for inventing Gun-powder *Anno Domini* 1378. I determine not.

Verſe 14. *And I looked, and roſe up*) *Et vidi, & ſurrexi, & dixi*, ſo the original

ginal runs. He saw the enemy a coming, he started up; and he made this excellent exhortation: which puts me in minde of that which one once said of *Julius Cæsar*, If you had never known him to have been a souldier; yet hear him but speak only, and you will conclude him to be one.

Si acta ejus penitus ignorasses, per linguam tamen militem esse diceres.

And said unto the Nobles] In a short, but pithy Oration: such as was that of *Joab*, 2 *Sam.* 10. 12. (of which *Pellican* saith, *Non potuit vox duce dignior cogitari*, as brave a speech as a man could make) Or that of *Hunniades* about to joyne battel with the Turks (see *Turk. Hist. fol.* 272.) Or lastly, that of the Prince of *Orange* at the battel of *Newport*; where they had the Sea on one side, and the Spaniards on the other. If, said he, you will live, you must either eate up these Spaniards, or drink up this Sea. So here, Either you must fight lustily, or all you have is forfeited assuredly.

Be not ye afraid of them] Away with that cowardly passion, which unmans a man, *& rectam tollit de cardine mentem*, robs him of all power and policy.

Remember the Lord] Whom he that feareth needs fear none else: *The name of the Lord is a strong tower, &c.*

Who is great and terrible] For the defence of his people, and offence of his enemies. The Lord is a man of war, *Exod.* 15. 3. Yea, he alone is a whole army of men, *Van and Reare* both, *Esay* 52. 12. And may better say to his souldiers then *Antigonus* did to his, when they were afraid of the enemies numbers, *How many do ye reckon me for?*

And fight for your brethren] Whether by Race, or Religion.

Your sonnes and your daughters] Those φίλτατα, as the Greeks call them, *Charissimi*; as the Latines, dearest pledges.

Your wives and your houses] In the last Commandment *houses* are set first before *wives*, because a house is to be first provided; neither will a wise man take a wife before he hath an house. Here *wives* are set before *houses*; because far more precious, and a maine part of a mans self, *Ephes.* 5. 28. House and riches are the inheritance of the fathers, but a prudent wife is of the Lord, *Prov.* 19. 14. She was one of the first real and royal gifts bestowed by God upon *Adam*. By the way note, that if men may fight for their civil right to their houses and lands, have they not as good warrant to fight for their Religion, especially since they have the Lawes of the Land for it; and besides, a civil right at least to the outward peaceable profession and practise of it? The Athenians themselves (though their Religion was no better then superstition, *Acts* 17. 22.) Yet they bound themselves by a publike and solemne oath, to defend it to the utmost. The words of the oath were these; *I will fight for the Temples and holy rites, both alone, and with others.*

Ἀμυνῶ δὲ καὶ ὑπὲρ ἱερῶν καὶ ὑπὲρ ὁσίων καὶ μόνος καὶ μετὰ πολλῶν.

Verse 15. *And it came to passe when the enemies heard*] This rumour was enough to affray these no lesse (now) timorous then (before) temerarious Samaritans: Great bragges they made at first what they would do; but now that they see they are defeated of their purpose, they are creast-fallen, and have no minde at all to advance. So that to these may be fitly applyed that which *Guicciardine* saith of *Charles* the eighth King of *France* in his expedition against *Naples*, that he came into the field like thunder and lightning, but went out like a snuff: more then a man at first, and lesse then a woman at last.

And God had brought their counsel to nought] According to that of the Psalmist, *The Lord bringeth the counsel of the Heathen to nought: he maketh the devices of the people of none effect. The counsel of the Lord standeth for ever: the thoughts of his heart to all generations*, *Psal.* 33. 10, 11. Here good men may learn, saith One, not to go nakedly, without weapons for their own necessary defence: and much lesse, said I, without their spiritual weapons (whether defensive, as the shield of faith, the breast-plate of righteousnesse, &c. or offensive, as the Sword of the spirit the Word, and the darts of prayer) lest they be surprized and subjugated by that old manslayer. Eph. 6.

That we returned all of us to the Wall] Not to the Tavern to tosse pots (saith One) and boast of their great Victory: but in the fear of God they return to the Walls, and every man falleth to his work again. All Histories declare, that the greatest Kingdoms, when they fell to idlenesse and luxury, then they lost their former glory faster then they won it. The Turkish Empire is thought to be on the declining hand, because their late Emperours do far degenerate from their warlike progenitours, their Souldiers generally give themselves to unwonted pleasures, their ancient discipline of War is neglected, rebellions raised, &c. Turk. Hist.

Verſe 16. *And it came to paſſe from that time forth*] As it is ſtoried of that peerleſſe Q. *Elizabeth*, that in times of greateſt Peace, ſhe ever made preparation for War: ſo did this incomparable *Nehemiah*; ſtill fearing ſome new practiſe, and not knowing what thoſe reſtleſſe heads were even now a hammering.

That the half of my ſervants wrought in the work] No ſervants they were for *Nehemiah*, if they would not work. He was an active man himſelf, trading every talent: and thoſe about him muſt all be active. One would wonder how this Courtier ſhould become on the ſudden ſo cunning a Souldier, and ſhould marſhal his men ſo skilfully, ſetting the younger before to bear the brunt of the battel, and the Elders behind to direct and encourage, according to that of the Poet.

Ἔργα νέων, βῦλαι τ' ἀνδρῶν, ἰυχαί τι γερόντων.

But it was his *God that inſtructed him to this diſcretion and taught him*, Eſay 28. 26. and he might well break out and ſing with *David*, Bleſſed be the Lord my ſtrength, which teacheth my hands to war, and my fingers to fight, *Pſal.* 144. 1. *Quando Chriſtus Magiſter, quàm citò dicitur quod docetur?* ſaith *Auſtin.* Gods Scholars muſt needs be exact in a ſhort ſpace.

And the habergeons] Theſe were armour for back and breaſt. In the Chriſtian Panoply there's no mention of armour for the back (though there is for the breaſt;) becauſe a Eph. 6. Chriſtian Souldier ſhould never flie, but be like *Androclid*, whom when one derided, becauſe, being lame, he went into the war, he anſwered merrily, that he came thither to fight, not to run away.

Verſe 17. *They which builded on the wall*] The Maſter-Maſons, and they that bare burthens, *Bajuli*, Labourers and Porters, who bear upon their ſhoulders, as much as they can ſtand under, yet go ſinging oft under their burdens: the reaſon whereof *Alexander Aphrodiſæus* ſaith is this, that their minds being delighted with the ſweetneſſe of the muſick, the body may be the leſſe ſenſible of the weight they carry. But theſe burden-bearers had little mind to ſing, their lives being in ſuſpence. And yet, as worthy workmen, they went on with the Wall.

Every one with one of his hands wrought, and in the other hand had a weapon] *Id eſt*, When they were buſieſt in building, they had their weapons in a readineſſe to reſiſt. What a goodly ſight was this? ſaith one, to ſee every one ſo full of courage, that they feared not the enemy; and ſo willing to work, that they would not be weary. Let Chriſtian men look into this notable example, and be aſhamed of their ſlothfulneſſe, &c.

Verſe 18. *For the builders every one had his ſword girded by his ſide*] Heb. On his loynes: that's the place for the ſword to hang on, *Pſal.* 45. 3. *Gird thy ſword upon thy thigh O moſt mighty.* And *Rev.* 19. 16. Chriſts Name is written upon his veſture, that all may ſee it, and upon his thigh, where his ſword hangs, to ſhew that he won it by his valour. S. H. *Blunt.* 94. Among the Turks at this day, as the right hand is held uppermoſt for a Scholar, ſo the left Ibid. 70. for a Souldier; becauſe it gives a man poſſeſſion of his companions ſword: though the Turks ſeldome bear weapons but in travel; and then ſome of them ſeeme no leſſe like a *walking*, then theſe builders did like a *working Armourie*.

Verſe. 19. *And I ſaid unto the Nobles, &c.*] *Nehemiah* the more a man obſerveth him, the more he ſhall admire him. Surely he was (as *Velleius* ſaith of *Cato Major*) *homo virtuti ſimillimus*, a man as like vertue as might be: He was (as *Pliny* ſaith of the ſame *Cato*) *optimus Orator, optimus Imperator, optimus Senator, omniumque bonarum artium Magiſter*, an excellent Oratour, an excellent General, an excellent Stateſman, a Maſter of all good arts whatſoever. He had cropt off the very *tops of all vertues*, as *Pindarus* ſaith of *Hiero*, and as *Melanchthon* ſaith of *Frederick* the Electour of *Saxony*. From the builders here he turneth him to the Nobles and Rulers, &c. whom he would not have to be Carpet-knights, fitter for a canopy then a Camp, for language then a lance, &c. but active in their orbe, and ready preſt to ſerve in watching, warding, and preparing things neceſſary for the workmen.

Vell. lib. 2.

Ἄρετων κορυφας ἀρετῶν ἀπὸ πασῶν.

The work is great and large] The compaſſe of the Walls at this time is thought by good writers to be certain miles about: and yet was enlarged as much afterwards by *Herod.*

And we are ſeparated upon the Wall] According to our diviſions, noted *chap.* 3. 1. &c. and this is a weapon in the hand of our enemies: for *dum pugnamus ſinguli, vincamur univerſi*, being diſperſed, we are much diſadvantaged.

Verſe

Verſe 20. *In what place therefore ye hear the ſound of the Trumpet*] Which therefore, for the purpoſe he kept at his own elbow, *verſe* 18. as a matter of truſt, and importance. *Moſes* committed the blowing of the Trumpets unto the ſonnes of *Aaron* only, *Num.* 10. for *if the Trumpet give an uncertain ſound, who ſhall prepare himſelf to the battel?* 1 Cor. 14. 8.

Reſort you thither unto us] As to your *Rendevous*, that we may ſtand againſt the Enemy in an entire body; mean while *Nehemiah walketh the round*, and watcheth the Enemies motions, ſo that of him might be ſaid, as once was of *Hannibal*, *Nullo labore aut corpus fatigari, aut animus vinci poterat*, he was indefatigable, inſuperable: or as of *Fabius Maximus*. Liv. decad. 3. lib. 1.

Hic patria eſt, murique urbis ſtant pectore in uno. Sil. Ital.

Our God ſhall fight for us] Courage therefore, my hearts, He is the *Lord, Strong, and Mighty, the Lord Mighty in battel*, Pſal. 24. 8. and may far better ſay then *Henry* the eighth did, *Cui adhæreo, præeſt*, he whom I fight for, is ſure to prevail.

Verſe 21. *So we laboured in the work*] Their fear of the enemy did not weaken them, but waken them rather to a redoubled diligence.

From the riſing of the Sun till the Stars appeared] Time was precious: and they redeemed and improved it. The common complaint is, We want time: but the truth is, *Non parùm habemus temporis, ſed multùm perdimus.* We do not ſo much want, as waſte it. The good man is *perdius & pernox*, night and day at his buſineſſe: and his thoughts are the ſame with thoſe of *Rabbi Simeon*, *Dies brevis eſt, & opus multum, & operarii pigri, & paterfamilias urget*, The time is ſhort, the task large, the workmen lither, the maſter of the houſe urgent.

Verſe 22. *Likewiſe at the ſame time I ſaid unto the people*] He had a ſaying to every one: and having ordered the work of the day, he appointeth a watch for the night ſeaſon alſo: for they had many falſe friends within themſelves too. *Cæſars* vigilancy did ever equal his valour: ſo did *Nehemiahs*.

Verſe 23. *So neither I*] He ſaid not to his men, *Ite*, but *eamus*, as *Cæſar* did, Go ye, but go we, and as *Abimelech*, Judg. 9. 48. *What ye ſee me do, make haſte and do accordingly*: *Velleius* flattered when he ſaid, *Tiberius imperio maximus, exemplo major*. *Nehemiah* was ſo in very deed.

Saving that every one put them off for waſhing] To keep themſelves cleanly, and from being naſty; or otherwiſe, to waſh themſelves from legal pollutions.

CHAP. V.

Verſe 1. *And there was a great cry*]

Such as ſeditious ones uſe to ſet up in their outragious uproares: or ſuch as is the expreſſion of great grief and anguiſh of heart. *Significat clamorem vel querulum, vel impervioſum, iracundum, inacem.*

Of the people] The *ignobile vulgus*, a moſt dangerous and heady water, when once it is out.

And of their wives] Who being pincht with penury made piteous out-cries. *Invalidum omne, naturâ querulum.* *Seneca.*

Againſt their brethren the Jewes] The richer ſort, who *oppreſſed them and drew them before the judgement ſeats*, as Saint *James* hath it of the Jews of his time: for they were no changelings. Let the Philiſtins bind *Sampſon*, and he can bear it: but do not you lay hands on me, ſaith he to his Countrey-men. *Scipio* had rather *Annibal* ſhould eat his heart with ſalt, then *Lælius* give him a croſſe word. Had it been mine enemy, ſaith *David*, I could have digeſted it. So could theſe poor creatures far better have born the inſolencies of ſtrangers, then the oppreſſions of fellow-brethren. *Tacitus* tells us, that in his time the Jews were very merciful to thoſe of their own Nation, and cruel to all others. But here their owne complaine, and this was doubtleſſe a great grief to good *Nehemiah*. James 2. 6. *Miſericordia in promptu apud ſuos, &c.*

Verſe 2. *We, our ſonnes, and our daughters are many*] That's a mercy, had we but keeping for them. Their wives were very fruitful, *ſed luſtuoſa fœcunditate* (as *Hierome* ſaith of *Lata:*) Epiſt. 7.

Læta:) for they had more mouths then meat for them. The young children asked for bread, and no man brake it unto them, *Lam.*4.4.

Therefore we take up corn for them] Corn upon uſe, to keep us from ſtarving: and that by pawning or ſelling our dear children to the rich Creditours for ſervants, till we can redeem them, which we are never like to do, *ver.*5.

That we may eat and live] Meerly to keep us alive: for elſe we would never have made our poor children bondſlaves. But *Neceſſitas durum telum*, Hunger is ſo pinching a pain, that a Woman will eate her own child, as in the ſiege of *Jeruſalem*, *Samaria*, *Saguntum*: yea a man his own fleſh, rather then dye with hunger. Hitherto the pooreſt ſort. Follows now another cry.

Verſe 3. *We have morgaged our Lands, Vineyards, &c.*] Lands they had, but were little the better for them. Husbandry they had neglected to give attendance upon buildings: neither were they able to ſtock and ſtore their grounds, and ſo are forced to part with them at an under-rate. This is many a poor mans caſe amongſt us, who yet are little pitied, or relieved, unleſſe it be with a little *mouth-mercy*, as in S. *James* his dayes, *chap.*2. 15,16. Oppreſſours will be but as Friends *at a ſneeze*: the moſt you can get of them is, *God bleſſe you*: like they are (many of them) to *Darius*; who prayed God to help *Daniel*, but ſent him to the Lions den.

Jam.2.15,16

Verſe 4. *There were alſo that ſaid*] Here was a third complaint to good *Nehemiah*, to whom whoſoever lamented were ſure to have redreſſe and remedy. He did not ſerve theſe poor people, as that mercileſſe Biſhop of *Mentz* in *Germany* did; who, to rid his hands of them in a time of famine, *in horreo concluſos juſſit concremari*, ſhut them up altogether in a barn, and there burnt them: He was afterwards eaten to death by Rats, *non ſine maxima divinæ vindictæ ſuſpicione*, ſaith mine Author, by a juſt hand of God upon him for his cruelty to thoſe poor, whom he would not relieve with his corn, but let the Rats eat it; and of whom he ſaid when they were burning in his barn, that they cryed like a company of Rats.

Hatto Archiep. Mogunt. *Anno* 923.

We have borrowed money for the Kings tribute] They did not deny payment, and riſe up in armes, making *Poverty* their Captain, as the Suffolk-men did here in *Henry* the eighths time: Neither did they anſwer the King of *Perſia*'s officers, as the men of *Andros* once did *Themiſtocles*. He, being ſent by the Athenians to them for tribute, told them that he came unto them on that errand, accompanied with two goddeſſes, *Eloquence* to perſwade, and *Violence* to enforce them. Their anſwer was, that they alſo had on their ſide two goddeſſes as ſtrong; *Neceſſity* (for they had it not) and *Impoſſibility*, for they knew not how to raiſe it. Theſe men pawn their lands to pay tribute: but it went to their hearts, and cauſed this complaint.

Speed. 1012.

Plutarch.

Verſe 5. *Yet our fleſh is as the fleſh of our brethren*] *i. e.* Nevertheleſſe we are men as well as they, though poor men, and therefore ſlighted (but why ſhould they *hide their eyes from their own fleſh*, Iſa. 58.7? *Have we not all one father*, Mal. 2. 10?) Yea, we are *men of Iſrael*, *ſuch as fear God*, Acts 13. 16. Hewen out of the ſame rock, digg'd out of the ſame pit, *Iſa.*51.1. cut out of the ſame cloth, the ſhieres only going between. What if God have given them more wealth (as the Shepherd beſtows a bell upon his Belweather) ſhould they therefore inſult and domineere over us, as if not worthy to breath in the ſame aire?

Our children as their children] *Viz.* As dear to us, and as free-borne every way as theirs are; why then ſhould their unmerciful dealing enſlave them? *He that oppreſſeth the poor, reproacheth his Maker: but he that honoureth him, hath mercy on the poore.* There is a Writ in *England* which beareth this name, *Ne injuſtè vexes*, Vex not any man unjuſtly: But Law without execution, is like a bell without a clapper. It was done directly againſt Law, that is here complained of. See *Levit.* 25. 39. and therefore there is an *Ecce* ſet upon it in the next words: And *(loe) we bring into bondage, &c.* Theſe cruel Cormorants thought to bear out and juſtifie the moſt monſtrous miſdemeanour, becauſe it was the fact of a Grandee, who could as eaſily break thorough the lattice of the Laws, as the bigger flies do thorough a ſpider-web, as *Anacharſis* once ſaid concerning his *Scythians*.

Prov. 15.31.

We bring into bondage our ſonnes and our daughters] This went to the hearts of them; and well it might. For, 1. Our children are a chief part of our ſelves, even the *ſeed*; as though now there were nothing left in us but the *chaffe*. 2. Bondage is very grievous, as liberty exceeding ſweet. Did we but live a while in Turkey, (ſaith one) in

Perſia,

Perſia, yea or but in *France*, a dram of that liberty we yet enjoy, would be as precious to us, as a drop of cold water would have beene to the rich man in hell, when he lay broyling in thoſe flames. 3. They were neceſſitated to do this with their own hands; we bring into bondage, &c. hard hunger driving us thereunto, though as ill-willing thereunto as ever *Jacob* was to part with his *Benjamin* into *Egypt*: he would not do it till there was no remedy. 4. They ſold them for ſlaves, not to ſtrangers, but to their owne friends and Countreymen, where we looked for more courteſie. But a man had as good deal with a Coſſack or Cannibal, as with a truly covetous caytiff, and as much favour and fair-dealing he ſhall finde. For ſuch an one reſpecteth neither friend nor foe; nor regards at all how he cometh by it, by hook or by crook, by right or by wrong, be it ſhort or long.

And ſome of our daughters are brought into bondage already] So that our complaints are neither falſe nor cauſeleſſe: for that weaker ſex is every way ſubject to more abuſe, their chaſtity (which is their honour) was much hazarded. *Caſtus quaſi καλὸς ὁ natus.*

Neither is it in our power to redeeme them] Would we never ſo faine. What would not a tender-hearted father give or do for the redemption of his dear child? To let go many other examples, *Fridericus Barbaroſſa*, Emperour of *Germany*, (when as in the wars betwixt the Pope and him, his youngeſt ſonne was taken priſoner by the Venetian fleet) *Vehementi amore commotus erga filium captum*, ſaith mine Author, through an earneſt deſire of getting his ſonnes liberty, he concluded a peace upon moſt unequal terms, *viz.* that he ſhould come in perſon to *Venice*, and there proſtrate at the Popes feet (who trod upon the Emperours neck) he ſhould beg pardon; and then having ſetled peace in *Italy*, led his army into *Aſia* againſt the Turk. All this he did for his ſonnes liberty. *Val. Max. Chriſt pag.* 193 & 309

For other men have our lands and vineyards] Even thoſe men that ſo lately came out of captivity themſelves, and know the miſery of want and ſlavery. Thoſe that partake now of ſo much liberty, and liberality from the Kings of *Perſia*, and yet behold they pull up the bridge before us that themſelves have gone over. Surely there is no truth nor mercy, nor knowledge of God in the land, *Hoſ.* 4.1. Lo this was *Vox oppreſſorum merceſque retenta laborum.*

Verſe 6. *And I was very angry*] *Red-hot with anger*, and not without cauſe. To be angry *without cauſe*, is to be guilty of judgement, *Matth.* 5. but in caſe of Gods diſhonour, and publike prejudice, moderation is mopiſhneſſe, toleration, cowardiſe, &c. *Nehemiah* was a Magiſtrate, that is, a Mortal God: as God is an Immortal Magiſtrate. Therefore as God is angry at the oppreſſions of poor people (*Lactantius* hath written a book *De ira Dei*) ſo ſhould his Lieutenants: And this holy anger ſhould be *cos fortitudinis*, a means to *encourage*, or rather to *enrage* them againſt Oppreſſours, who grind the faces of the poor, and take from them burdens of Wheat, *Amos* 5.11. Yea, lands and vineyards, as here, eating bread baked with the tears of men, coyning their money on their skins, and wringing their ſpunges into their own purſes.

When I heard their cry] His anger then was mixed with grief, as was our Saviours, *Mar.* 3.5. it was pure zeal, which is nothing elſe but an extreme (but regular) heat of all the affections.

Verſe 7. *Then I conſulted with my ſelf*] As reaſon required: he was very angry, but yet he keeps within compaſſe, and practiſeth that rule, *Be angry, and ſinne not*: which, (ſaith one) is the eaſieſt charge under the hardeſt condition that can be. He that will be angry, and not ſinne, let him be angry at nothing but at ſinne: and then ſee to it alſo that it become not a ſinne, by anteverting right reaſon. *Nehemiah* was not ſo angry but that he could conſult with himſelf, and deliberate what was beſt to be done: his heart *conſulted within him*, or *wiſely over-ruled him*: ſo the Hebrew.

Then I rebuked the Nobles and the Elders] Not in his paſſion, but upon ſerious deliberation; and having put himſelf into a fit frame, that he might neither over nor under-do. *Valete, quoniam vobis iraſcor*, ſaid *Archytas* to his ſervants that had offended him; I have nothing to ſay to you, till mine anger be over. *Plutarch.*

And ſaid unto them, you exact uſury, &c.] This reproof was, as it ſhould be, *warm* but not *ſcalding*: Words of reviling and diſgrace do ſcald as it were. But words that tend to ſtir up the conſcience to a due conſideration of the fault, theſe are duly warme, and tend to make the Phyſick work more kindly.

Every one of his brother] This was a preſumptuous violation of the Law, *Exod.* 22. 25.

25. *Levit.* 25. 36, 37. and a ſinne that they had ſoundly ſmarted for, *Ezek.* 22. 12. Uſurers are men-eaters, *Pſal.* 14. 4. like Pickrels in a pond, or Sharkes in the Sea, that devoure the leſſer fiſhes. *Anno* 1235. There were ſpread thorough *England* certaine Roman Uſurers, called *Caurſini* (quaſi *capientes urſi*, devouring bears, quoth *Matth. Paris*) who had entangled the King, Nobles, and all others that had to deale in the Court of *Rome*, in their cunning ſnares, under colour of ſupplying with money, ſuch as wanted preſent pay to the Pope: ſo theſe, to the King of *Perſia*.

Speed 613.

And I ſet a great aſſembly againſt them] *i. e.* I reproved them, firſt, privately, and then publikely, and he doth it *ſeverè & ad vivum*, roughly and roundly, not going about the buſh with them, though they were Nobles and Rulers. *Reprehenſiones perſonatæ frigent*; ſuch as was that of *Jehoſhaphat* to *Ahab*, *Let not the King ſay ſo.* This is to do more harm then good.

1 Kings 22. 8.

Verſe 8. *And I ſaid unto them, We after our ability*] This he ſpeaketh not in a vainglorious vaunting way, or to curry favour with the people, but to convince the contrary-minded of their inhumanity to their poor brethren. Good works, ſaith *Chryſoſtome*, are unanſwerable ſyllogiſmes, invincible demonſtrations to confute, and convert thoſe that do otherwiſe. *Let your works ſo ſhine before men, &c.*

Which were ſold unto the heathen] This they did in obedience to the Law, *Deut.* 25. 47, 48.

And will you even ſell your brethren?] There was no reſiſting of ſuch a rational reproof, no whit imbittered (as the manner is) with wrath or ſpite; but carried on with ſo much modeſty and moderation.

Or ſhall they be ſold unto us?] He makes himſelf a party, becauſe of the ſame body politick.

Then held they their peace, and found nothing to anſwer] Such is the majeſty of a reproof rightly adminiſtred: it even gags the offendour, as *Matth.* 22. 12. and renders him *ſelf-condemned*, *Tit.* 3. 11. *Scipio* with his countenance only, quelled and quieted his ſeditious ſouldiers. *Alexander* the Great, and after him *Auguſtus Cæſar*, and *Severus* the Emperour did the ſame, with a few quick words. *Adrianus Boxſchafius*, Preacher of the Word at *Antwerp*, hearing a certain Monk railing at *Luther* out of the Pulpit, *Tell me, ſaid he, thou perverſe Monk, and that openly before all this people, where, and when, and in what points* Luther *hath erred?* The Monk thus accoaſted, anſwered not a word, but gat him out of the Pulpit, and fled away as faſt as he could, and never came again into that Countrey.

Scu'tet. Annal.

Verſe 9. *Alſo I ſaid, It is not good that you do*] No oratory is ſo powerful, as that of mildneſſe. The drops that fall eaſily upon the corne, ripen and fill the eare; when haſty ſhowers lay all flat to the earth, without hope of recovery. *Gregory* hath obſerved, that they that could not be cured with ſtrong potions, have been recovered with warme water. Reprovers of others muſt deal warily, as bone-ſetters: and as we take a mote out of ones eye.

Ought ye not to walk in the fear of our God?] Which would have reynd you in, and reſtrained you from ſuch exorbitancies, *Gen.* 42. 18. You need not fear me, ſaid *Joſeph* to his brethren, for *I fear God*, and therefore dare do you no hurt. Ye ſhall not oppreſſe one another; but thou ſhalt fear thy God: *for I am the Lord your God*, Levit. 25. 17. *And will ye not tremble at my preſence, ſaith the Lord? Tremble thou earth at the preſence of the Lord, at the preſence of the God of Jacob.* Oppreſſours are called *Canaanites*, *Hoſ.* 12. 7. He is *Canaan* (that is a meer natural man, utterly void of Gods holy fear, *Ezek.* 16. 3.) the ballances of deceit are in his hand, he loveth to oppreſſe. *To him that is afflicted, pity ſhould be ſhewed from his friend* (as it ſhould have been to theſe poor Jews from their hard-hearted Countreymen and kinſmen) but he *forſaketh the fear of the Almighty*, and is therefore mercileſſe.

Jer. 5. 22. Pſal. 114. 7.

Becauſe of the reproach of the Heathen our enemies] Who watch for our halting more earneſtly then a dog doth for a bone, and will be glad of any occaſion to ſpeak evil of us and of our Religion, with, Theſe are your Profeſſours, &c. You ſee what Tyrants and Tigers they are one to another. Hereby the banks of blaſphemy will be broken down in them, to ſpeak evil with open mouth of the Name of God; And will ye trample upon that dear and dread Name?

Verſe 10. *I likewiſe, and my brethren —— might exact money*] To wit, for money we have lent them; or as a recompence of our publike employments. But *poſſe & nolle, nobile eſt.*

Seneca.

I pray

I pray you leave off this uſury] Who can reſiſt this ſweet and ſoveraigne admonition? See *verſe* 9. They had ſomewhat to ſay, no doubt, in defence of their uſury; as alſo many have at this day. But let them conſider, that uſury is here and elſewhere cryed down without diſtinction, *Pſal.* 15. 5. *Ezek.* 18. 8, 13. That the lender dealeth not as he would be dealt withal: that Saint *Luke* maketh him worſe then other ſinners, when he ſaith, *Sinners lend to ſinners to receive the like, but theſe to receive more*, Luke 6. 34. That Heathens condemned uſury, as *Ariſtotle* in his *Ethicks*, and *Agis* the General of the Athenians, *Ageſilaus* King of Spartans: who when he ſaw the Uſurers bills and bonds ſet on fire by *Agis*, ſaid, *That he never ſaw a clearer fire burne.* And laſtly, that at *Rome* it ſelf Uſurers are excommunicated monethly. Plut. in Sclone.

Verſe 11. *Reſtore, I pray you to them even this day*] While you are in a melting temper, and in a good mind, make reſtitution. Say not, *This is an hard ſaying, who can brook it?* But ſay rather, as the Civilian ſaith, *Perquàm durum eſt; ſed ita lex ſcripta eſt*, 'Tis hard to be done, but the Law will have it ſo done: *Aut faciendum, aut patiendum*; Either we muſt do it, or do worſe. The Law for reſtitution, ſee *Levit.* 6. 1, 4. *Num.* 5. 6, 7, *&c.* The wrong-doer muſt not only confeſſe, but reſtore. The tranſgreſſion was againſt God, but the treſpaſſe againſt man; and he muſt be ſatisfied, if the ſinne ſhall be pardoned. *Samuel* proffer'd to reſtore, if it might appear that he had wronged any. *Micah*, though an Idolater, did ſo, *Judg.* 17. 2, 3. So did Queen *Mary*, She reſtored again all Eccleſiaſtical livings aſſumed to the Crown. Her Grandfather *Henry* the ſeventh in his laſt Will and Teſtament, deviſed and willed reſtitution ſhould be forthwith made of all ſuch monies as had been unjuſtly levied by the officers. *Selymus* the great Turk did the like upon his death-bed: ſo great is the force of natural conſcience; Gravel in the kidnies will not grate ſo much, as a little guilt in this kinde. Reſtore your evil-gotten goods, ſaid father *Latimer*, or elſe *you will cough in hell, and the Devils will laugh at you.* He ſet this point ſo well home, that he wrought upon many; and particularly upon Maſter *Bradford*. *Auſtine* ſaith, that if a man be able to make actual reſtitution, and do it not, *pœnitentia non agitur, ſed fingitur*, his Repentance is not right: if he have waſted all, and is not able to reſtore, he muſt deſire pardon very humbly, and water the earth with his tears. Ulpian. 1 Sam. 12.

Alſo the hundreth part of the money] That is, all that they had received for intereſt, whether money, or elſe. It appeareth by this text, that they took twelve in the hundred (for ſo much the hundreth part monethly amounteth to) as at this day in *Italy*, and elſewhere the Jewes are permitted to ſtraine up their uſury to eighteen in the hundred upon the Chriſtian (for among themſelves they now uſe it not) which cauſeth many of thoſe Pſeudo-Chriſtians to uſe thoſe Jews under-hand, in improving their unlawful rents to the utmoſt proportion. *Sands* his Survey.

Verſe 12. *Then ſaid they, We will reſtore them*] This was well ſaid: and *Nehemiah* took courſe it ſhould be as well done, *ne dicta factis erubeſcerent*, as *Tertullian* phraſeth it; that their ſaying and doing might be alike.

We will require nothing of them] But be of thoſe that *lend, looking for nothing againe*, no not the principal. Luke 6.

So will we do as thou haſt ſaid] Denying our ſelves, and all worldly luſts, that we may get and keep a good conſcience, that moſt precious Jewel that ever the heart of man was acquainted with.

Then I called the Prieſts] As fitteſt to tender ſo ſolemne an oath, and to bear witneſſe in a caſe of that nature.

And took an oath of them] That is, of them that had promiſed reſtitution: that they might not ſtart back, nor repent them of their good reſolutions. Our hearts are deceitful, and muſt be by all good means hēld up to duty, *Quo teneas vultus mutantem Protea nodo?* elſe they will ſlip collar, as thoſe ſlippery Jewes, *Jer.* 34. 10, 11. retracted and repealed their vow. It was therfore well and wiſely done of *Nehemiah* to bind them thus to the good abearance; as *Aſa* and *Joſiah* had done before him. An oath is an hedge which a man may not break; which yet that great *Heteroclite* of *Rome* maketh a ſport of. For when the Cardinals meet to chuſe a new Pope, they make him ſwear to certain Articles. And *Sleydan* ſaith, that no ſooner is he choſen, but he breaks them all, and checks their inſolencies, as if they went about to limit his power, to whom all power is given in heaven and earth. Is not this that ἄνομος, that lawleſſe, yokeleſſe, maſterleſſe monſter Saint *Paul* ſpeaketh of, 2 *Theſ.* 2. 8?

Verſe 13. *Alſo I ſhook my lap*] By this rite (running into their ſenſes) this holy man runs with terrours into the eyes and hearts of all that ſhould perfidiouſly forſwear themſelves, by a direful denunciation of divine vengeance. In all lawful oaths there is an imprecation, though it be not alwayes expreſt, *Gen.* 14.23. *Heb.* 3.

So God caſt out every man from his houſe] See *Zech.* 5. 4, 5. with the Note.

And from his labour] *i. e.* From his layings-up (the fruit of his labour) his lands and eſtate, got by a diligent hand. The Hebrew word ſignifieth *labour even to laſſitude* and fainting.

And all the Congregation ſaid, Amen] In token of hearty aſſent, and aſſurance.

And praiſed the Lord] There was a general joy, and many an humble, chearful and thankful heart lifted up to God for ſinne ſo redreſſed, and poor people relieved.

And the people did according to this promiſe] This was real thankfulneſſe. It is not the fumbling out of a few good words (as God I thank thee, praiſed be God, &c.) that will paſſe. *Thanksdoing* is the proof of *Thanksgiving*; and the good life of the thankful, is the life of thankfulneſſe. Offer unto God thankſgiving, and pay thy vowes unto the Moſt High, *Pſal.* 50.14.

Verſe 14. *From the time that I was appointed to be their governour*] He was not ambitious of the office, nor uſurped it: but was commanded to it (as the word ſignifieth) by the King of *Perſia*, and clearly called to it by God Almighty. Otherwiſe he could have ſhrouded himſelf in willing ſecrecy, as good corn lieth in the bottome of the heap, and as good balſam ſinketh to the bottome of the veſſel.

I and my brethren have not eaten the bread, &c.] Rulers, as they are nurſing-fathers to the people, *Iſa.* 49. 23. ſo by them they are to be nouriſhed, and their ſtate maintained, See 1 *Kings* 4. 7. It is alſo obſerved, that although our Saviour Chriſt wrought many miracles; yet he never wrought any about honour or money, but that about tribute: rather then that ſhould go undiſcharged, he commanded a fiſh to pay it. Hence alſo he ſaith not *Date*, but *Reddite*; *Give*, but *Render unto Caeſar the things that are Caeſars*. And Saint *Paul* ſaith, *ye pay tribute*, as being a due debt. Nevertheleſſe in this great neceſſity *Nehemiah* lets go his own right, and leaveth it to others: like as the Eagle is ſaid, when ſhe ſeeketh her prey, to leave a good part thereof to the birds that follow her, for the ſame end.

Matth. 22. Rom. 13.6. *Toſtat. ex Plin.*

Verſe 15. *But the former Governours*] Thoſe that had been betwixt *Zorobabel* and *Nehemiah*: *Ezra* was no Governour. Theſe had been ſtrict in exacting their five pounds a day; or, for the head of every family, ſo much; beſides bread for neceſſity, and wine for delight. Not ſo *Nehemiah*, he would not uſe his power to over-burden thoſe poore whom theſe Uſurers oppreſſed. This he here inſtanceth for their further conviction.

Yea, even their ſervants bear rule over the people] Exacting what they pleaſe of them: this their maſters ſhould have ſeene to, and not ſuffered for the ſervants ſinne is the maſters reproach. When *Charles* the fifth reſolved to lay down the Empire, ſome of his Courtiers and Counſellours adviſed him to retaine ſtill the name and authority of Emperour, and to govern the Kingdome by his under-officers. His anſwer to them was, *Ah, me praeſente ita res adminiſtratis, &c.* Alas, now that I am amongſt you, things are ſo ill carried, that ye are complained of by all: what then would you do, if I ſhould not have an eye upon you? and how would you domineere like ſo many Sultans (the word here uſed) and follow the adminiſtration of Juſtice as a trade only, with an unquenchable and unconſcionable deſire of gaine?

Val. Max. Chriſt. p. 197.

But ſo did not I, becauſe of the fear of God] The beſt retentive from ſinne certainly; a ſpur to good, a curb from evil. Hence *David* calleth it a *cleane feare*, Pſal. 19. 9. and the fear of the Lord is, *to depart from evil*, ſaith *Solomon*. And *Ariſtotle* hath this Probleme, Why are men credited more then other creatures? The anſwer is, ὅτι θεὸν μόνον φοβοῦνται μόνον, becauſe man alone holdeth and feareth God: therefore you may truſt him. But where this fear is not, no good is to be expected, but the contrary, *Gen.* 20. 11. See the Note on *verſe* 9.

Verſe 16. *Yea alſo, I continued in the work*] He meaneth, ſaith *Lyra*, that he wrought with his own hands to draw on others the more, when they ſhould ſee their Governour himſelf ſo intent to the work. He was conſtant at it, and held out till all was finiſhed. And this he recordeth, not out of oſtentation, but to ſhew that the love and feare of God conſtrained him; as it did afterwards *Paul* that ſpiritual builder, who *laboured more then they all*, and denied himſelf to bring others to heaven, as himſelf ſetteth forth,

2 *Cor.*

2 *Cor.* 11. In praiſing our ſelves, our end muſt be, that our *light may* be ſeene, not our ſelves ſeene, *Matth.* 5. 16. Mens praiſe may be ſought, *modò tibi non quæras, ſed Chriſto*, ſaith *Aretius*, ſo that Chriſt be thereby ſet up and ſerved.

Neither bought we any land] As eaſily we might have done with the ſurpluſage of our revenue: eſpecially if we had exacted the utmoſt of our right. But publike ſpirits mind not their own intereſts. *Joſhua* divided the land to *Iſrael*, and left none to himſelf: And that portion that was given him, and he content withal, was but a meane one in the barren mountains, as *Hierome* obſerveth. The late victorious King of *Sweden* (a ſecond *Joſhua*) in his reprehenſory ſpeech to the German plunderers, hath this paſſage: *I proteſt before God, that I have not by all this warre enriched my ſelf ſo farre as a paire of bootes cometh to: yea, I had rather ride without bootes, then in the leaſt degree to enrich my ſelf by the damage of poor people.* Mr. *Clark* in his Life.

Verſe 17. *Moreover, there were at my table, &c.*] He did not eate his morſels alone, as that *Pamphagus Nabal*; and as many miſers now-adayes, who, like little children, though they have their hands full, and their mouths full, yet will part with none.

Ecce Deo ſimilis vir dapſilis, atque benignus. *Palingen.*

Beſides thoſe that came unto me from among the heathen] Either as State-Agents, or upon other occaſions. *Nehemiah* entertained them, that they might not lie upon the publike charge. And herein he trode in the foot-ſteps of hoſpitable *Abraham*, whom *Syneſius* calleth Θεὸν ξένων, Gods Hoſt. The Primitive Chriſtians likewiſe won much upon the Heathens by their hoſpitality towards all, as *Julian* the Apoſtate confeſſed: all that he could ſay againſt them for it was, that they did it all in hypocriſie, and vain-glory: which was an envious and falſe charge. Epiſt. πρὸς Ἀρσάκιον. *Chryſoſt. in Joan.* παλαισμὸν.

Verſe 18. *Now that which was prepared for me daily*] A very great table he kept (at his own charge all) yet nothing ſo great as *Solomon*, 1 Kings 4. 22, 23. or as once Cardinal *Wolſey* here; who, beſides all ſtrangers that came, had four hundred of family, whereof one was an Earle, nine Barons, very many Knights and Eſquires. But then he had more yearly revenue then all the Biſhops and Deanes in the land had, take them al together. *Godw.* Catal.

And once in ten dayes] Then he kept an extraordinary table inviting gueſſe, for whom he had ſtore of the beſt wines. The Turkiſh Baſhawes feaſt forreigne Embaſſadours with Rice and mutton, and fair water out of the river; wine is a forbidden ware with them: Mahomet their Prophet having told them, that in every grape there dwelt a Devil.

Yet for all this, I required not] This he did, and this he here recordeth: not for a name, (as *Crates* the Philoſopher did, when he caſt his goods into the Sea meerly to be talked of, and is therefore worthily called by *Hierome*, *gloriæ animal, popularis auræ vile mancipium*, a baſe ſlave to vain-glory) but for better and higher ends, ſee *verſe* 16. Epiſt. ad Julian. conſ.

Verſe 19. *Think upon me, my God, for good*] *i. e.* Both of grace and glory, ſaith *Lyra*; a confluence of all comforts and contentments, eſpecially ſpiritual bleſſings in heavenly things, *Epheſ.* 1. 3. He that firſt called riches *goods*, was ſurely a better husband then Divine, ſaith one. *Oſtendam tibi omne bonum*, I will ſhew thee all good, ſaid God to *Moſes*, when he gave him a glimpſe of himſelf. *Nil bonum abſque ſummo Bono*, ſaith *Auſtine*, There is no good without the chief good. Say therefore with the Church, *Hoſ.* 14. 2. *Take away all iniquity, and do good*; and as here, *Remember me, O my God, for good.*

According to all that I have done for this people] Here is nothing for Merit-mongers. It is mercy in God to ſet his love on them that keep his Commandments, *Exod.* 20. 6. to reward every man according to his works, *Pſal.* 62. *ult.* A poor Gardiner preſenting a rape root (being the beſt gift he had at hand) to the Duke of *Burgundy*, was by him bountifully rewarded. His Steward obſerving this, and hoping for the like recompence, preſented him with a very fair horſe. The Duke (*ut perſpicaci erat ingenio*, ſaith mine Authour, being a witty man,) perceived the craft; and therefore thought good to receive the horſe, and to give him nothing again. Let thoſe that dreame of merit, expect the like diſappointment; and let them learn of *Nehemiah*, *chap.* 14. 22. (the beſt gloſſe upon this text) to urge, not their merits with the Phariſee, but their miſeries with the Publican, for obtaining mercy. So *Pſal.* 25. 11.

CHAP. VI.

Verſe 1. *Now it came to paſſe.*]

LO here another let to the good work in hand. That in the fourth *chapter* was *externall* onely: that in the fifth *internal* onely: This here is *mixt*; that is, partly caſt in by the Enemies without (thoſe cruel-crafties,) and partly helped on by the perfidious Prophets and ignoble Nobles within, conſpiring with the Enemy againſt the good of their own Countrey. Thus *Fluctus fluctum trudit.*

And the reſt of our Enemies] The Churches Enemies are not a few, 1 *Cor.*16.9. She is like unto a ſilly poor maid (ſaith *Luther*) ſitting in a Wood or Wilderneſſe, compaſſed about with hungry Wolves, Lyons, Boares, Beares aſſaulting her every moment, and minute. The ground of all is that old Enmity, *Gen.*3.15.

Godw.Caral. *That I had builded the Wall*] *This Wall made Nehemiah*, as Wincheſter-tower at *Windſor* made *William Wickam*, that is, raiſed and renowned him: and in a like ſenſe as God is ſaid to have *made Moſes and Aaron*, 1 *Sam.*12.6. that is, to have advanced them, in the hearts of his people.

And that there was no breach left therein] It had been but half-built, *chap.*4.6. and the breaches but began to be ſtopt, *ver.*7. yet now all is finiſhed, amidſt much oppoſition: ſo ſhall the work of grace be in our hearts. But whileſt here, a Chriſtian hath his *Ulteriùs* ſtill (which was *Charles* the fifth his Motto,) his *Superiùs* as the gueſt in the Goſpel that was bid to ſit higher, &c. ſomething is yet wanting to his ful and final ſalvation, which he is ſtill to work out, *Philip.*2.*ver.*12. like as here, the doores were not yet upon their hinges.

Verſe 2. *Then Sanballat and Geſhem ſent unto me*] As if ſollicitous of my ſafety, and careful of the common good. He that hateth, diſſembleth with his lips, and layeth up deceit within him. When he ſpeaketh fair, beleeve him not: for there are ſeven abominations in his heart, *Prov.*26.24,25. *Nehemiah* well knew that all this pretended curteſy was but droſſe upon dirt, *ver.*23. a fair glove drawn upon a foul hand, a cunning colluſion to undo him. He therefore keeps aloof: *quia me veſtigia terrent, &c.*

Come let us meet together] Thus they called him to conference and conſultation whiles the doores were not yet upon the gates; purpoſely to take him off the work: as the Fox diverts the Huntſ-man from following the Hare: and as our deceitful hearts do too often draw us away from the proſecution of good purpoſes, by caſting many other odde impertinent matters in our way.

In the plain of Ono] Which was in the tribe of *Benjamin*, *chap.*11.30,31. near to *Jeruſalem*: that he might the ſooner come, and be the more ſecure: ſo the Papiſts appointed *Trent* for their conventicle, as near to the Reformed Churches: inviting their Divines thereunto *ſub fide publicâ*: but that Councel was carried by the Pope and his complices, with ſuch infinite guil and craft, without any ſincerity, upright dealing and truth, as that the Proteſtants, *Calvin*, *Bucer*, &c. kept off: as ſeeing that it was to no purpoſe to come amongſt them.

But they thought to do me miſchief] To kill me, or at leaſt to captivate me.

Verſe 3. *And I ſent Meſſengers unto them*] He went not, but ſent. This was to be *wiſe as a Serpent*, *Matth.*10.17. God calleth us not to a weak ſimplicity; but alloweth us as much of the Serpent as of the Dove, and telleth us; that a Serpents eye in a Doves head, is a ſingular accompliſhment. *Beware of men*, ver.18. bruitiſh perſons skilful to deſtroy, *Ezek.*21.31. Bleſſe your ſelves from *Machiavellians* (thoſe *matchleſſe villanies*) and pray with *David* to be delivered *from lying lips and from a deceitful tongue*, Pſal.120.2. The Cardinal of *Loraine* (the chief Engineer of the French Maſſacre) ſent to *Chriſtopher* Duke of *Wirtsberg* (a prudent and a valiant Prince) that he and his brethren the Guiſes would embrace the Proteſtant Religion, and deſired to be enrolled in the number of the Proteſtant Princes: but they knew him too well, to truſt him.

I am doing a great work, ſo that I cannot come down] I cannot intend it, as having my hands more full of employment, then that I can give heed to your complements. There is a curſe to him that doth the work of the Lord negligently or deceitfully. And

Lata

Lata negligentia dolus eſt, ſaith the *Civilian*; Remiſneſſe is a kind of perfidiouſneſſe.

Why ſhould the work ceaſe?] As it would, or at leaſt go but ſlowly on in his abſence: he was ἐφόδιάρχης the driver on of the buſineſſe: as was likewiſe *Boaz*, who therefore followed it ſo cloſe himſelf: his eyes were upon the Servants, reapers, gleaners: he lodgeth in the middeſt of his husbandry. Let the Tempter ever *find* us buſie, and he will depart diſcouraged, as *Cupid* is ſaid to do from the *Muſes*, whom he could never take idle. Standing water ſoon ſtinketh, empty ſtomacks draw the humour that is next it: ſo doth the idle heart, evil motions. An induſtrious *Nehemiah* is not at leaſure to parle with *Sanballat*: leſt if he let any water go beſide the Mill, he ſhould be a great loſer by it. His employment is as a guard, or good Angel, to keep him both right, and ſafe. Ruth. 2. 3.

Verſe 4. *Yet they ſent unto me four times*] As thinking to prevail, by their importunity. This, wicked men have learned of their Maſter *Beelzebub*, *the lord of Flies* (as the Name ſignifieth) or *Maſter-flie* that will not off the bait till beaten, and hardly then. Sin hath oaded an impudency in ſome mens faces: and it appears they are paſt all grace, becauſe ſhameleſſe. *Et pudet non eſſe impudentes*, ſaith *Auſtin*. ἈπουΘ.

And I anſwered them after the ſame manner] *Nehemiah* ſtood immoveable as a rock: He was *homo quadratus*, not to be altered, but firm to his principles, reſolute in his holy purpoſes. We may ſtile him (as *Theodoret* doth *Athanaſius*) the Bulwark of Truth, the Churches-champion. *Nec temerè, nec timidè* may ſeem to have been his *motto*, neither temerarious, nor timorous. πρόβολον τῆς ἀληθείας.

Verſe 5. *Then ſent Sanballat —— the fifth time*] So reſtleſſe are wicked perſons: their ſouls are violently toſſed about, as in a ſling, 1 *Sam.* 25. 29. *Etſi non aliquà docuiſſent, &c.* Satan, their task-maſter, urgeth them; and when thou ſeeſt them moſt importunate, and outragious, *Scito quia ab accenſore ſuo dæmone perurgentur*, ſaith *Bernard*, Know thou that the Devil pricks them, and kicks them on to it.

With an open Letter in his hand] Not ſealed as the manner is, for ſecrecy ſake. The Jews uſe to write upon the back of their Letters, *Nun*, *Cheth*, *Shin*: that is, *Niddui Cherem* and *Shammatha*, all ſorts of excommunication, to him that ſhall open them. But this Letter was purpoſely ſent open, that whoſo would might read it ere it came to *Nehemiah*'s hand, and be warned of having hand in the pretended treaſon.

Verſe 6. *It is reported among the Heathen*] And muſt therefore needs be true, like as the common ſort of Turks think that whatſoever is written in their tongue, muſt of neceſſity be beleeved for truth. But who knowes not, that Rumour is a loud lyar, and that every publike perſon needeth carry a ſpare hankerchief to wipe off dirt caſt upon him by diſaffected perſons, that ſeek to fly-blow their reputation, and to deprave their beſt actions. Grand Sign. Serag. 271.

And Geſhmu ſaith ſo] *Geſhmu* alias *Geſhem* the Arabian, *ver.* 1. 2. a worthy wight, a credible witneſſe. *Nehemiah* might well have replyed as *Seneca* did in like caſe. *Mala de me loquuntur, ſed mali. Geſhmu*'s tongue was no ſlander: for he was known to be *mendaciorum artifex*, one that had taught his tongue the art of lying, *Jer.* 9. 3, 5. and had taken faſt hold of deceit, *Jer.* 8. 5. Such of late time were thoſe loud and lewd liars, *Genebrard*, *Scioppius*, *Baldwin*, and *Bolſecus*, who being requeſted by the Popiſh ſide to write the lives of *Calvin* and *Beza*, is in all their writings alledged as Canonical, though they know him to be (according to the old Proverb) *a Friar, a Lyar*.

That thou and the Jews think to rebel] A likely matter: but that matters not. Any Authour ſerves *Sanballats* turn, who for a need could have ſuckt ſuch an accuſation as this, out of his own fingers, See *Ezra* 4. 13.

For which cauſe thou buildeſt the Wall] This was *calumniari audaciter*, as *Machiavel* taught, *aliquid ſaltem adhærebit*. But if dirt will ſtick to a mudwal, yet to marble it will not. *Nehemiah* hath the *Euge of* a clear conſcience, and no Wiſe-man will beleeve this black-mouthed *Blatero*. N. D. Authour of the three converſions, hath made Sr. *John Oldcaſtle* the Martyr, a Ruffian, a Robber, and a Rebel. His authority is taken from the Stage-players, of like conſcience for lyes, as all men know. Speed. 804.

That thou maiſt be their King] *King of the Jewes*, As they called our Saviour, *John* 19. 12. And as ſome think the ground of this report (if any there were) concerning *Nehemiah*'s practiſing to be King, were the propheſies of *Haggai* and *Zachary* concerning the near approach of Chriſts Kingdome.

Terent. *Nihil eſt, quin male narrando, poſſit depravarier.*

According to theſe words] According to this report: or ſomewhat to the ſame ſenſe.

Verſe 7. *And thou haſt alſo appointed Prophets, &c.*] That the thing might ſeem to be of God: as the *Beaſt* hath his *Falſe-prophet*, that wrought miracles before him, *Rev.* 19.20. As *Mahomet* had his prophets, and *John of Leyden* had his to cry him up King of *Munſter*, the new *Jeruſalem* (as they called it) yea of all Nations, to rule them with a rod of iron.

Romanos gemi-nos unum non caperet Regnũ, quos unum uteri ceperat hoſpitiũ, Cyprian.

And now ſhall it be reported to the King] Who muſt needs be highly diſpleaſed, and will as little endure it, as the Heaven two Suns. *Sol quaſi ſolus: ſic Monarcha.* Marriage and Monarchie will not away with cornivals.

Come now therefore, and let us take counſel] *In commune conſulere*, leſt we all ſuffer for your fault. But neither was good *Nehemiah* in any fault: neither was their drift any other but this, to draw him out of the City, that they might miſchieve him: like as Dr. *Briſtow* adviſeth his Catholikes to get the Proteſtants out of their ſtrong-hold of the Scriptures into the open Field of Fathers and Councels: and then they might do what they would with us.

Verſe 8. *There are no ſuch things done as thou ſayeſt*] *Nehemiah* is not over-carefull to clear himſelf. This was ſo *tranſparent a lye*, that a man might ſee thorough it, and was therefore beſt anſwered with a neglective denyal. It falles out often, that playn-dealing puts craft out of countenance. *Animus recti conſcius objectu probra ut viſus nocturnos & vanas ſomniorum imagines digno ſupplicio punit, feſtivo ſcilicet contemptu, & oblivione: vel ſi tanti eſt, miſericordiâ elevat.*

Joh. Wower.

Verſe 9. *For they all made us afraid*] This they aymed at: but could not attain unto; for faith quelleth and killeth diſtruſtful fear, *Pſal.*46.1,2. *Audacia eſt pro muro*, ſaith *Salluſt*. Let the wicked flie when none purſueth, but the righteous will be bold as a Lion.

Prov.28 1.

Saying, their hand ſhall be weakened from the work] So meaſuring them by themſelves, as if they would have been ſoon ſcared and diſcouraged. But they knew not the *Æs triplex*, the power of the Spirit, that *Spirit of power* (oppoſed to the *ſpirit of fear*,) *of love, and of a ſound mind*, 2 Tim.1.7. They knew not the privy armour of proof, that theſe good Jews had about their hearts.

Now therefore, O God, ſtrengthen mine hands] He acknowledgeth himſelfe to be in the condition of a poor Garriſon-ſouldier, that hath no help or ſupplies but from the *Captain of his ſalvation*: which therefore he thus humbly calleth in, and craveth. Of ejaculations, See *Chap.2.ver.4.* This here is diſpatcht in four words.

Verſe 10. *Afterwards I came unto the houſe of Shemaiah*] Perhaps the ſame that is mentioned, *Ezra* 8.16. but now fallen, as a Star from Heaven. Blazing Stars were never but Meteors. *Demas* not only forſook *Paul*, but became a Prieſt in an idols Temple at *Theſſalonica*, if *Dorotheus* may be beleeved. A Prieſt *Shemajah* was, and would ſeem to be a Prophet: but he proved not right. All is not gold that gliſters. It was *Tobiah*'s gold that made him a Prophet, as *Philips* gold made the oracle of *Apollo* give what anſwer he pleaſed. A houſe he had in the Temple: & there he had recluſed and ſhut up himſelf, that he might ſeem ſome ſingular *Devoto*, expecting a revelation from Heavẽ: or as one who ſequeſtred himſelf from company of others, with a *ſtand further off, come not near, for I am holier then thou.* Or, laſtly, to perſwade people that there was a neceſſity of ſecuring themſelves from the night-inrodes of the Enemy. Whatever it was that he was thus (Anchoret-like) pent up, or locked up, or *deteyned* (as *Junius* rendreth it, ſee the like ſaid of *Doeg*, that bloody Edomite, 1 *Sam.*21.7.) *Nehemiah* went to his houſe to know what was the matter: ſuppoſing him to be a friend, but finding him ſuborned by the Enemy.

1 Chron.24. 18.

Let us meet together in the Houſe of God] Famous for ſanctity and ſafety: being within Gods precincts, we ſhall ſurely be under his protection.

And let us ſhut the doors of the Temple] Immure our ſelves, and keep out the Enemy. But, this had been the ready way to invite them, ſeeing his cowardiſe: for *maximum his periculum qui maximè timent* (ſaith *Salluſt.*) nothing betrayes a man ſooner then his cauſeleſſe fear. God helpeth the valiant. Beſides, *Shemaiah* and his falſe complices, having got *Nehemiah* to them from his friends and followers, might have done what they pleaſed with him; as the Romanes did by *Cæſar*, in the Senat-houſe.

For

For they will come to slay thee] And *Nehemiah* must be made beleeve, that *Shemaiah*, as a special friend, wished no long life, and was zealous for it: whence he so doubleth his prediction of the danger. O deep dissimulation!

Verse 11. *And I said, should such a man as I flie?*] To the dishonour of God, and the discouraging of the people? to the scandal of the weak, and the scorn of the wicked? *Et Turnum fugientem hæc terra videbit?* There is a Τὸ πρέπον, a comelinesse, a seemlinesse, a suitableneſse appertains to every calling and condition of life: and Nature hath taught Heathens themselves to argue from dignity to duty, and to scorn to do any thing unworthy of themselves. *Scipio*, when an harlot was offered him, answered, *Vellem, si non essem Imperator*, I would, were I not a General. *Antigonus* being invited to a Feast where a notable harlot was to be present, asked counsel of *Menedemus*, what he should do? No more but this, said he, Remember that thou art a Kings son. *Themistocles* once, after a Victory, viewing the spoiles and pillage of the field, said to his friend that bare him company, Take thou these rich spoiles to thy self: for thou art not *Themistocles*: it is below me to stoop to them. When *Pompey* had *Cæsar* and *Anthony* in a Ship together, it was suggested to him by *Metrodorus*, to revenge himself for the death of his Father and Brother. To whom he replyed, that so to do, might haply befit *Metrodorus*, but in no wise *Pompey*. It is not for you to be fishing for Gudgeons, but for Towns, Forts, and Castles, said *Cleopatra* to *M. Antony*. It is not for Gods Saints *to walk as men*: sith they are children of the Kingdome, and must therefore *regnum in pectore gerere*, carry themselves accordingly. We usually say, such a man *understands himself well*: that is, he knowes his place, his dignity, and walks accordingly. It is a pusillanimity to do otherwise; *Nehemiah* will never do it, to dye for it.

Ἀνελοῦ σεαυτῷ· σὺ γὰρ οὐκ εἶ Θεμιστοκλῆς.

And now is there, that being as I am] So greatly beloved of God, *Dan.* 9.23. so highly favoured of the King, *chap.* 2.2,4. so protected hitherto, so prospered, so entrusted with the government and safety of this people, more dear to me then my very life.

Would go into the Temple] As a Malefactour to take Sanctuary there, or as a Coward to save mine own life with the losse of the lives of many of the precious sonnes of life, *Zion*.

I will not go in] The Heavens shall sooner fall then I will forsake the Truth, said that Martyr. *Omnia de me præsumas præter fugam & pulinodiam*, said *Luther* to *Staupicius*. He rather dye, then flye: burn then turn. *Latimer* was wondrous bold and stout in his dealing with *Henry* the eighth, both before and after he was a Bishop. So were *Athanasius*, *Ambrose*, *Basil*; the primitive Confessours. This courage in Christians the Heathen persecutours called *Obstinacy*, and not faith. *Sed pro hac obstinatione fidei morimur*, saith *Tertullian* in his Apology, For this obstinacy of faith we gladly dye: neither can we dye otherwise; for the love of Christ constraineth us. Life in Gods displeasure is worse then death: as death, in his true favour, is true life: as *Bradford* told *Gardiner*.

Will. Flower. Act. & Mon. 1430.

In Epist.

Verse 12. *And so I perceived that God had not sent him*] By my spiritual sagacity I smelt him out: as having mine inward senses habitually *exercised to discern good and evil*, *Heb.* 5. *ult.* Doth not the eare try words, as the mouth tasteth meat, *Job* 12.11? What though we have not received the Spirit of the World, (we cannot cog and comply as they can, yet) *we have received* a better thing, *the Spirit of God*, *the mind of Christ*, 1 Cor. 2. 12,16.

But that he pronounced this prophecy against me] To make *my righteous soul sad with his lyes*, Ezek. 13.22. and to bring me to disgrace, and danger. *Luther* was wont to advise Preachers, to see that these three Dogs did not follow them into the pulpit: Pride, Covetousnesse, and Envy.

For Tobiah and Sanballat had hired him] A niere mercenary he was then, and had *Linguam Vanalem*: he could call good evil, and evil good, justify the wicked for a reward, and take away the righteousnesse of the righteous from him, *Isa.* 5.20. Such false prophets were Dr *Shaw*, and Frier *Pinket* in *Rich.* the thirds time, who made use of them as his Factours to obtrude bastardy on his brother King *Edward* the fourth, and so to disable his children for the Crown, that he might settle it upon his own head. What became of *Pinket* I know not, but *Shaw* (as ashamed of his Sermon at *Pauls* crosse) disconsolately departed, and never after that was publikely seen. Like unto these, were Bishop *Bourn*, and Cardinal *Pool* in Q. *Maries* dayes. The Cardinal, hired with the Archbishoprick of *Canterbury*, took for his Text, *Esay* 66.8. and applyed it to *England*, as then happily reduced to the Popes obedience. *Bourn*, for the Bishoprick of *Bath*, preached such stuffe at *Pauls*-cross, that

Dan. Hist.

that the people were ready to tear him in pieces, They flang a Dagger at him in the Pulpit.

Melch. Adam. *Plugius*, and *Sidonius*, Authours of the Popiſh Book publiſhed in *Germany* by the name of *Interim*, *Chriſma & oleum pontificium defendebant*, *ut ipſi diſcederent unctiores*, defended *Chriſme*, and extreme unction, as being liquoured in the fiſts, and promoted to fat Biſhoprickes. But a Miniſter, as he ſhould have nothing to loſe, ſo he ſhould have as little to get: he ſhould be above all price or ſale. *Nec prece*, *nec pretio* ſhould be his Motto.

Verſe 13. *Therefore was he hired, that I ſhould be afraid*] But they were much miſtaken in their aimes: this matter was not malleable. *Nehemiah* was a man of another ſpirit, of a *Caleb*-like ſpirit: he was *fide armatus*, *Deo armatus*, and therefore undaunted: he was full of Spiritual mettle, for he knew whom he had truſted.

And do ſo, and ſin] *Nehemiah* feared nothing but ſin, and the fruit thereof, ſhame and reproach, ſo great was his ſpirit, ſo right ſet were both his judgment and affections. But if any thing would have drawn him aſide from the ſtraight wayes of the Lord, baſe fear was the likelieſt: as we ſee in *David* at *Gath*, and *Peter* in the High-prieſts hall. See *Zeph.* 3.13. with the Note. *Peſſimus in dubiis Augur Timor.*

And that they might have matter for an evil report] This, wicked men watch for, as a Dog doth for a bone: and if they get but the leaſt hint, oh how happy do they hold themſelves! what wide mouthes do they open, &c! It is our part therefore (by a *Nehemiah*-like converſation) *to put to ſilence the ignorance of fooliſh men*, who, like Black-moores, deſpiſe beauty; like Dogs, bark at the ſhining of the Moon. Of *Luther* it was ſaid by *Eraſmus*, *Nec hoſtes reperiant quod calumnientur.* Of *B. Hooper* it is ſaid, that his life was ſo good, that no kind of ſlander (although diverſe went about to reprove it) could faſten

Act. & Mon. 1366. any fault upon him. The like is reported of *Bradford*, and *Bucer*. We ſhould ſo carry our ſelves, *ut nemo de nobis malè loqui abſque mendacio poſſit*, as *Hierom* hath it: that none might ſpeak evil of us, without a manifeſt lye.

Verſe 14. *My God, think upon Tobiah and Sanballat*] Heb. *Remember*, to be revenged on them. *q.d.* I cannot deal with them, but do thou do it. He doth himſelf no diſſervice (ſaith one) who when no Law will relieve him, maketh God his Chancellour. It is a fearful thing to be put over into his puniſhing hands by the Saints, as *Joab* and *Shimei* were unto *Solomons* hands by dying *David*. If men, in their beſt eſtate, are ſo weak that they are *cruſhed before the moth*, how ſhall they ſtand before this great God?

According to theſe their works] *Qualia quiſque facit, talia quiſque luat*: Let them drink as they have brewed.

And on the Propheteſſe Noadiah] Who joyned with *Shemaiah* in this diſſimulation, and was of his counſel. *Omne malum ex gynæcio.* Falſe Prophets and Seducers are ſeldome without their Women. *Simon Magus* had his *Helena*, *Carpocrates* his *Marcellina*, *Apelles* his *Philumena*, *Montanus* his *Priſcilla*, and *Maximilla*, &c.

And the reſt of the Prophets] Improperly ſo called, but ſo they pretended to be; and here they had conſpired, a great ſort of them, to do evil.

That would have put me in fear] By their concurrent propheſies, purpoſely to diſgrace and endanger me: *Suffragia non ſunt numeranda, ſed expendenda.* Multitude and antiquity are but ciphers in Divinity.

Verſe 15. *So the Wall was finiſhed*] Though with much ado, and maugre the malice of all forrein and inteſtine Enemies. So ſhall the work of grace in mens hearts: it is perfected there by oppoſition; and growes gradually, but conſtantly and infallibly.

In the twenty and fifth day of the moneth Elul] Which was their ſixth moneth, anſwering,

Beda. moſt what, to our *Auguſt*. This (ſaith One) anſwered both unto the ſix dayes of Gods working to make the World, after which a reſt followed, and to the everlaſting reſt in Heaven after ſix ages of the World, ſpent in toil and labour!

In fifty and two dayes] A very ſhort time for the diſpatch of ſo great a work. But *neſcit tarda molimina Spiritus Sancti gratia.* God was much ſeen herein: and the Enemies courage much quailed.

Verſe 16. But what meant *Joſephus* to ſay, that the wall was in building two yeares and three moneths? It appeareth hereby, and by many other paſſages in his Jewiſh antiquities, that he had not much read, or at leaſt minded the holy Scriptures. Of this ſhort time ſpent in building the Wall, *Daniel* ſeemeth to prophecie, ſaith an Interpreter, when

Dan. 9, 25. he ſaith, that it ſhould be built again *in anguſtiis temporum* in the ſtraits of time: neither held

held we ſo much ſtrange at it, ſith the hands at it were many, and thoſe were *motitantes*, nimble and chearful; and the Princes were preſent to prick them on, and they repaired onely and built upon the old foundation: And laſtly the very Enemies were convinced, that the work was wrought of God, *ver.* 16. what marvel therefore that it went ſo on end?

Verſe 16. *When all our Enemies heard thereof*] So famous a matter could not be concealed from them who liſtened with the left eare, and readily received theſe βλαβαι πολυωτεις, as the Greeks call, galling reports.

Saw theſe things] For they ran to the light of it, as to a miracle; they looked alſo upon it with an evil and envious eye: like as the Papiſts do upon the Reformation.

They were much caſt down in their own eyes] They were creſt-faln, and dejected from the high-tops of their proud hopes, and deſignes. See what biles and ulcers the Antichriſtian rout are vexed with, and how they are ſcorched with the Sun-ſhine of the Goſpel, *Rev.* 16.2, 11. What mone Babels Merchants make to ſee her ruine and the riſe of the new *Jeruſalem*, chap. 18. *ver.* 11. Envy is *vitium Diabolicum*, the Devils diſeaſe, ſaith *Auſtin*: and thoſe that are troubled with it, can never want wo. In Pſal. 139.

For they perceived that this work was wrought of God] with ſuch incredible ſwiftneſſe was it carried on and accompliſhed, that they could not but ſay among the Heathen, *The Lord hath done great things for them; God is with them of a truth.*

Verſe 17. *Moreover in thoſe dayes the Nobles of Judah*] Heb. The *White ones*: either, becauſe they went in white garments, as *Joſeph*, *Mordecai*, &c. or becauſe they were illuſtrious and famous for wiſedome and vertue. But in theſe Nobles of *Judah* was *nomen inane, crimen immane*. Here was *ſedes prima, vita ima, dignitas in indigno, hoc eſt, ornamentum in luto*, white garments they might have, but withal, ſooty ſouls, and black manners.

Sent many Letters unto Tobiah] Heb. *Multiplyed their Letters* (or Packets) walking to *Tobiah*, with who mthereby they held correſpondency, as at this day they do with the Turkiſh Viſiers and *Baſha*'s of ſtate, giving them continual intelligence of the affairs of Chriſtendom, and adviſing moſt of that miſchief which the Turk puts in execution againſt us.

Verſe 18. *For there were many in Judah ſworn unto him*] Beſides that intercourſe of Letters afore-mentioned, *Tobiah* had his penſioners among the Jews, who were his ſworn ſervants, and had taken oath, or (as the Hebrew hath it) they were *Lords of an oath* to him. In the year 1583. *Girald* Earle of *Deſmond*'s men had barbarouſly vowed to forſwear God, before they would forſake him. I know not what theſe Jews had ſworn to *Tobiah* (to be true to him likely, and to proſecute his deſignes:) but thoſe of them at this day living are great Swearers (they were ſo in St. *James* his time, *chap.* 9.12.) but they keep no oath, unleſſe they ſwear upon their own Torah, or Book of the Law, brought out of their Synagogues. Camb. Eliſab. Fol. 258. Weemſe.

Becauſe he was the ſon-in-law of Shechaniah] One of thoſe corrupt Nobles, *ver.* 17. and *Meſhullam* was another, who alſo helped to build the Wall, *chap.* 3.4. and ſeemed forward, but now ſhewes himſelf in his colours. Thou mayeſt be the Fore-horſe in the teem (ſaith One) a Ring-leader of good exerciſes as *Joaſh*, 2 Chron. 24.4,5,6. Thou mayeſt flock after zealous Preachers, as thoſe did after *John Baptiſt*, Matth. 3. Yea ſtand out in perſecution, and not ſhrink in the wetting, as the thorny ground did not, and yet be no better than a very painted hypocrite.

Verſe 19. *Alſo they reported his good deeds before me*] Heb. *His goodneſſes*, as if he had been another *Phocion*, who was ſurnamed *the good*. But this was but in their opinion onely, who had little enough goodneſſe, and skill to judge of it. Or if there were any good in him, yet *Sunt bona miſta malis*, and of him might be ſaid, as once of *Sforza* Duke of *Millain*, that he was a very Monſter, made up and compact of Vertue, and Vice. Foliet. Galeazo.

CHAP. VII.

Verſe 1. *When the Wall was built.*]

FOR better defence of the City. *Mœnia, à munienda urbe dicuntur.*

And I had ſet up the doors] We may not take this expreſſion for a vain-glorious *hæc ego feci*, ſuch as was that of *Nebuchadnezzar*, Dan. 4. 30. boaſting as if he (and not *Ninus*) had built *Babel*, when he enlarged it onely, and built the Palace: Or that of *Auguſtus*, *Urbem ego lateritiam inveni, marmoream reliqui.* We read of one *Lampadius* a Noble man in *Rome*, who *per omnia Civitatis membra*, through all parts of the City, where other great men had beſtowed coſt in building, he would ſet up his own Name (not as a Repairer of the work neither, but) as the chief builder. *Trajan* the Emperour alſo is ſaid to have been ſick of this diſeaſe: and was therefore called by way of jeare *Wall-weed.* But good *Nehemiah* was none ſuch: he was *humiliter ſublimis, & ſublimiter humilis*, as *Cyprian* phraſeth it; that is, humbly lofty, and loftily humble; humble in heart, and yet high in worth and works, as *Nazianzen* ſaith of *Athanaſius.*

Am. Marcellini.

Herba parietina.

ὑψηλὸς τοῖς ἔργοις, ταπεινὸς δὲ τῷ φρονήματι.

And the Levites were appointed] *Viz.* to their ſeveral ſervices in the Temple, (as *David* had diſtributed them:) after that they had been otherwiſe imployed about the building.

Verſe 2. *That I gave my brother Hanani*] Of whom ſee *chap.* 1. 2. *Ezra* 10. *ver.* 20.

And Hananiah the Ruler of the palace] The ſecond perſon next to the Governour; commanding in his Name within his Court.

Charge over Jeruſalem] Thus he that is *faithful in a little, ſhall be made Maſter of much*, Matth. 25. 21.

For he was a faithful man] Heb. *A man of Truth, Faithfulneſſe*, or *Firmeneſſe*, a ſure man, and ſuch as one might ſafely conſide in.

And feared God] No wonder therefore though faithful to men. See *chap.* 5. 15. Gods holy fear is the ground of all goodneſſe and fidelity. Hence *Jethro*, in his well-qualified Ruler, places the *fear of God* in the middeſt of the other graces, as the heart in the body, for conveying life to all the parts, or as a dram of Musk, perfuming the whole box of ointment, *Exod.* 18. 21. Moſt ſure it is, that nothing maketh a man ſo good a Patriot, as the true fear of God. On the other ſide, *Pietate ſublatâ fides tollitur*, take away Piety, and Fidelity is gone: as is to be ſeen in the unrighteous Judge, *Luk.* 18. *ver.* 2. and as *Conſtantius Chlorus*, father of *Conſtantine* the Great, did well experience in his Counſellours and Courtiers, whence that famous Maxime of his recorded by *Euſebius*, *He cannot be faithful to me, that is unfaithful to God*, Religion being the foundation of all true fidelity and loyalty to King and Countrey. Hence that cloſe connexion, *Fear God, Honour the King.* And hence that ſaying of *Berquard*, If all the World ſhould conſpire to make me complot againſt my Prince; yet I would fear God, and honour the King.

1 P. 2. 1.

Above many] This is a ſingular praiſe, and by every man to be ſought after: ('twas *Cicero's* poſy and practiſe,

Ἀεὶ ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων.

to be the beſt at every good thing, to excel and exceed others) to be eminent and exemplary, taller then the reſt by the head and ſhoulders, full of all goodneſſe, filled with all knowledge, *Rom.* 15. 14. able and active in every good word and work. That's a low and unworthy ſtrain in ſome, to labour after no more grace then will keep life & ſoul together, that is, ſoul and hell aſunder. God would have his people to be diſcontentedly contented with the meaſures they have received, and to be ſtill adding, 2 *Pet.* 1. 5. and advancing, *Philip.* 3. 14. aſpiring to perfection, till they *come unto the meaſure of the ſtature of the fulnes of Chriſt. Eph.* 4. 13.

חמה Job 30. 28.

Verſe 3. *Till the Sun be hot*] The Sun hath one of his names, in Hebrew, *a calefaciendo*, from heating, there is nothing hid from the heat thereof, *Pſal.* 19. 6. The name here given to the Sun ſignifieth a *miniſter*, or ſervant: becauſe it is the common ſervant of the World,

World, whereby God miniſtreth light, heat, and precious fruits to all people, *Deut.*4.19. and 33.14. It whirleth about the World with incredible ſwiftneſſe; and is up in a morning before moſt people. Therefore till the Sun be riſen the Gates muſt be kept ſhut, to keep out the Enemy, who watcheth his opportunity.

And while they ſtand by] to ſee it done as it ought to be; leſt by the treachery or careleſneſſe of Under-officers, it ſhould either be undone, or ill-done. *Let them feel with their hands*, (ſo ſome render it) whether the Gates are made faſt or not. *Etiam Tractate*, Junius.

And appoint watches] Heb. *Set thou watches.* He ſpeaketh to the two *Hanani's*, and bids each of them, whoſe turn it was, ſee to the well-doing of it. *Xenophon* ſaith of *Cyrus*, that when he gave any thing in command, he never ſaid, *Let ſome one do this*, but *do thou this.* *Hoc tu facias*; Cyropæd.

Verſe 4. *Now the City was large*] Heb. *Broad in ſpannes*, or *ſpaces.* *And great*] Yet nothing ſo great as *Niniveh* was of old; or *Babylon* then; or *Alcair*, and *Quinſay* at this day. Of the former, *Bunting* ſaith, that it is threeſcore miles in compaſſe. Of the later *Paulus Venetus* (who himſelf dwelt therein about the year 1260) writeth, that it is an hundred miles about, being of all the Cities in the World the greateſt. *Jeruſalem* was a great City and ſpacious, though it fell far ſhort of theſe.

And the people were few therein] But how exceedingly they multiplyed afterwards appeareth by thoſe many thouſands of perſons there deſtroyed and carried away by the Romanes at the laſt deſolation: as teſtifieth *Joſephus* an eye-witneſſe, *quem lege, & luge.* For preſent, they were ſo few, that they were not able, without help, to defend the walles in ſo large a circuit.

And the houſes were not builded] All could not be done in a day. But ſome *ſeiled houſes* there were, *Hag.*1.*ver.*4. and *Nehemiah* was all his time buſie in building *the old waſt places, and raiſing up the foundations of many generations:* ſo that he was worthily called, *The Repairer of the breach, the Reſtorer of paths to dwell in*, Eſay 58.12. *Euſebius* ſaith *Nehemiah* was twelve years in building the Walls: he ſhould have ſaid, *the City: Hierome* likewiſe ſaith, that he came to *Jeruſalem*, in the twentieth year of *Artaxerxes*: and made an end of building the Wall and City in the two and thirtieth year: ſo that, during the whole twelve years of his Government, he was in action.

Verſe 5. *And my God put into my heart*] Seeing how thinly the City was inhabited, and caſting in his mind, what evil might come of it, he bethinks himſelf (by a motion from Heaven) how to ſet things to rights: that the City might be better peopled, and (ſo) preſerved. This to do, God put into his heart by his holy Spirit (the ſweet motions whereof, are the *ſound of his goings, the footſteps of his anointed*, *Pſal.*89.51.) We are not ſufficient of our ſelves (ſaith that great Apoſtle) to think any thing as of our ſelves: but our ſufficiency is of God, 2 *Cor.*3.5. *Nemo Vir magnus ſine aliquo afflatu Divino unquam fuit*, ſaith *Cicero*: No man ever grew to be greatly good, without a Divine inſtinct.

To gather together the Nobles and the Rulers, &c.] That out of them a tenth man might be taken to furniſh out the City, *chap.*11.1. after that they had been firſt prepared by the hearing of the Law, *chap.*8.2.

That they might be reckoned by their genealogies] And ſo, *Jeruſalem* be inhabited again, *in her own place, even in Jeruſalem.* Zach.12,6.

Verſe 6. *Theſe are the children, &c.*] See *Ezra* 2. *ver.*1,2,3, &c. with the Notes. Some ſmall differences there are in Names and Numbers between this Catalogue, and that: not by the negligence of the Scribes who wrote out this Regiſter, as *Pellican* would have it; but by other meanes, as is above-noted.

CHAP. VIII.

Verſe 1. *As one man.*]

See *Ezra* 3.1. and remember that *Omne ſimile non eſt idem:* this is a diſtinct Hiſtory from that.

Into the ſtreet] Or, *open place*, the meeting-place of the water-gate, See *chap.*3. *ver.*26. Right over againſt this Gate, was the Court of the people, ſaith *Lyra*, See *Ezra* 10. *ver.*9.

Col.4.17. 1 Cor.3.22. *And they ſpake unto Ezra the Scribe*] The people may, if need be, *ſay to Archippus, Look to thy miniſtery, &c.* Whether *Paul*, or *Apollo*, or *Cephas*, *All is theirs*; (the gifts and abilities of all good Miniſters) and they may call for them.

διδακτικὸς. *To bring the Book of the Law of Moſes*] Wherein he was noe leſſe able, then apt to impart, 1 *Tim.*3.2. He knew that the beſt had need hear the Law, *ne ſpiritum ſeſſorem excutiant*, that they might be kept within the bounds of obedience. Not the unruly colt onely, but the Horſe that is broken, hath a bit and bridle alſo.

Verſe 2. *And Ezra the Prieſt brought the Law*] *The Commandement* (he knew well) was *a Lamp, and the Law a light, and reproofs of inſtruction the way of life*, Prov.6.23. The Greeks call the Law νόμον quaſi Θεῖ νόον μίμημα, the ſtanding mind of God. And if *Demoſthenes* could ſay of mens Lawes, that they were the invention of God; If *Xenophon* could ſay of the *Perſian* Lawes, that they kept the people, even from coveting any wickedneſſe: If *Cicero* durſt ſay of the Roman Lawes, that they far excelled and exceeded all the learned Libraries of the Philoſophers, both in weight and worth: How much more may all this, and more be ſaid of this perfect Law of God, the book whereof was here brought forth by *Ezra*, and read and expounded in the eares of all the people?

Plato *in Cratylo.*

μὴ τοίνυν ἄλλους ἄλλους τοὺς πολίτας, ὥστε πονηροὺς εἶναι.

Before the Congregation, both of Men and Women] Heb. *from Man to Woman*, for ſouls have no ſexes: and in Chriſt there is no difference, *Gal.*4.28. The Jewes at this day little regard their Women, not ſuffering them to come within their Synagogue. And the Turkiſh Women never go to their Moſchees, neither is there any heed taken or reckoning made of their Religion at all.

The Papiſts. ſay, a that Diſtaffe is fitter for a woman then a Bible.

And all that could hear with underſtanding] i.e. Children alſo, that were of any grouth. *Little Pitchers have ears*, and little children will underſtand much, if well principled.

Upon the firſt day of the ſeventh moneth] A moneth of more ſolemnities then any other: this firſt day was a double holy-day, *Levit.*23.24. See *Deut.*31.11.

Verſe 3. *And he read therein*] As a Scribe, he wrote the Law: and as a Prieſt, he read and expounded it. This was Chriſts own cuſtome, *Luk.*4.16. and the Jews *Acts* 13,15, 27. and 15:21. and is ſtill to this day: One leſſon is ever read, out of the Law in their publike meetings: and another out of the Prophets correſpondent to the former in argument. The Holy Scripture is called *Mikre* the *Reading*, *ver.*9. of this *chapter*, becauſe it ought to be read to all: and *the Word*, as if all the uſe of our ears were to hear this Word.

From the morning until mid-day] This was a great while, five or ſix houres together they ſpent in holy duties, whereas the moſt amongſt us think long of an hour: they ſit as it were in the Stocks whiles they are hearing the Word read or preached, and come out of the Church, when the tedious Sermon runneth fomwhat beyond the glaſſe, like priſoners out of a gaol.

And the eares of all the people were attentive to the Book] Heb. *Were to the Book of the Law:* which phraſe importeth both their attention and affection to what they heard delivered. They drew up the ears of their ſouls to the ears of their bodies, and ſo one ſound pierced both. See the like *Luk.*19.48. they hung upon Chriſts Holy lips, as loth to loſe any part of that precious language. The Jews at this day, though they give very great outward reſpect to their *Torah* or Book of the Law (carrying it about their Synagogue at the end of Service in proceſſion, and the like) yet for any ſhew of attention or elevation of ſpirit, I could never diſcern (ſaith one that had been much amongſt them) but they are as reverent in their Synagogues, as Grammar-boyes are at School, when their Maſter is abſent.

Verſe 4. *And Ezra the Scribe ſtood upon a Pulpit of wood*] Heb. *A Tower of wood*, becauſe

cauſe high and round, as ours are. The Cappuchines and other Popiſh preachers are ſaid to have long Pulpits, wherein they may walk and act, as upon ſtage, in Lent eſpecially: at which time it is the cuſtome of *Italy* for the ſame man to preach ſix dayes in the week upon the Goſpel of the dayes, and on the Saturday in honour and praiſe of the Virgin *Mary*.

And beſide him ſtood Mattithiah, &c.] For greater authority ſake, as concurring with *Ezra*, and ready in their turn to perform the work. *Prædicationis officium ſuſcipit quiſquis ad ſacerdotium accedit*, ſaid *Gregory* long ſince. No preacher, is no Miniſter.

Verſe 5. *And Ezra opened the Book*] Gods Book: not *Ariſtotles Ethiks*, as *Melanchon ſaith*, he heard ſome Popiſh Prieſts preaching upon Texts thence taken. And *Carloſtadius* was eight years Doctour, when he firſt opened the Bible: and yet at the taking of his degree, he had been pronounced *Sufficientiſſimus*.

For he was above all the people] Both in place, and office: as repreſenting the perſon of God, and bearing his Name unto his People.

All the people ſtood up] For reverence ſake. So did *Eglon* that fat King of *Moab*, when he heard of a meſſage from God, *Judg.*3.20. *Balaam* being to utter his parable, biddes *Balak ariſe up and hear him*. Our Saviour ſtood up to read his Text, *Luk.*4.16. *Conſtantine* the Great, and our King *Edward* the ſixth would not hear a Sermon but ſtanding. The modern Jewes ſhew their reverence to their Law by a like geſture; and their adoration is by bowing forward of their bodies: for, kneeling they uſe none, neither ſtir they their bonnets in their Synagogues, but remain ſtill covered.

Verſe 6. *And Ezra bleſſed the Lord*] *i. e.* He called upon the Lord, *who is worthy to be praiſed*, *Pſal.*18.3. He prayed before he read, and preached. So ought we to do by his example, as *Lyra* well noteth; & as is commonly done by all our Miniſters. *Luthers* uſual prayer before Sermon was this, *Confirm, O God, in us what thou haſt wrought: and perfect the work that thou haſt begun to thy glory. Lord open our eyes that we may ſee the wonders of thy Law*, &c. *Zuinglius* began his publike Lectures thus, *O Almighty Everlaſting and Merciful God, whoſe Word is a light to our feet, and a Lanthorn to our paths, open and illighten our minds, that we may piouſly and holily underſtand thine oracles, and be ſo transformed thereinto, that we may not in any thing diſpleaſe thy Majeſty, through Jeſus Chriſt our Lord, Amen.* The Platoniſts could ſay, that the light of our minds whereby we learn all things, is no other but God himſelf, the ſame that made all things. This made *Ezra* here *bleſſe the Lord*, that is, ſay with *David*, Pſal.119.*ver.*12. *Bleſſed be thou, O Lord, teach us thy Statutes.*

The great God] The true *Triſmegiſt*, the *Fortiſſimus Maximus, Opt. Max.* All whoſe attributes are in the higheſt degree, yea in a degree beyond any ſuperlative.

And all the people anſwered, Amen, Amen] This word is Hebrew: but uſed in all Languages, in the cloſe of prayers. The doubling of it here importeth their aſſent, and their aſſurance. It is the voyce of one that beleeveth, and expecteth that he ſhall have his prayers granted. The Septuagint render it *ſo be it, or ſo it is*. The Apoſtle reckoneth it for a great loſſe, when people either ſay not Amen to publike prayers, or not heartily and affectionately, as here, 1 *Cor.*14.16. Elſe, *When thou ſhalt bleſſe with the ſpirit, how ſhall he that occupieth the room of the unlearned ſay, Amen?* The Turks alſo when their Prieſt hath ſaid his Letany (ſuch as it is) make anſwer in manner of a ſhout *Homin*, that is, Amen.

With lifting up their hands] And withall their hearts unto God in the Heavens, *Lam.* 3.41. This, *Nazianzen* judgeth to be *optimum opus manuum*, the beſt work of the hands, *ſc. in Cœlos eas extendere, ad preceſque expandere*, to ſtretch them towards Heaven, and to hold them out in prayer. This way *David* ennobled his tongue (therefore called *his glory*) and ſo men may their hands.

And they bowed their heads] In token of the lowlineſſe of their hearts. Theſe outward geſtures, as they iſſue from the fervency of a good heart, ſo they reflect upon the affections, and do further inflame them. Onely note, that theſe bodily exerciſes are not alwayes or abſolutely neceſſary in Divine worſhip. God looks chiefly at the heart, and hateth all outſide-ſervice, and heartleſſe devotion, *Iſa.*1. and 66.3. and ſuch as is that of the Jews at this day. Their holineſſe, ſaith One, is the outward work it ſelf, being a brainleſſe head, and ſoul-leſſe body. And the like may be ſaid of the Papiſt, and of the common Proteſtant, whoſe body is proſtrate, but his ſoul bolt-upright within him.

Verſe 7. *Alſo Jeſhua and Bani, &c. cauſed the people to underſtand the Law*] As the audience was great, ſo, *great was the company of Preachers*, Pſal.68.11. The people were too many to be taught by one: therefore they made ſundry Companies and Congregations, and had ſeveral Teachers: as had likewiſe thoſe primitive Chriſtians, *Act.*1.and 3. when once they grew numerous.

And the people ſtood in their places] Heb. *And the people upon their ſtand*; They kept their ſtations according to their diviſions: not ſhuffling, or ſhifting from Preacher to Preacher, but abiding and attending with utmoſt intention and retention.

Explanatè Junius.

Verſe 8. *So they read in the Book in the Law of God diſtinctly*] *Expoſitè, clarè, vel cum expoſitione.* They read aloud, and ſo treatably and plainely, that all might know what they read. Some ſtumble over the *chapter* ſo faſt, that few are the better.

And gave the ſenſe] *Viz.* by comparing place with place, and interpreting one Scripture by another. See the like done by St. *Paul* at *Damaſcus*, *Act.*9.22. he layd one Text to another, as Artificers do the ſeveral pieces of their work, that they may perfectly agree the one with the other.

συμβιβάζων.

Cauſing the people to underſtand the reading] *Dabant intelligentiam per ſcripturam ipſam*, ſo *Tremellius* rendreth it. Of the Law it may be ſaid, *Et latet, & lucet.* The Prophets are as ſo many expoſitours and explainers thereof: they do excellently unfold and draw out that arras which was folded together before: they give us *Moſes unveiled.* Search the Scriptures therefore, and compare them. Parallel texts, like glaſſes, ſet one againſt another, do caſt a mutual light: like the Sun, the Scriptures ſhew other things, and themſelves too.

Mr. Clarks Lives, Part. 2. pag. 31.

Verſe 9. *And Nehemiah, which is the Tirſhata*] Or Governour, See *Ezra* 2.63. He had *Jovianus* the Emperours wiſhed happineſſe, which was, that he might govern wiſe men, and that wiſe men might govern him.

And Ezra the Prieſt and Scribe] See *ver.*3.

And the Levites that taught the people] That *numerus nominum, id eſt, hominum mentioned*, ver.7. Men moſt happy in ſuch melting hearers. We now-adayes prevail as little, as *Bede* did, when he preached to an heap of ſtones.

This day is holy unto the Lord your God] Your mourning therefore, now is as much out of ſeaſon, as *Sampſon*'s Wives weeping was at her wedding. All Gods worſhips were to be celebrated with joy, *Deut.*12.7. and ſacrifices offered in mourning, were abomination, *Hoſ.*9.4. See *Mal.*2.13. with the Note.

Mourn not, nor weep] *Sc.* Under ſenſe of ſin, and fear of wrath. This they were called to at another time, *Eſay* 22.12. *Jam.*4 9,10. but every thing is beautiful in its ſeaſon, *Eccleſ.*3.3.

For all the people wept when they heard the words of the Law] For like cauſe as *Joſiah* did, 2 *King.*22.11,19. His tender heart was troubled and terrified by the menaces of Gods mouth uttered againſt his and the peoples ſins. Hence ſome inferre, that it was the *Decalogue* (together with the malediction) that was now read and applied: and that made them weep ſo faſt. Get thee Gods Law, (ſaith holy *Bradford*) as a glaſſe to look in---ſo ſhall you ſee your face foul-arrayed, and ſo ſhameful, mangy, pockey, and ſcabbed, that you cannot but be ſorry at the contemplation thereof---eſpecially if you look to the tag tied to Gods Law: which is ſuch, as cannot but make us caſt our curriſh tayles betwixt our legges, if we beleeve it. But oh faithleſſe hard hearts! O *Jezebels* gueſts, rocked and laid aſleep in her bed, &c!

Serm. of Rep. pag. 20. 26, 27.

Verſe 10. *Then he ſaid unto them, Go your way*] A friendly diſmiſſion. We muſt ſo reproove or admoniſh others, as that we ever preſerve in them an opinion of our good will unto them: for this is that ſugar, that ſweeteneth all ſuch tarter pilles.

Go your way, eat, &c.] One being asked whether a good man might not feed upon ſweet and delicate meat; eat the fat, and drink the ſweet, even the choyeſt Wines and chieſeſt viands? anſwered, Yes: except God made bees onely for fools. God freely permitteth to his beſt children the uſe of his beſt creatures, even to an honeſt affluence (on Thankſgiving-dayes eſpecially) provided, that they *feed with fear*, and keep within the bounds of ſobriety.

And ſend portions to them for whom nothing is prepared] That is, to the poore, the fatherleſſe and the widdowes, *Deut.*16.14. Who have not their ſet meales: nor certain diſhes: but as hard fare for their holy-day chear, as Chriſts Diſciples had once for their Sabbath-dayes dinner, *Matth.*12.1.

For

For this day is holy unto the Lord] An holy convocation *Lev.*23.24. a day of blowing Trumpets, a feast-day, See *Zach.*8.19. with the Note. A more liberal use of the creature dilateth and exhilarateth the heart, and so disposeth it to thankfulnesse, *Jam.*5.13. *Psal.*92.2.3. Eat, that thy soul may blesse me, *Gen.*27.19. The idolatrous Israëlites sat down to eat, and drink, and then rose up to play. Gods people should much more rejoyce in the Lord, when refreshed by the creatures, speaking good of his Name, and serving him with *cheerfulnesse in the abundance of all things*, Deut.28.47.

Neither be ye sorry] No not for your sins now, least it prove a sinful sorrow, See *ver.*9.

For the joy of the Lord is your strength] Or, *your fortification*, and place of defence against sin, and al the ill fruits of it. *Bernard.* *Lati igitur sitis, sed non securi: gaudeatis in Domino, sed caveatis a recidivo.* A merry heart (grounded upon a good conscience) doth good like a medicine, *Prov.*17.22. It is as marrow to the bones, as oil to the wheels: as a bait by the way to a generous horse: as a back of steel to a bended bow, &c. Surely, as true gold strengtheneth the heart, (that Alchymy-gold doth not) so doth spiritual joy much more: making a man insuperable under sufferings, and unsatisfiable in performance of duties. It is such a precious commodity, as that no good can *match it*, no evil *overmatch it*. It beareth all things, beleeveth all things, hopeth all things, endureth all things, as St. *Paul* saith of charity, 1 *Cor.*13. *ver.*7. And as a man that hath plenty of good blood and fresh spirits in his body, being well-lined within, (as we say) can better endure heat and cold, &c. then another that hath not so: in like sort he that hath his heart full of Heaven, his conscience full of comfort, is in case to do and suffer much for, and from God and men. The peace of his conscience will appear in his countenance, as *Stevens* did: and as the Martyrs in *Severus* the Emperour his dayes, who being released for a time seemed to come *è myrotheca, non ergastulo*, out of a perfumed palace, and not out of a stinking prison, looking more like Angels of Heaven, then men on Earth, as in *Eusebius* relateth. The crosse to such is *anointed*, as *Bernard* hath it: and by the joy of the Lord (that oil of gladnes) it is made not only light, but sweet: not onely tolerable, but desireable, and delectable. *Divinum nescio quid in valitibus ipsis praferentes*, Euseb. lib.5.cap.12.

Verse 11. *So the Levites stilled all the people*] Made them hold their tongues, and forbear their groanes, and moanes, the expressions of their great grief conceived for their sins; making a *wayling like the Dragons, mourning as the owles, and saying, Look away from me, I will weep bitterly, labour not to comfort me, &c.* But these holy Levites did comfort them, and quiet them. Mic.1.8. Isai 22.4.

Saying, Hold your peace] Or, *S't*: Peace and be still.

For the day is holy] And God loves not the bread of mourners for a sacrifice, is like as none might come into the Court of *Persia* in mourning-weeds, *Esth.*4. *ver.*4. See *ver.*9.

Neither be ye grieved] It seems, their hearts were even leavened and *sowred* with sorrow, as *Davids* was, *Psal.*73.21.

Verse 12. *And all the people went their way to eat*] To do all that they were directed to do. They had been in the Furnace of mortification; and now they were willing to be cast into the mould of Gods Word, and to be whatsoever the Lord would have them to be. They were only his clay and wax, a willing people, wayting for his Law.

And to make great mirth] *i.e.* All kind of honest jollity: for the better exciting their hearts to true thankfulnesse.

Because they had understood the words] Not the threatnings only to the refractary, but the promises also, to the penitent and obedient. The *Levites* had taught them, doubtlesse, (as the truth is in Jesus) that God therefore threateneth that he may not punish, and desireth to be disarmed, *Amos* 4.12. that he giveth to do, what he commandeth to be done; that his mercy is from everlasting to everlasting to them that fear him, to them that keep his Covenant, and that think upon his Commandements to do them, *qui faciunt præcepta, etsi non perficiant*, that are doing at it, though they are farre from perfection. This was very comfortable: this put into them that *joy of the Lord* which was their *strength*: this more cheared them, then all their good chear of their peace-offerings. Psal.103.18.

Verse 13. *And on the second day*] The next day after they had heard the Law expounded; but were not so well satisfied in some points or cases they *follow on to know the Lord*, Hos.6.3. Divine knowledge is as a great Lady, that will not easily be acquainted with us, but upon further suit, *Prov.*2.3,4.

Were

Were gathered together, the chief of the Fathers, &c.] *Æneas Sylvius* was wont to ſay of knowledge, Popular men ſhould eſteem it as ſilver, Noblemen as gold, Princes prize it as pearles.

The Prieſts and Levites] Theſe Teachers of others took no ſcorn to learn of *Ezra* that *perfect Scribe*. The wiſeſt here know but in part: *becauſe we propheſie but in part*, 1 Cor. 13. *ver.* 9. that is, we are taught but imperfectly, and thoſe that ſhould ſhew us the way, are themſelves to ſeek: to teach us to run to *Ithiel* the Arch-prophet, as that great Wiſe-man did, *Prov.* 30. 1. The greateſt part of thoſe things which we know, is the leaſt part of the things which we know not, as that Father ſaith.

Unto Ezra the Scribe] Who was well inſtructed to the Kingdome of God; and no leſſe ready to throw out of his treaſury, &c. *Matth.* 13. 52. It is ſaid of *Tacitus*, that he knew all that he ſhould know of the affaires of the World: and that he was *primus in Hiſtoria*, and that *ex ejus ore nil temerè excidit*. Think the ſame of *Ezra*, and much more: he was an able Teacher of the ableſt Teachers, a ſacred oracle, a living library, the arguteſt and accurateſt of men after the Prophets, as *Auſtin* is ſaid to have been after the Apoſtles, in contemplation, and diſputation. Scalig.

Even to underſtand the words of the Law] Which he had the day before expounded: and in ſome paſſages whereof they had a deſire to be better reſolved and ſatisfied. No man can poſſibly ſpeak al at once, or deliver the mind of God ſo clearly and fully, but that there may be place left for Caſes and Queries.

Verſe 14. *And they found written in the Law*] And therefore in no wiſe to be neglected, ſith there God had written for them *great things*, Hoſ. 8. 12 Excellent things, *Prov.* 22. 20. marvellous things, *Pſal.* 119. 18. There is a mountain of ſenſe hangeth upon every *apex* or title of it, ſay the Rabbines, who do therefore preſcribe to their diſciples not to write any Letter of it, but by a Copy; not to read it, but in a clean place; not to touch it, but with the right hand: not to carry it about him, but next his heart, &c. Schickard.

That the children of Iſrael ſhould dwell in Boothes] See *Ezra* 3. 4. with the Note. For this, the Law was clear, *Lev.* 23. 34. *Deut.* 16. 13. But this they had not ſo fully obſerved, ſo by dwelling in Boothes, till now that they were returned from *Babylon*, where they had been lately, and for a long time, Strangers. This to profeſſe and ſet forth, was the intent of that feaſt, and of this rite of it, of dwelling in *Boothes* or Bowers. This is intimated, *ver.* 1.

Verſe 15. *And that they ſhould publiſh and proclaim*] Heb. *Make a voice to paſſe*, *viz.* for better preparation, and greater ſolemnity. God will not take up with a careleſſe and ſlubberd ſervice: he is a great King and ſtands greatly upon his ſeniority, *Mal.* 1. 14.

Go forth unto the mount] Which is covered with all ſorts of trees: and nothing like the countrey *Axylus*, which is ſo called, becauſe no trees grow in it, no not ſo much as thorns, or any kind of fuell. Thorough this countrey marched *Manlius* the Roman General, when he went againſt the *Gallograci*. Liv. Lib. 38.

And fetch olive-branches, and vine-branches, &c.] Fit for ſhelter and ſhadow againſt the weather. That is very ſtrange that yet is reported by Authors of good note, concerning certain trees in *Braſile*, of that bigneſs that whole families live in an arme of one of them, every tree being as populous, as many of our Villages. Abbots Geog. pag. 171.

And branches of thick trees] Tyed together with willowes of the brook, *Levit:* 23. 40.

Verſ: 16. *So the people went forth, and brought them*] They had kept the feaſt of trumpets on the firſt day of this moneth. And although no mention be here made of the Feaſt of *Expiation*, a day of Humiliation to be kept for ever upon the tenth day: yet it is to be preſumed, that they kept it, having ſo good a guide as *Ezra*. Now alſo, as not weary of well-doing, they doe moſt ſolemnely celebrate the Feaſt of Tabernacles, making themſelves booths of boughes in every ſtreet thoroughout the whole City.

Verſe. 17. *Made boothes, and ſate under the boothes*] See *Verſe* 14, 15, 16. They that turn this hiſtory into myſtery, make an alluſion of it, 1. To Chriſt as dwelling in our fleſh. 2. To Chriſtians as travelling toward heaven, and having here no ſetled habitation. Heb. 11. 13.

For ſince the dayes of Joſhua] *Moſes* is not mentioned, becauſe during his dayes, till *Joſhua* brought them into the promiſed land, they kept not this feaſt, likely.

Had not the children of Iſrael done ſo] Kept this feaſt they had, but not ſo kept it: *viz.* with that devotion, ſolemnity, and great gladneſſe, being in ſo poor a caſe, and yet ſo unanimous

nimous in the work, as one man. But one would wonder that all along during the reign of *David* and *Solomon* (who gave the pattern of, and built the Temple) and all those succeeding Reformers, there should something be omitted about the feast of Tabernacles (kept as 'tis thought by *Solomon*, 2 *Chron.* 7. 8.) till their return from *Babylon*; yet so it was.

Verse 18. *And also day by day*] Not onely on the first and last day (*that great day of the feast*, *John* 7. 37.) but every day; this good man was at it; being *Insatiabilis Dei cultor*, (as *Chrysostome* saith of Saint *Paul*,) an insatiable worshipper of God; and accounting *quòd nimis angusta pietas est*; *ad legem*, *bonum esse*; to do nothing for God more then needs must, was too little.

And they kept the feast seven dayes] The people were as willing to hear, (and do other holy duties) as *Ezra* was to preach. So were *Chrysostomes* hearers; who were wont to say that they could better be without the Sun-light, then *Chrysostomes* daily Sermons. So likewise were *Calvins* hearers at *Geneva*, where he preached every day in the week for most part, and had a constant audience that even over-admired (some of them at least) his most excellent paines and parts; as *Zanchy* shewes and complaines in the Epistle Dedicatory set before his Miscellanies: taxing them of ἀνθρωπολατρεια, man-worship.

And on the eighth day was a solemne assembly] Heb. *A restraint*, *viz.* from servile works: or a Retention, *viz.* a holding of the Congregation together for holy uses. *Tremellius* rendereth it *diem interdicti*: The vulgar Latine of *Lyra* thus, *They made a gathering*, *&c.* for necessaries about the Temple. This eighth day thus kept might prefigure the Christian Sabbath, that *first day of the week*.

CHAP. IX.

Verse 1. *Now in the twentieth and fourth day*]

A Day after the feast of Tabernacles, they keep a solemne fast:

Usque adeo nihil est; ex omni parte; beatum.

There is in this present life an interchange of all things, a succession of feasting and fasting. Of the best, whilest here it may be said, as *Pliny* doth of *Metellus*, *Infelix dici non debet*, *felix non potest*: unhappy you cannot call him; happy you may not. One compareth him to the Arke, which was ever transportative, till settled in *Solomons* Temple: Another to quicksilver, which hath in it self a principle of motion, but not of rest. Lib. 7. cap. 47.

The children of Israel were assembled with fasting] As *Epaminondas* walked heavily the day after his triumph. Deadnesse of spirit is apt to follow our livelieſt joyes: but that must be lookt too, and security prevented, which is wont to seize upon men after holy duties; like as wormes and waspes eate the sweetest fruits. These fasters had wept at the hearing of the Law, and were stilled by the Levites, *chap.* 8. 11. because it was unseasonable. Now the feast being over, and their hearts yet full of grief for their great sin in taking strange wives, (not yet put away, though they had vowed to do it, *Ezra* 10. 3. &c.) they first put away those wives on the twenty third day, and then humble themselves by fasting and prayer on this twenty fourth day; being wrought thereunto by the reading of the Law, as is implyed in the next verse.

And with sackcloth] As acknowledging themselves unworthy of the courseſt clothing: and that, but for shame, they would have stript themselves naked.

And earth upon them] As those that had forfeited all, and deserved to be as far under ground, as now they were above.

Verse 2. *And the seed of Israel*] Called Israelites, (not Abrahamites) from their wrastling with God by prayer and teares, and prevailing. Called also Jewes from *Judah*, which signifieth *the Confessour*. Here it is said of them that.

They stood and confessed their sinnes] All their sinnes either actually committed, or habitually comprised in their body of sinne. This whoso doth in due manner shall have mercy, *Prov.* 28. 13. Yea, he shall have heaven. *Israel* had power with God as a Prince. *Judah* the Confessour got the Kingdome from *Reuben*. Confession is the way to the Kingdome, walk in it: Onely it must be joyned with confusion of sinne, as here. They separated them-

Martial. themſelves from all ſtrangers, they abandoned their *peccatum in deliciis*, their darling ſinne, they kept themſelves *from their iniquity*, Pſal. 18. 23. *Hoc non ſit verbis, Marce : ſit ameris, ama.*

And the ſinnes of their fathers] *i. e.* Of their Progenitours: which are owned, if not bewailed, diſclaimed.

Verſe 3. *And they ſtood up in their place*] The people ſtood for reverence-ſake to the Word read (ſee *chap.* 8. 5.) Or the Miniſters ſtood up in their Pulpits, where they repreſent God himſelf as his Embaſſadours; and ſhould therefore lay down all ſelf-reſpects and Oecolamp. aimes at the Pulpit doore; and be fully of his minde, who ſaid, I would not be found ſpeaking or doing ought that I thought Chriſt would not approve of, if he were corporally preſent.

And read in the book] Giving the ſenſe of that they read; and applying it cloſe to mens conſciences. This was preaching indeed: for as every ſound is not muſick; ſo neither is every Pulpit-diſcourſe, Preaching. *Cura Paſtoralis eſt ars artium & ſcientia ſcientiarum*, ſaith one, It is a matter of great skill to divide the word aright. See *chap.* 8.8.

One fourth part of the day] *i. e.* for three hours: from nine a clock to twelve. This warranteth our preaching Faſt-Sermons; though prayer be the chief buſineſſe of ſuch a day. See *Jer.* 36.6,7.

And another fourth part] *&c.* From twelve to three: thus beſides the ordinary morning and evening ſacrifices, they divided the day betwixt Preaching and Prayer, as thoſe did, *Acts* 6. 4. And as the Prieſts of old taught *Jacob* Gods judgements, and put incenſe before the Lord, *Deut.* 33. 10. The Jewes at this day boaſt that they divide the day (even the working-day) into three parts: the firſt *ad Tephillah* they ſpend in Prayer; the ſecond *ad Torah*, in reading the Law; the third *ad Malachah*, in their worldly buſineſſe. But you are not bound herein to beleeve them.

They confeſſed] Not without ſupplication for pardon, and power to do better.

And worſhipped the Lord their God] Inwardly and outwardly, giving him his due glory, and reſting upon him by a lively faith in the gracious promiſes: being fully perſwaded of this, that together with the forgiveneſſe of ſinne they ſhould have thoſe particular bleſſings which they ſued for, ſo farre as might ſtand with Gods glory, and the good of their ſouls.

Verſe 4. *Then ſtood up*] Each of theſe eight in his turn, or each in his own proper place: the people being, for more conveniency-ſake, divided into eight ſeveral Congregations.

And cried with a loud voyce] *Verbis non modò diſertis, ſed & exſertis*, that God might hear (which yet he can do very well without any audible voice, *Exod.* 14. 15. 1 *Kings* 22. 32.) and all the people might hear, and joyn in prayer.

Unto the Lord their God] As being in Covenant with them. This ſhewes their faith, as the former their fervencie. Faith is the foundation of Prayer: and Prayer is the fervencie of Faith.

Verſe 5. *Then the Levites, Jeſhua. &c. ſaid, ſtand up*] *Gird your ſelves, and ſerve the Lord*, as *Luke* 17. 8. Be inſtant, or ſtand cloſe to the work; ſet ſides and ſhoulders to it, Neand. Chron pag. 74. Rouſe up your ſelves, and wreſtle with God. *Hoc agite*, ſaid the Romane Prieſt to the people at their ſacrifices. And *Sacerdos parat fratrum mentes dicendo, Surſum corda*, ſaith *Cyprian*, In the Primitive times the Miniſters prepared the people to ſerve God, by ſaying, De oratione. *Lift up your hearts.*

And bleſſe the Lord your God for ever] Give him immortal thanks, all poſſible praiſe, *amare, more, ore*, glorifie him doingly, 1 *Cor.* 10. 30, 31. *Epheſ.* 1. 11, 12. Think of the multitude, ſeaſonableneſſe, ſuitableneſſe, conſtancy, &c. of Gods favours: and then give him the glory due unto his Name; which yet we can never do, becauſe his Name is *exalted above all bleſſing and praiſe* (as it followeth here) ſo that if we ſhould do nothing elſe all our dayes, yea as long as the dayes of heaven ſhall laſt (ſaid that Martyr) but kneele upon our knees and ſing over *Davids* Pſalmes to Gods praiſe, yet ſhould we fall farre ſhort of what we owe to the Lord, who is moſt *worthy to be praiſed.*

And bleſſed be thy glorious name] Theſe holy Levites having called upon the people to bleſſe God, break forth into the performance of this Divine duty themſelves. So Saint *Paul* often exhorting the Saints to pray, falls a praying for them.

Which is exalted above all bleſſing and praiſe] So that when we have done our utmoſt herein, we can never over-do. *David* is oft ſo tranſported, that he ſeemes to forget himſelf;

ſelf, as a bird that hath got a note, records it over and over, as *Pſal.* 136. *for his mercie endureth for ever.* And *Pſal.* 150. in ſix verſes are twelve *Halleluiahs. Praiſe him* (ſaith He *Verſe* 2.) *according to his excellent greatneſſe* (*for great is the Lord, and greatly to be praiſed*, Pſal. 145. 3.) and *verſe* 6. *Let every thing that hath breath, praiſe the Lord*, Or; *Let every breath praiſe the Lord.* As oft as we breath, we are to breath out the praiſes of God; and to make our breath like the perfumed ſmoke of the Tabernacle.

Verſe 6. *Thou, even thou art Lord alone*] *Jehovah* is Gods incommunicable name: that *holy and reverend Name* of his which Jewes pronounce not, we too oft profane, at leaſt by not conſidering the import of it; which is enough to anſwer all our doubts, and to fill us with ſtrong conſolation, had we but skill to ſpell all the letters in it.

Thou haſt made heaven] With great skill and artifice thou haſt made it, three ſtories high, 2 *Cor.* 12. 2. *Heb.* 11. 10.

The heaven of heavens] Called *the higheſt*, *Luke* 2. 14. and the *third heaven*, 2 *Cor.* 12. 2. Of this heaven no natural knowledge can be had, nor any help by humane arts, Geometry, Opticks, &c. for it is neither aſpectable, nor movable.

With all their hoſt] *i. e.* Their furniture; Angels, thoſe heavenly Courtiers, Sunne, Moone and Starres, &c. which are all Gods ſervants, *Pſal.* 119. 91. and do, in their way, worſhip Him.

The earth and all things that are therein] God may be read in the great book of Nature, which hath three leaves, Heaven, Earth, and Sea. Heaven is all that's above earth: Earth is an element of cold and dry nature, thick, ſolid, heavie, placed in the middeſt of the world as the foundation thereof, and therefore unmovable, though round (and in that reſpect naturally apt for motion) and though founded, not upon ſolid rocks, but fluid waters. This, *Ariſtotle* himſelf wondred at, *Lib.* 2. *de Cœlo, cap.* 13.

And all things that are thereon] Either *therein*, as metals and minerals; or *thereon*, as men, beaſts, creeping things, &c.

The Seas and all that are therein] As, *There is that Leviathan, and creeping things innumerable*: Gods handy-work all of them.

And thou preſerveſt them all] Giveſt them ζωὴν καὶ πνοὴν, *Acts* 17. 25. life and breath, motion and maintenance; thou upholdeſt the whole creation *by the word of thy power*, and all things ſubſiſt by thy *manutenſion*. God doth not caſt off the care of his works that he hath made (as doth the Carpenter, or Shipwright) but being perpetually preſent with them, ruleth, diſpoſeth and ordereth all by a certaine counſel, to his own ends, and at length to his own glory. Heb. 1. 3.

And the hoſt of heaven worſhippeth thee] Angels, and Saints eſpecially: who the more they know of God, the more they love him and honour him; making their addreſſes to him with greateſt ſelf-abaſement, conſidering their diſtance, and diſproportion. Thus Angels: As for Saints; *All thy works praiſe thee, O God*, ſaith *David*, that is, they give matter and occaſion; but *thy Saints bleſſe thee*, Pſal. 145. 10. How they do this, ſee *Rev.* 5. 11, 12.

Verſe 7. *Thou art the Lord the God*] Heb. *That Lord*, with an emphaſis, with an accent; *and beſides thee there is none other.* See *verſe* 6. This is proved by his free favours to *Iſrael*, and patient bearing with their evil manners in the wilderneſſe; there being not any God like unto our God, for pardoning of ſinne, and paſſing by the tranſgreſſion of the remnant of his heritage, *Mic.* 7. 18.

And didſt chuſe *Abram*] God firſt choſe him for his love, and then loved him for his choice.

And broughtſt him out of Ur of the Chaldees] Pulling him as a brand out of that fire, where, till then, he had lived (and might elſe have died) an Idolater, *Joſh.* 24. 2.

And gaveſt him the name of Abraham] See the Note on *Gen.* 17. 5.

Verſe 8. *And foundeſt his heart faithful*] He muſt needs finde it ſo, who had made it ſo. Otherwiſe *Abraham*, as well as any other, might well ſay, *Horreo quicquid de meo eſt, ut meus ſim.* The natural heart is deceitful and deſperately wicked, &c. a bundle of ſinne (*folly is bound up, &c.*) a treaſury of ſinne (*an evil man out of the evil treaſure of his heart, &c.*) a raging Sea of ſinne, *Eſay* 57. 20. a world of wickedneſſe, *James* 3. 6. If any good be in it, 'tis but as a drop of roſe-water in a bowle of poyſon; where falling, it is preſently corrupted. Bern.

And madeſt a Covenant with him] To be his God, and the God of his ſeed. This was *divini mellis alveare*, the bee-hive of heavenly honey: this was more then to be made Monarch of the whole world. See *Gen.* 17. 20, 21.

To give the land of the Canaanites, &c.] Who had filled that good land from one end to the other with their uncleanneſſes, *Ezra* 9. 11. and were therefore worthily rooted out of it. So *Joſephus* reporteth that in his time theſe Jewes were grown ſo wicked, that if the Romanes had not deſtroy'd them, without doubt either the earth would have ſwallowed them up, or fire from heaven have conſumed them. *Bede* ſaith of the ancient Britaines (immediately before their deſtruction by the Saxons) that they were come to a very great height of wickedneſſe: ſo as to *ſhame the counſel of the poore, becauſe the Lord was his refuge*, Pſal. 14. 6.

And haſt performed thy words] Of many promiſers it may be ſaid, as *Tertullian* of the Peacock, all in changeable colours, as oft changed as moved. *Sertorius* paid his promiſes with fair words. *Antiochus* was ſirnamed *Doſon*, becauſe he oft ſaid *I will give you* this, or that, but never did. God is none ſuch.

For thou art righteous] That is, faithful: for there is a twofold juſtice of God. 1. Of *Equity*. 2. Of *Fidelity*. See 1 *John* 1. 9. *Rev.* 10. 1. Where Chriſt is ſaid to have a rainbow on his head; to ſhew that he is faithful and conſtant in his promiſes.

Verſe 9 *And didſt ſee the affliction*] The eyes of the Lord are upon the righteous, as well as his eares open to their prayers: he knoweth their ſoul in adverſity, *& de remedio proſpicit*, he is ſolicitous of their ſafety.

And heardeſt their cry by the red ſea] Though mixed with much murmuring, *Exod.* 14. 10. So he heard that pitiful poor prayer of *David*, *Pſal.* 31. 22. *I ſaid in mine haſte, I am cut off from thine eyes: Neverthleſſe thou heardſt the voice of my ſupplications, when I cryed unto thee.* God heareth the young Ravens, *Pſal.* 147. 9. though they have but an hoarſe and harſh note, make no melody to move pity, and cry but by *implication* onely, and not directly unto him.

Verſe 10. *And ſhewedſt ſignes and wonders upon Pharaoh*] That ſturdy Rebel, whom neither Miniſtery, nor miſery, nor miracle, nor mercy could poſſibly mollifie. This was worſe then any or all thoſe ten plagues ſent upou him, whereof ſee *Exod.* 3. 19. with the Note.

For thou kneweſt that they dealt proudly, &c.] This the juſt and jealous God could not away with, *Exod.* 18. 11. His work in Heaven is (ſaid that Heathen) to caſt downe the lofty, and to lift up the lowly.

τὰ μὲν ὑψηλὰ ταπεινῶν, &c. Æſop. Chiloni.

So didſt thou get thee a name] *i. e.* A great fame of thy power and juſtice, to the converſion of ſome (as *Jethro*, *Exod.* 18. 1.) and conviction of others, as *Deut.* 32. 31. *Joſh.* 2. 10. 1 *Sam.* 4. 8.

Verſe 11. *And thou didſt divide the Sea before them*] That which threatened to ſwallow them, preſerved them. *For this, ſhall every one that is godly pray unto thee in a time when thou mayeſt be found: ſurely in the floods of great waters they ſhall not come nigh unto him*, Pſal. 32. 6.

As a ſtone into the mighty waters] *As lead*, Exod. 15. 10. So ſhall *Rome* (that ſpiritual *Egypt*) once ſinke into the bottome of the Sea, as a *milſtone thruſt into it by a mighty Angel*, with a moſt impetuous force, *Rev.* 18. 21.

Verſe 12. *Moreover thou leddeſt them by day, &c.*] This pillar of a cloud was miraculouſly moved with ſuch variation as God thought fit, for the guiding of their journeyes: much better then did or could *Virilia* that Heathen-fiction.

And in the night by a pillar of fire] Though they did not uſually journey in the night, yet ſometimes they did; and then this pillar of fire was their guide. God is with his at all aſſayes; and is all in all unto them, *Pſal.* 121. 4. See *Eſay* 4. 5, 6.

Verſe 13. *Thou cameſt down alſo upon mount Sinai*] A place of many buſhes and briers: The Law there delivered, pricketh and pierceth the conſciences of evil-doers. Thither God came with ten thouſands of his Saints, as *Moſes* (who climbed up that hill, and alone ſaw it) ſaith, *Deut.* 33. 2.

And ſpakeſt with them from heaven] He came down upon *Sinai*, and yet ſpake from heaven: See a like text, *John* 3. 13. There he ſpake alſo with us, *Hoſ.* 12. 4. *See that ye refuſe not him that ſpeaketh from heaven*, ſee that ye *ſhift him not off*, much leſſe turn away from him, *Heb.* 12. 25.

And gaveſt them right judgements, &c.] All theſe high praiſes are farre below the worth and excellency of Gods holy Lawes. They were given in the wilderneſſe, becauſe (ſaith *Philo*) they are to be learnt in a wilderneſſe; ſeeing there we cannot be hindered by the multitude. But this is no way ſolid, as one hath well obſerved.

God

Good Statutes and Commmandments] Good they are in reſpect, 1. Of the *Author*. 2. Of the *Matter*. 3. Of the *Effect*; for they make thoſe good that obſerve them. This is true of the Moral Law; as for the Judicial, it was fitted to the Jewes, and beſt for them: but *Caroloſtadius* did ill to ſeek to force it as needful for all Chriſtian Commonwealths. *Solon* being asked whether he had given the beſt Lawes to the Athenians? anſwered, the beſt for them, the beſt that they could ſuffer. So here. Encyclop.

Verſe 14. *And madeſt known unto them thy holy Sabbath.*] Not then firſt known to the Church: but of old obſerved, even from the beginning, *Gen.* 2. 3. about 2544. years before it was made known in ſuch a ſolemne ſort at *Sinai*; as having been much neglected and forgotten, during the Egyptian ſervitude. So it was by the German Churches, till God awakened them by the loſſe of *Prague* (that firſt blow given them) and that upon the Sabbath day, which they kept no otherwiſe then if it had been *Dies dæmoniacus*, and not *dominicus*, (as their countrey-man *Alſted* complaineth) and as if it had been called *Sabbath* from *Sabbos* a name of *Bacchus*, as *Plutarch* dreamed.

And commandedſt them precepts] See the Note on *verſe* 13.

Verſe 15. *And gaveſt them bread from heaven*] *Pluviam eſcatilem, & petrum aquatilem*, as *Tertullian* phraſeth it. God rained down Angels food, and ſet the flint abroach; and this he did for their hunger, for their thirſt, fitting his favours *ad cardinem deſiderii*, according to their need, and requeſt. Beſides that, their bread was ſacramental, whereof they communicated every day. Their drink alſo was ſacramental, that this ancient Church might give no warrant of a dry Communion: for they did all eate of the ſame ſpiritual meat, and did all drink the ſame ſpiritual drink, the ſame that we do at the Lords Supper, 1 *Cor.*10.3,4.

And promiſedſt them that they ſhould go in, &c.] And the like promiſe he hath made of heaven to all his people. Let us therefore fear, &c. *Heb.* 4. 1. Let us therefore cleanſe our ſelves, &c. 2 *Cor.* 6. 1. Let us haſte away in our affections, *Col.*3.2.

Which thou haſt ſworne] So he hath to give us heaven, (becauſe he knowes how backward we are to beleeve him, without ſuch a pawne) that by *two immutable things, Gods Word, and Gods Oath* (which maketh his Word not more true, but yet more credible) we *might have ſtrong conſolation*, Heb. 6. 18. and more abundant entrance into the everlaſting Kingdome of our Lord and Saviour Jeſus Chriſt, 2 *Pet.*1.11.

Verſe 16. *But they and our fathers*] Gods mercies have been hitherto mentioned, that their ſinnes might thereby be aggravated: For good turnes aggravate unkindneſſes; and mens ſinnes are much increaſed by their obligations. It is charged upon *Solomon* as a foul fault, that he *departed from the Lord, who had appeared unto him twice*, 1 Kings 11. 9.

Dealt proudly] Pride is the *Maſter-pock* of the ſoul, and the root of rebellion againſt God, *Pſal.*119.21.

And hardened their necks] As unruly beaſts that will not bear the yoke; lawleſſe and awleſſe perſons that refuſe to be reformed, hate to be healed.

And hearkened not to thy Commandments] But rather to the Devils whiſtle, calling them off from better practiſes.

Verſe 17. *And refuſed to obey*] Heb, *To hearken.* They not onely not hearkened, but refuſed to hear reaſons why they ſhould; as having made their concluſion, and being as good as ever they meant to be. This is to *adde rebellion to ſinne*: this is that ſtubbornneſſe that *Ahaz* is taxed of and branded for, 2 *Chron.* 28. 25.

Neither were mindful of the wonders] Theſe ſoone grew ſtale to them, as the Pſalmiſt proves by their wicked practiſes, *Pſal.* 106. 13. And truly who that looketh upon our lives, would ever think that God had done any wonders for us of this Nation, either by ſea or land, either againſt fire-works or water-works formerly; or againſt a viperous brood amongſt our ſelves, here alate? Num.14.4.

And in their rebellion appointed a Captaine] They once talked (in their mad mood) of doing ſuch a thing, and therefore they are here ſaid to have done it: Like as *Joſh.* 24. 9. it is ſaid that *Balac aroſe and fought with Iſrael*; and yet the ſtory ſaith no ſuch matter. But if he did not, yet becauſe he thought and talked of ſuch a matter; it was a done thing before the Lord!

But thou art a God ready to pardon] Heb. *A God of pardons.* One that haſt ſet up a *pardon-office*; where pardons for penitents lie ready ſealed, that the ſinner may not be to ſeek, that he may not periſh in his ſinnes while the plaiſter is in providing. It is our comfort that

we have to do with a forgiving, ſinne-pardoning God, that doth it naturally, *Exod.* 34. 6. plentifully, *Iſ.* 55. 7. conſtantly, *Pſ.* 130. 4. This ſhould be as a perpetual picture in our hearts.

Gracious] Doing all for us *gratis, & ex mero motu*; out of his free and unexcited love.

And merciful] *All-bowels*; whereby he is inclined to ſuccour them that are in miſery; notwithſtanding their ſinnes. See his *Non-obſtante*, Pſal. 106. 8.

Long-ſuffering] Heb. *Long of anger*, that is, Long ere he will be angry; not haſty of ſpirit, as *Prov.* 14. 17, 29. but wondrous patient, amidſt a world of provocations.

And of great kindneſſe] Exceeding propenſe to communicate good. The Hebrew word ſignifies a large quantity either continued (that is, magnitude or greatneſſe) *Pſal.* 48. 2. Or *diſcrete* (that is, multitude) *Pſal.* 3. 1, 2.

And forſookeſt them not] That is, *not utterly*, as *David* prayeth, *Pſal.* 119. 8. and after him *Solomon*, 1 *Kings* 8. 57. When God forſaketh a people or perſon, *woe be to them*, *Hoſ.* 9. 12. What a terrible text is that, *Ezek.* 22. 20. *I will gather you in mine anger, and my fury, and I will leave you there?* and that other, *Jer.* 16. 13. *I will caſt you out of this land into a land that ye know not —— where I will not ſhew you favour?* This laſt was worſe then all the reſt. This the Prophet well knew; and therefore cryed out, *Lord leave us not*, Jer. 17. 17.

Extingui lucem ne patiare tuam.

Or if thou deſert us for a time, yet do not diſinherit us for ever. If thy dereliction of
M. Gerundin us be *penal*, yet let it not be *Perpetual*.

Verſe 18. *Yea when they had made them a Golden Calf*] An ounce whereof the Jews ſay is ſtill to this day in all the puniſhments that befall them: though ſome of their Rabbines have the face to excuſe this groſſe Idolatry of their fore-fathers. See *Act.* 7. 41.
Piſcat. ἐμοσχοποίησαν, *Vitulificârunt.*

And ſaid, this is thy God] Exod. 32. 4. *Theſe be thy Gods.* It was the Serpents Grammar that firſt taught men to decline God in the plurall number: *Ye ſhall be as Gods*, Gen. 3.

That brought thee out of the Land of Egypt] Some of them then did mean to worſhip the true God, in this falſe manner: hence *Exod.* 32. 5. there is proclaimed a feaſt (not to the Golden Calf, but) to *Jehovah*. Here then falls to the ground the Papiſts plea for their image-worſhip.

And had wrought great provocations] Or, *Blaſphemies*, 2 King. 19. 3. Idolatry is no better. *Hierome* as oft as he meeteth with this Hebrew word in the book of *Pſalmes* (and that is five ſeverall times) he tranſlateth it, to blaſpheme.

Verſe 19. *Yet thou in thy manifold mercies*] Nothing elſe could have kept him from turning them off, and ſaying to them as once *Jephta* did, *Judg.* 11. *Behold ye have thruſt me out: and do ye come unto me in your diſtreſſe? Go, cry unto the Gods which ye have choſen: Let them deliver you in the time of your Tribulation*, Judg. 10.

Forſookeſt them not in the Wilderneſſe] And yet he was neare the matter, when he would own them no longer, but even fathered them upon *Moſes*, ſaying, *Exod.* 32. 7. *Thy people which thou broughteſt out of the Land of Egypt, have corrupted themſelves.*

The pillar of cloud departed not] It is ſad with a people when God ſends for his Love-tokens (his Ordinances) when they have ſinned away their light; and ſo wiped off all their comfortables.

Verſe 20. *Thou gaveſt alſo thy good Spirit*] *Viz.* to their Governours and teachers, *Numb.* 11. 16, 17, 25, 26. Yea to every good ſoul, that they might be all *taught of God*, led into all truth and holineſſe, *Eph.* 5. 9. For which end God hath promiſed to *poure his*
Joel 2. 28. *Spirit upon all fleſh*, that is, the beſt thing upon the baſeſt. Next to the ſending of his Son in the fleſh (which is called the gift *Joh.* 4. 10. and the benefit 1 *Tim.* 6. 2.) what can God do more for his people then to give them his good ſpirit? this is to give them all good things in one, *Mat.* 7. 11. with *Luke* 11. 13.

And withheldeſt not thy Manna] See *verſe* 15. It is twice mentioned as a ſingular and ſignall mercy. And it is well obſerved by a Reverend Writer, that this *Manna* and water from the Rock, (which was Chriſt in the Goſpel) were given this people before the Law, the Sacraments of grace before the legall Covenant. The Grace of God preventeth our obedience: Therefore ſhall we keep the Law of God, becauſe we have a Saviour.

Verſ. 21. *Yea fourty yeares didſt thou ſuſtaine them*] Suſtaine them? this is a meer *Miôſis*, ſith never was Prince ſo ſerved in his greateſt Pomp, as theſe rebellious Iſraelites

were

were in the wilderneſſe: They had their *Quailes* and their *Manna*, and the *Rock* to follow them, &c.

So that they lacked nothing] No more ſhall they that ſeek the Lord lack any good thing, *Pſal.* 34. 10, and 84. 11. *God will not be a wilderneſſe to them*, or a land of darkneſſe, *Jer.* 2. 31. A ſufficiency they ſhall be ſure of, if not a ſuperfluity: yea in the midſt of ſtraits they ſhall be in a ſufficiency, 1 *Tim.* 6. 6. The ungodly are not ſo, *Job* 20. 22.

Their cloths waxed not old] They wore not in the wearing; this was wonderfull: theſe men lived in an age of miracles, here was no need of *What ſhall we put on?* For the cloths they had of their own, and that they borrowed of the Egyptians decayed not; but, as ſome think, grew up with their perſons. See *Deut.* 8. 4. and 29. 5.

And their feet ſwelled not] Nor did any other diſeaſe annoy them, while they were in the wilderneſſe, *There was not one feeble perſon among them*: this was a ſweet mercy. *Non eſt vivere, ſed valere, vita ſi valet, bene eſt. Vincentio Peſtiom* an *Italian* Gentleman being asked how old he was? anſwered that he was in health. And to another that asked how rich he was? anſwered, that he was not in debt. This was the happineſs of theſe Iſraelites in the wilderneſs.

Verſe 22. *Moreover, thou gaveſt them Kingdomes and Nations*] God gave them all, for he is the true proprietary, he pulleth down one, and ſetteth up another. This, *Nebuchadnezzar* acknowledged (after he had been turned a grazing,) and *Charles* the Fifth, Emperour of *Germany*, who in twenty eight battles in *America* waged by *Cortez* and *Pizarro* won eight and twenty Kingdomes. And what a world of Nations are ſwallowed up in the greatneſſe of the Turkiſh Empire? *America* hath the hapineſſe to be out of their reach. Prideaux. Introduct.

So they poſſeſſed the land of Sihon] Gods favours muſt not be mentioned in the lump onely, and by whole-ſale; but particularly enumerated and celebrated.

Verſe 23. *Their children alſo multiplieſt thou*] *Judea* was not above two hundred miles long, and fifty miles broad (not near the halfe of *England* by much,) yet what a numerous people were they? what huge armies had they?

And broughteſt them into the land] Not the neareſt way, but the beſt for them; that he might humble them, and try them, and do them good in the latter end. If God will bring us to heaven at length, (as *Iſrael* in the wilderneſſe, ſo) muſt we follow him and the line of his Law, though it ſeeme to leade us in and out, backward and forward, as if we were treading a maze.

Concerning which thou hadſt promiſed to their fathers] And they diſpoſed of it by Will to their poſterity, as if they had been in preſent poſſeſſion. Gods promiſes are good *ſure-hold*: the Patriarchs would be buried there, though they died in *Egypt*, and keep poſſeſſion, as they could: for they knew that all was their own.

Verſe 24. *So the children went in*] After that they had been held a long while under the Egyptian ſervitude. God knows how to commend his favours to us, which *citò data citò vileſcunt*, lightly come by, are lightly ſet by.

And thou ſubdueſt before them — the Canaanites] There is an elegancy in the original, Thou bowedſt or preſſedſt down thoſe crookened or depreſſed ones, the Canaanites who had their very name (portending their condition) from bowing down, as born to be ſervants of ſervants, according to *Noahs* curſe, *Gen.* 9. 25. with *Rom.* 11. 16.

And gaveſt them into their hand] If any were unſubdued, it was through their own ſloth, for which they are reproved, and by which they afterwards ſmarted. It is the obſervation of a good Divine, that as ſeven Tribes are juſtly taxed by *Joſhua* for their negligence and ſloth in not ſeeking ſpeedily to poſſeſſe the land God had offered them, *Joſh.* 18. 2. ſo may the moſt of us be juſtly rebuked for grievous ſecurity about the heavenly *Canaan*. Divers of the better ſort have but a title: and therefore it juſtly falleth out, that theſe are buffeted by Chriſt, as thoſe were diſgraced by *Joſhua*.

That they might do with them as they would] Save or ſlay whom they pleaſed; yet not forgetting the Lawes of humanity; as the bloody *Spaniards* have done amongſt the miſerable *Indians*: cauſing them to cry out, that it had been far better, that the *Indies* had been given to the Devils of hell then to them, and that if the *Spaniards* go to heaven when they die, themſelves will never come there, though they might.

Verſe 25. *And they took ſtrong Cities*] With no great ado: like as townes were ſaid to come in to *Timotheus* (the *Athenian* Generall) his toiles while he ſlept. This he aſcribed to his owne proweſſe and policy: often interlacing this proud ſpeech (*Plutin Sylla.*

Herein Fortune had

no

no part) and from thenceforth never proſpered, in any thing he undertook.

And a fat land] Flowing with plenty of dainties, though *Strabo* ſpitefully ſlander it for craggy and barren.

And poſſeſſed houſes full of all goods] Of all pleaſant and precious ſubſtance: for the *Canaanites* were great Merchants, *Eſay* 23. 8. *Hoſ.* 12. 7. *Ezek.* 17. 4.

Wells digged] A great commodity in that hot Countrey.

Vine-yards and Olive-yards] A ſingular help to houſe-keeping.

So they did eate and were filled] They had enough of every thing, and did eate *whiles eating was good*, as they ſay Queen *Elizabeth* did ſeldome eate but of one diſh, roſe ever with an appetite, and lived about ſeventy years. King *Edward* the ſixth was wont to call her *His ſweet ſiſter Temperance*.

And delighted themſelves in thy great goodneſſe] They lived in Gods good land; but not by Gods good Lawes; the refreſhing they found by his beſt creatures was none other but ſuch as his, who *warmeth himſelf, and ſaith, Aha, I am warme, I have ſeene the fire*, *Iſa.* 44. 16.

Verſe 26. *Nevertheleſſe they were diſobedient, and rebelled*] See how *full in the mouth* theſe holy Levites were in aggravating their own and their forefathers ſinnes, which ſwelled as ſo many toads in their eyes; neither could they ever ſufficiently diſgrace them. This is the property and practiſe of the true penitentiary.

They caſt thy Law behinde their backs] That is, they vilipended and undervalued it; God drew them *by the cords of a man*, (ſo the cords of kindneſſe are called, *Hoſ.* 11. 4. becauſe befitting the nature of a man, and likelieſt to prevaile with rational people) but they *like men* (or rather like beaſts) tranſgreſſed the Covenant: and, as if God had even *hired* them to be wicked, ſo did they abuſe all his benefits to his greateſt diſhonour; being therefore the worſe, becauſe in reaſon, they ought to have been better.

And ſlew thy Prophets which teſtified againſt them to turne to thee] This was the worſt they did to them, and that for which they received *mercedem mundi*, the wages of the mad world ever beſide it ſelf in point of ſalvation, and falling foul upon ſuch as ſeek its good. This is that ſinne that brings ruine without remedy, 2 *Chron.* 36. 16. *Prov.* 29. 1. for, precious *in the ſight of the Lord is the death of his Saints*, Pſal. 116.

And they wrought great provocations] Or, *Blaſphemies*: ſee *verſe* 18.

Verſe 27. *Therefore thou deliveredſt them*] *Flagitium & flagellum, ſicut acus & filum.* Sinne and puniſhment are tied together with chains of adamant.

Who vexed them] Heb. *Put them to ſtraits*; ſo that they had not what ſhift to make, or how to help themſelves.

And in the time of their trouble] *Vexatio dedit intellectum.* The time of affliction is the time of ſupplication. When out of the depths Gods people cry unto him, they may have any thing, *Zach.* 13. 9. ſpeedy audience, unmiſcarrying returnes of their prayers.

Thou gaveſt them Saviours] i.e. Deliverers ſuch as the Judges were, *Judg.* 3. 9. and ſuch as *Flaminius* the Roman was to the poor Argives; who therefore called him *Saviour Saviour*, and that with ſuch a courage, *ut corvi fortuito ſupervolantes, in ſtadium deciderent*, that the birds fell to the earth amazed with that outcry; the aire was ſo diſſipated with their acclamations. Plut. in Flam

Verſe 28. *But after they had reſt, they did evil again*] As ſtanding pooles breed vermine; as ſedentary lives are ſubject to diſeaſes. If men be not poured out from veſſel to veſſel, they will ſoone ſettle upon their lees. *Becauſe they have no changes, therefore they feare not God*, Pſal. 55. 19. ſaith *David*, of the wicked: and *Pſal.* 30. *David* himſelf was afflicted, delivered, and then grew wanton. Then troubled again, *verſe* 7. cryes againe, *verſe* 8, 9. God turnes his mourning to joy again; whereof if he ſurfeited not, it was well beſtowed on him. But *rara fumant felicibus ara*. We are commonly beſt when worſt: and *Pliny* told his friend, that the beſt way to live well, was to be as good in health, as we promiſe to be when we are ſick. Plin. Epiſt.

Therefore leſteſt thou them in the hand of their enemies] Who can do us no hurt, but by Divine permiſſion; though they *bandy* together, and *bend* all their forces to harme the Church, yet are they *bounded* by God, and can do nothing, till he leave his people in their hands.

Had the dominion over them] Ruled them with rigour.

And many times didſt thou deliver them] Even *totiès quotiès*: for as the eye is not wearied with ſeeing, nor the eare with hearing: ſo neither is God with ſhewing mercy. But

as the Sunne ſhineth after it hath ſhone, and as the ſpring runneth after it hath run; ſo doth the Lord proceed to do good to his in their neceſſity; and that according to his mercies which never fail, *Lam.* 3.22.

Verſe 29. *And teſtifiedſt againſt them*] Toldeſt them of their ſinnes, foretoldeſt them of their dangers, didſt all that could be done to do them good: but nothing would do.

Yet they dealt proudly] See *verſe* 16.

And hearkened not] *Intus exiſtens prohibuit alienum*; Hear, and give eare, be not proud, *Jer.* 13.15.

But ſinned againſt thy judgements] *i. e.* Thy Statutes, though made with ſo much reaſon and reſpect to our good, that if God did not command them, yet were it every way our beſt way to practiſe them, *Eſay* 48. 17. *I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way which thou ſhouldeſt go.* As who ſhould ſay, It is for thy profit that I command thee this or that, and not for mine own.

Which if a man do] But that, as now, he cannot do, and therefore not be ſaved by the Law, *Rom.* 10. 5. Our Saviour indeed ſaid to that young juſticiary, *This do and thou ſhalt live*, Luke 10. 28. But that was all one, ſaith *Luther*, as if Chriſt had ſaid unto him, *Vade & morere*, Go upon thy death; for do this of thy ſelf, and live thereby thou art never able.

And withdrew the ſhoulder] When called to take up Chriſts yoke, or to beare his croſſe. See the Note on *Zach.* 7. 11.

And hardened their necks] To ſinewes of iron, they added browes of braſſe.

Verſe 30. *Yet many years didſt thou forbear them*] Heb. *Protract over them*: or *draw out thy loving kindneſſe* toward them, to the utmoſt.

And teſtifiedſt againſt them] As *verſe* 29. They wanted not for warnings or wooings, with, *Woe unto thee O Jeruſalem: wilt thou not be made cleane? when ſhall it once be?*

Yet would they not hear] But as Sea-monſters, or *Catadupes*, or men borne in a mill, or as one that is running a race; give him never ſo good counſel, he cannot ſtay to hear it.

Therefore gaveſt thou them] As uncounſelable, incorrigible.

Verſe 31. *Nevertheleſſe for thy great mercies ſake*] Mans perverſneſſe cannot interrupt the courſe of Gods goodneſſe. *In the middeſt of judgement, he remembreth mercy*, which beareth the ſame proportion to his judgement, which *ſeven* (a compleat number) hath to an *Unity*.

Thou diddeſt not utterly conſume them] God will *repent for his people, when he ſeeth their power is gone*, Deut. 32. 36. and be jealous with a great jealouſie, when the enemy goes beyond his commiſſion, *Zach.* 1. 14, 15.

For thou art a gracious and merciful God] And this is moſt ſeene, when miſery weighs down, and nothing but mercy turneth the ſcale.

Verſe 32. *Now therefore our God, the great, the mighty*] It is an high point of heavenly wiſdome, in the beginning of our petitions, to propound God to our ſelves under ſuch holy notions and fit expreſſions, as wherein we may ſee an anſwer to our prayers, as here. See *chap.* 1.5.

Let not all the trouble] Heb. *The wearying, the laſſitude.* Afflictions are not joyous, but grievous to the fleſh, which doth ſoone flag, and even ſink under the burden, if not ſupported by the hand of heaven.

Seeme little before thee] As if we had not yet ſuffered enough, but (as if we wanted weight) muſt be made yet *heavier* by an addition of new afflictions, 1 *Pet.* 1. 6. God is apt to think a little enough, and ſpare, *Eſay* 40. 1. and to take care that the ſpirit fail not before him, that his children ſwoon not in the whipping, *Eſay* 57. 16. He knows that every child of affliction hath not the ſtrength to cry out as *Luther* did, *Feri Domine, feri*, ſmite on, Lord, ſmite on, for I am abſolved from my ſinnes: or as another did, I thank thee O Lord, for all mine extremity: and I beſeech thee, if thou think good, to adde to it an hundred fold more &c.

That hath come upon us] As foul-weather comes afore it is ſent for. Heb. *Hath found us*; for we ſought it not, but would gladly have ſhun'd it.

Since the times of the Kings of Aſſyria] Who yet were their moſt favourable enemies, and are therefore compared to a golden head in *Nebuchadnezzars* Image: but any ſervitude is grievous: and among the Greeks, after that they were delivered from the tyranny of the Macedonians and Spartans, the Cryer at the Nemæan games was forced to pro-

nounce the word *Liberty iterumque iterumque*, again and again. And how earneſt are Gods people here in deprecating another captivity. He heareth them; and for their late ſeventy years captivity, granteth them ſeven ſeventies of years (*Daniels* weeks) for the enjoyment of their own countrey.

Verſe 33. *Howbeit thou art juſt*] So *Mauricius* the Emperour juſtified God, when he ſaw his wife and children butchered before his eyes by the traytor *Phocas*, and knew that himſelf ſhould be ſoone after ſtewed in his own broth; he cryed out, *juſt art thou O Lord, and juſt are all thy judgements.* So did the Noble *Du Pleſſy*, when he heard of the death of his onely ſonne ſlaine in *Holland*; which ſo grieved his mother, that ſoone after ſhe died.

Verſe 34. *Neither have our Kings, our Princes, our Prieſts, &c.*] But as there hath beene a general defection, ſo a well deſerved deſolation, wherein we have all juſtly ſhared.

Nor hearkened to thy Commandments] And that becauſe they teſtified againſt their contrary practiſes. This, wicked men cannot away with, they *hate him that reproveth in the gate*, as *Ahab* did *Micaiah*. None but the gracious can ſay, *Let the righteous ſmite me*, be the reproof never ſo well tempered. No ſugar can bereave a pill of its bitterneſſe. Now the eare trieth words, as the mouth taſteth meats, *Job* 12. 11. And ungodly men (as they write of ſome creatures) have *fel in aure*, and muſt get their eares cured ere they can be in caſe to *hear Gods Commandments, and his Teſtimonies.* It is ſaid of *Gerſon*, that he loved a friendly reprover: and of Queen *Anne Bullen*, that ſhe not onely was willing to be admoniſhed, but alſo required her Chaplains freely and plainly to tell her of whatſoever was amiſſe. *Scilicet Chriſtus voluit aliquando etiam Reginam in Cœlum vehere*, as *Luther* once ſaid of *Elizabeth*, Queen of *Denmark*. Theſe Kings and Princes of *Iſrael* were none-ſuch.

In vita.

Her life by *M. Clark.*

Verſe 35. *For they have not ſerved thee in their Kingdom*] As *David* did, who held it his higheſt honour to be the *ſervant of the Lord*: and as thoſe three famous Chriſtian Emperours, *Conſtantine, Valentinian*, and *Theodoſius*, who ſtiled themſelves *The vaſſailes of Jeſus Chriſt.*

Pſal. 36.

Socrat.

And in thy great goodneſſe that thou gaveſt them] In the abundance of all things, *Deut.* 28. 47. they ſhould have conſidered, *The more wages, the more work*: and that thus to requite the Lord, was to come under the cenſure of a fooliſh people and unwiſe, *Deut.* 32. 6. yea, of idle and evil ſervants, *Mat.* 25. 26.

And in the large and fat land] But *Jeſhurun waxed fat and kicked*: fulneſſe bred forgetfulneſſe, ſaturity, ſecurity, *Deut.* 32. 15. therefore he was worthily pent up and pined in a ſtrange land; where he had liberty little enough, and *priſoners pittance.*

Neither turned they from their wicked works] They quarrel not with their faults, but with their friends that reprove them; they turne not to him *from whom they had deeply revolted.* Their impenitency maketh their ſinnes mortal, ſaith Saint *John*, 1 *Epiſt.* 5. 16. immortal, ſaith Saint *Paul*, *Rom.* 2. 5. they die in their ſinnes, as did thoſe Jewes in the Goſpel, and periſh for ever, *John* 8. 21.

Verſe 36. *Behold, we are ſervants this day*] This is twice here bewailed, as a ſingular unhappineſſe. They that live under the Turkiſh ſlavery, feele it ſo. Poor *Greece* that was once *Sol & ſal gentium, terrarum flos, & fons literarum*, is now ——*vel Priamo miſeranda manus.*

Princeſſe of Nations, Queen of Provinces
She was, that now thus tributary is. *Lam.* 1. 1.

Out of *Greece*, and other Countreys that had ſometimes received the Faith of Chriſt, the Turkiſh tyrants draw with them to the warres great multitudes of wretched people, whom they call *Aſape*. Theſe carry all the baggage; theſe carry wood and water for other ſouldiers of better account: theſe ſerve inſtead of Pioners to caſt up trenches, and raiſe bulwarks: and when battle is to be given, if it be in plain field, theſe have then weapons put into their hands, and are thruſt into the fore-front of the battle, to blunt the enemies ſwords: But if a City be to be beſieged, theſe ſerve as fit matter to fill the ditches with their dead bodies, or to make bridges for other ſouldiers to paſſe over upon. And if they ſhrink to attempt any thing they are commanded, then are they more cruelly uſed by their Commanders, then by their enemies. And this the *Ottoman* Kings count good policy.

Turk. Hiſt. 325. & 317.

Verſe 37. *And it yeeldeth much increaſe unto the Kings*] As this Land once did unto

unto the *King of Locuſts*. When it was ſtiled the Popes *hortus deliciarum*, out of which he could fetch what money, or any thing elſe he pleaſed, ſo long as he could hold a pen in his hand. In the year 720. *Ino* King of Weſt-Saxons, cauſed in all his Dominion, in every houſe having a chimney, a penny to be collected and paid to the Biſhop of *Rome*, in the name of Saint *Peter*; and thereof were they called *Peter-pence*. Theſe continued till *Henry* the eighth's time: who in his Proteſtation againſt the Pope, ſpeaketh thus, *England is no more a babe: there is no man here, but now he knowes that they do fooliſhly, that give gold for lead, more weight of that then they receive of this, &c.* Act. and Mon. Ibid. 990.

Alſo they have dominion] See the Note on *verſe* 30.

At their pleaſure] Their will was a law; which to argue or debate, was high miſdemeanour; to detract or diſobey, preſent death.

Verſe 38. *And becauſe of all this*] Our ſinne and miſery.

We make a ſure Covenant] See *Ezra* 10.3.

And write it] *Litera ſcripta manet.*

And our Princes, Levites and Prieſts ſeale unto it] In the roome and name of all the reſt, who have ſworn and will performe it, that we will keep thy righteous judgements

CHAP. X.

Verſe 1. *Now thoſe that ſealed, were Nehemiah the Tirſhata.*]

HE is firſt mentioned, not as a Prieſt, but as Provoſt; and one that held it an honour to be firſt in ſo good a matter As *Cæſar* never ſaid to his ſouldiers, *Ite*, but *Venite*, Go ye, but Come along, I will lead you: And as *Abimelech* ſaid, *What ye have ſeene me do, make haſte and do accordingly*. So ſhould all Superiours ſay to their inferiours. *Vita Principis cenſura eſt, imò cynoſura*, the life of the Prince is the load-ſtar of the people, upon which moſt men fix their eyes, and ſhape their courſes. *Magnates ſunt Magnetes*, Great men draw many by their examples, they are as looking-glaſſes by which others dreſſe themſelves. And hence *Nehemiah's* forwardneſſe here to ſeale firſt. There follow in their order Prieſts, Levites, Princes and people ſolemnly ſealing a ſure Covenant. God had cauſed them to *paſſe under the rod*, and now he is *bringing them into the bond of the Covenant*, that he may *purge out the rebels* from amongſt them, *Ezek.* 20.37,38. Plin.

Verſe 28. *That had ſeparated themſelves*] In Saint *Pauls* ſenſe, 2 *Cor.* 6.17. *Come out from among them, and be ye ſeparate, &c.* from ſuch *ſtand off*; Stand up from the dead, ſave your ſelves from this untoward generation, ſhun their ſinnes, leſt ye ſhare in their plagues. Theſe holy *Separates* (or *Proſelytes*) ſealed the Covenant, and became free deniſons of the Common-wealth of *Iſrael*; having right to all Gods Ordinances, *Exod.* 12.48. Such were *Araunah* the Jebuſite, 2 *Sam.* 24. *Jether* the Iſmaelite, 1 *Chron.* 7.17. with 2 *Sam.* 17.25. thoſe *Acts* 2.10. the Jewes called them *Advenas Juſtitiæ*. *Deodate* interpreteth this text of ſuch Jewes as were come again out of *Babylon*, to ſerve the Lord, according to his Law. Others, of ſuch as had ſeparated themſelves from their Heathen-wives and children.

Their wives, their ſonnes, and their daughters] Theſe alſo were then, and ſtill may be Covenanters, as partakers of the benefit, 1 *Tim.* 6.2. and *heirs together of the grace of life*, 1 *Pet.* 3.7.

Every one having knowledge] Of their own miſery by ſinne, and of the great myſtery of godlineſſe.

Verſe 29. *They clave to their brethren*] Heb. *They laid faſt hold on them*, viz. by taking hold of the Covenant, *to keep the Sabbath from polluting it, and chuſing the things that pleaſe God*, as *Eſay* 56.4,6.

And entred into a curſe] The more to confirme the oath, and to keep their deceitful hearts cloſe to God. See *Deut.* 29.12,21. This is called the *oath of God*, Eccleſ. 8.2. Confer *Iſa.* 19.18. and 44.5. 2 *Chron.* 15.12,14. and 34.31.

To walk in Gods Law] *Ex gnomone & Canone decalogi*, to walk accurately and exactly by line and by rule, *In all the Commandments and Ordinances of the Lord blameleſſe*, Luke 1.6. ſo far as by his grace He ſhould vouchſafe to aſſiſt them. For *lex jubet, gratia juvat*. The bowles of the Candleſtick have no oile, but what droppeth from the olive- Aug. in Exod. quæſt. 55.

branches. *David* can wiſh well to the keeping of Gods Commandments diligently, *Pſal.* 119. 4, 5. but promiſe no further then God ſhall pleaſe to enlarge his heart, *verſe* 32. Vows and Covenants indefinitely and abſolutely made (as that of *Jephta*, *Judg.* 11. 31.) prove a ſnare. Condition with the Lord for his ſtrength and grace; rely not on thine own ſufficiency, leſt it repent thee of thy raſhneſſe and ſelf-confidence, as it befell *Peter*. Conſider that thou art but a poor garriſon-ſouldier: and without *ſupplies of the Spirit of Jeſus Chriſt*, Phil. 1. 19. thou canſt do nothing. *David* knew this, and therefore called earneſtly for help from heaven, *Pſal.* 51. 13, 14, 15. & 119. 106, 107.

Verſe 30. *And that we would not give our daughters*] This is the firſt particular branch of the Covenant, that they would make no inter-marriages with the Heathen; as knowing the ſnare that herein Satan laid for their ſouls. In the firſt ſentence againſt man, this cauſe is expreſſed, *Becauſe thou obeyedſt the voice of thy wife, &c.* By the rib (as by a ladder) Satan oft climbs to the heart, and corrupts it, as *Gregory* hath it. O wives! (ſaith another) *the moſt ſweet poyſon, the moſt deſired evil in the world, &c.* Make a wiſe choice therefore. The Heathen well ſaith, that every man when he marrieth, brings either a good or an evil ſpirit into his houſe, and ſo makes it either a heaven or a hell.

Verſe 31. *And if the people of the land bring any ware*] As they might without the Jewes leave: and did, *chap.* 13. 16. and ſome of theſe Jewes, forgetting their Covenant, bought of them too: even *the children of Juda in Jeruſalem*, ib. as if they had been of her religion in the tragedy, who ſaid,

ἡ μὲν γλῶτ' ὀμώμοχεν, ἡ δὲ φρὴν ἀνώμοτος ἔσθ'.

that is, I ſwore with my tongue, but not with my heart. But ſhall they thus eſcape by iniquity? Be not deceived, God is not mocked: A God of truth, and without iniquity; juſt and right is he, *Deut.* 32. 4.

That we would not buy it of them] Leſt we ſhould trouble and diſquiet *that holy Reſt*; and God ſhould ſue us upon an Action of waſt: *For the ſeventh day is the Sabbath of the Lord thy God*, Exod. 20. 11. *Jer.* 17. 21.

Or on the holy day] Now abrogated *Col.* 2. 16.

And that we would leave the ſeventh yeare] That Sabbaticall yeare, prefiguring the year of Grace, the Kingdome of Chriſt, *Qui noxas & nexus omnes ſolveret*, who giveth his people a generall releaſe, *Deut.* 15. 2. and comes not over them againe with an after-reckoning. *Peccata non redeunt.* The Land alſo was to reſt from tillage this year, *Exod.* 23. 11

And the exaction of every debt] For that year at leaſt, and the next too, if the debter were not able to pay; the lender was to expect a recompenſe from God, *Deut.* 15. 6.

Verſe 32. *To charge our ſelves yearly with the third part of a ſhekel*] Beſide the *Poll-mony* the half-ſhekel required, *Exod.* 38. 26. the third part of a ſhekel was no great ſum, yet ſomewhat more then what *Saul* and his ſervant preſented the *Seer* with, whom they could not but know to be the Judge of *Iſrael*, 1 Sam. 9. 8. Theſe had learned, that thankfulneſs was meaſured both by God and good men not by the weight, but by the will of the Retributor. God doth highly accept the ſmall offerings of his weak ſervants, when he ſeeth them to proceed from great love.

Verſe 33. *For the ſhewbread*] Here are recited the ſeverall uſes whereunto that tribute or Impoſt was put: the half-ſhekel enjoyned by the Law being not enough, by reaſon the people were as yet ſo few. This though *Junius* denieth, yet the Hebrews all conſent about it.

To make an atonement] That is, an agreement, Heb. *To cover* or expiate, to purge away, or take away uncleanneſſe; to ſatisfie for ſin, and to pacifie wrath. By the Prieſts making atonement legally was typified Chriſts making reconciliation betwixt God and man: for he alone is the propitiation for our ſinnes, 1 *John* 2. 2. But how much miſtaken were our Anceſtours in times of Popery, who built religious houſes, and gave large maintenance to them to buy off their ſinnes, to deliver their ſoules from hell, to fetch their friends out of Purgatory, &c.

Act. and Mon. 1077.

Verſe 34. *And we caſt lots — for the Wood-offering*] Heb. *Korban* or *Korban* as the Goſpel calleth it, becauſe by offerings they came near to God. This *Wood offering* we read not of till now: the Prophet *Iſay* telleth us, that if we ſhould ſacrifice unto God according

cording to his excellent greatneſſe, *Lebanon would not be ſufficient to burn, nor the beaſts thereof ſufficient for a burnt-offering*, Chap. 40. 16. There was much uſe of fuell about the Temple; and it was formerly provided out of the publike treaſury. But that now failing, they take another order as here; that God might not be unſerved, and the daily ſacrifice neglected, which they held and called *The abomination of deſolation*

Verſe 35. *And to bring the firſt-fruits of our Ground*] Heb. *The firſt-borne.* Theſe firſt-fruits were the fiftieth part; and, if any would be more liberall in paying, the fourtieth; or, being poorer, the ſixtieth part.

And the firſt-fruits of all fruits of all trees] God required to be honoured with the firſtlings of all; to ſhew how he ſets by our young-ſervices. We prize nettle-buds when they firſt put forth: ſo doth God remember and regard the *kindneſſe of our youth.* Jer. 2. 1.

Verſe 36. *Alſo the firſt-born of our Sonnes*] Theſe God claimed as his due, *Exod.* 12. 2. and 22. 29. *Num.* 3. 13. and called for, as beſt beloved of the parents; that, together with them he might draw mens beſt affections to himſelfe. They were to be redeemed, as were alſo the firſtlings of all beaſts not fit for ſacrifice, *Exod.* 13. 13. and the redemption-money brought to the Prieſts (who were Gods Receivers) that they might be the better *encouraged in the Law of the Lord*, as *Hezekiah* phraſeth it, 2 *Chron.* 31. 4.

To bring to the houſe of our God, unto the Prieſts] No man might offer his own ſacrifice, though it were never ſo good, but preſent it to the Prieſt, *Levit.* 17. 5. who was to offer as well the poor mans Lamb, as the rich mans Oxe: it is by Chriſt alone that we muſt draw nigh to God, &c.

Verſe 37. *And that we ſhould bring the firſt-fruits of our dough*] As oft as they baked, they gave a Cake unto the Prieſts, where they dwelled, throughout the Tribes: for they were diſperſed all abroad the land for inſtruction of the people, and exhortation to obedience to the Law of God. See *Num*, 15. 20, 21.

And the tythes of our ground unto the Levites] All the tythes were paid to the Levites, not to the Prieſts: and out of them, the Levites paid a tenth to the Prieſts.

In all the Cities of our tillage] No places were *tyth-free.*

Verſe 38. *And the Prieſt the Son of Aaron*] *That Son of Aaron* by an eminency, the High-Prieſt.

Shall be with the Levites] To ſee that right be done, and to make an equal diſtribution.

When the Levites take tythes] As their *Due*, and not as a benevolence from the people. *Melchizedech tythed Abraham*, Heb. 7. 6. It is your reward or wages which you dearly earne, and may juſtly call for, *Num.* 19. 31. The chief of the Levites demanded their due, when they were not thought of: but, by great over-ſight, were paſſed over in the diviſion, *Joſh.* 21. 1.

And the Levites ſhall bring up] See the Note on *verſe* 37.

Verſe 39. *And we will not forſake the houſe of God*] But frequent it our ſelves, and ſee that the Prieſts that miniſter, the porters and ſingers forſake it not, for want of neceſſary maintenance: as they were ſhortly after this, forced to do, *And to flie every one to his field*, Neh. 13. 10. For a ſubſiſtence.

CHAP. XI.

Verſe 1. *And the Rulers of the people dwelt at Jeruſalem.*

THis City, being before repaired, beginneth now to be repeopled. See *chap.* 7. 4. The Rulers there took up their ſeat, (as was fit, and as in all chief Cities is uſuall) ſo that *thither the Tribes went up, the Tribes of the Lord, &c. And there were ſet the Thrones of Judgment*, Pſal. 122. 5.

The reſt of the people alſo caſt lots] The diſpoſe whereof is wholly of the Lord: and therefore none could reaſonably repine.

To bring one of ten] This ſhadowed out the paucity of thoſe that ſhall inhabit the heavenly *Jeruſalem*, according to *Iſai.* 6. 13. *Jer.* 3. 14. Chriſt at laſt day will do as *Joſhua* did (ſaith a Divine) to finde out who had ſtollen the Babyloniſh garment: there were many brought together, and all to find out one, *Joſh.* 7. So all ſhall then appeare: out of them a finall number ſeducted, that have heard of Chriſt: out of them thoſe

that have profeſſed him: and out of them, thoſe that have profeſſed in ſincerity: and theſe.

--- Numero vix ſunt totidem, quot
Thebarum portæ, vel divitis oſtia Nili.

Juvenal. Sat. 13

Hom. 4. ad pop. Antioch, How many, think you, ſhall be ſaved in this City, (ſaid *Chryſoſtome* to the people of *Antioch*, where he had long preached, and was much admired,) It will be a hard ſpeech to you, but I will ſpeak it; though there be ſo many thouſands of you, yet there cannot be found an hundred, that ſhall be ſaved: and I doubt of them too; for what villany is there in youth? What ſloth, in old age? and ſo he goes on.

The holy City] *Jeruſalem* is ſo called, becauſe God had choſen it to ſet his name there. The Heathen God-haters had alwayes an edge againſt it, and this made people ſo unwilling to inhabit it. Our *Edward the Firſt* had too high a conceit of it, when he charged his Son upon his death-bed to carry his heart thither, and left 32000. pounds for that purpoſe.

Verſe 2. *And the people bleſſed all the men that willingly offered themſelves*] All the Voluntiers, thoſe *Liberi & libentes*, that moved with a zeal of God, and his ſervice, ſeated themſelves at *Jeruſalem*; though it were little for their ſafety or profit. Sincerity is an enemy to *Siniſterity*; it ſtreines out ſelfe-reſpects, and procures a man great reſpect in the hearts of good people, who are ready to commend them and pray for them, as here.

Verſe 3. *Now theſe are the chief of the province*] So *Judea* is called, becauſe now ſubject and tributary to the King of *Babylon*; as afterwards it was to the Romans (and is therefore called a province, *Act.* 25. 1.) and is now to the Turk. How then could thoſe Jews in the Goſpel ſay, *We are Abrahams ſeed, and were never in bondage to any man*, but that they cared not what they ſaid in *abravado*? *Spaniards* are ſaid to be impudent braggers: and extreamly proud in the loweſt ebbe of fortune. Theſe Jews were ſo certainly; and ſo they continue.

John 8. 33.

Ver. 4. *Certaine of the children of Judah, &c.*] Yea and of the children of *Ephraim*, and *Manaſſeth* too, 1 *Chron.* 9. 3. Where the ſame is ſet downe as here, but the number is greater. And why? here only thoſe are reckoned who inhabited *Jeruſalem* by lot: but there, the Voluntiers alſo. See *verſe* 2.

Verſe 5. *And Maaſeiah the Sonne of Baruch*] See the Note on *Ezra* 2. 3.

Ver. 6. *Valiant men*] Heb. *Men of ability and activity*. It comprehendeth all the four Cardinall vertues.

Verſ. 7.8.] Little *Benjamin*, the ſmalleſt of the Tribes of *Iſrael*, 1 *Sam.* 9. 23. yields more by halfe, then *Judah*. *Jeruſalem* ſtood in both theſe Tribes.

Verſ. 9. *Their overſeer*] Or *Commiſſary*.

Verſ. 11. *Ruler of the houſe of God*] One of the High-Prieſts great Deputies, See *Num.* 3. 32. 1 *Chron.* 9. 11. 2 *Chron.* 19. 11.

Verſ. 12, 13, 14.] In all 1192. The totall of Prieſts and Levites 1476. and of *Judah* and *Benjamin* 1396. So that there were more Prieſts and Levites then of the Lay-people; which argues their zeal to be greateſt. There were alſo 172. Porters, who were all Levites.

Verſ. 17. *To begin the thanksgiving in prayer*] To ſet tunes to *Pſalmes* of praiſe, and to begin thoſe tunes as *Precentor* chief-chaunter.

Verſ. 18, 19.] See *verſ.* 12, 13.

Verſ. 20. *Were in all the Cities*] Diſperſed abroad to inſtruct the people, and to be as *the ſalt of the Earth*, to keep it from putrifying.

Verſ. 21. *Dwelt in Ophel*] See *chap.* 3. 26. Some will have it to be not a Tower, but a Village, near to *Jeruſalem*.

Verſ. 22. *The Over-ſeer*] The Vulgar hath it, *the Biſhop*.

Verſ. 23. *The Kings*] *Viz.* of *Perſia*. Ezra 6. 8, 9. and 7. 2, 24.

Verſ. 24. *At the Kings hand*] Was his *Plenipotentiary*.

Verſ. 25. *In the villages thereof*] Heb. *In the daughters*; for villages ſeem to be ſo to the greater Cities.

CHAP.

CHAP. XII.

Verſ. 1. *Now theſe are the Prieſts and the Levites.*]

ANCESTOURS to thoſe that dedicated the walls: and here regiſtred, as for honours ſake to themſelves, ſo to ſhew that their ſucceſſors, now imployed in this work, were true Prieſts and Levites of a right deſcent and alloy.

That went up with Zerubbabel] Together with thoſe that came afterwards with *Ezra*. *Ezr.* 8. 2, 3, 18, 19.

Verſ. 2. *Amariah, Malluch,*] See the Note on *Ezr.* 2. 3.

Verſe 8. *Which was over the thanksgiving*] *Præfectus Muſicus.* See *Chap.* 11. 17.

Verſ. 9. *In their Watches*] In the order of their functions, taking their turns.

Verſ. 10. *Joiakim begat Eliaſhib*] Who proved a very wicked Prieſt, *Chap.* 13. 4, 5. and his Sonne *Joiada* was little better, being allied to *Sanballat*, *Chap.* 13. 28.

Verſ. 11. *And Jonathan begat Jadduah,*] Who was High-Prieſt in *Alexander* the Greats time; and meeting him, in his formalities, prevailed with him to ſpare the City *Jeruſalem*, and to confirme the priviledges thereof, as *Joſephus* reporteth. *Antiq. Jud. Lib.* 11. *c.* 8.

Verſ. 22. *To the reigne of Darius the Perſian*] *Viz. Darius Codomannus*, the laſt *Perſian* King.

Verſ. 23. *In the book of the Chronicles*] *Sc.* 1 Chron. 9. 10, &c.

Johanan the Son of Eliaſhib] That is *Jonathan* the Grandchild of *Eliaſhib*, and the Son of *Joiada*.

Verſ. 27. *And at the dedication of the Wall*] To ſet down which is the main ſcope of this whole Chapter.

Verſ. 30. *Purified themſelves, and purified the people*] But firſt themſelves: becauſe who ſo would reforme others, muſt begin with himſelfe, as *Lyra* here noteth.

Verſ. 34. *Judah and Benjamin*] *i. e.* Men ſo called.

Verſ. 36. *And Ezra before them*] Before the firſt company, as *Nehemiah* came after the ſecond, *verſe* 3. As the firſt went round from the Weſt Southward till they came to the Eaſt: ſo the ſecond company went from the Weſt Northward, till they came to the Eaſt, where they both met at length in the Temple, *verſe* 41. Praiſing God with all ſorts of muſick vocall and inſtrumentall. This was a moſt ſolemne and ſacred proceſſion, farre different from thoſe of the Papiſts. The *French* Hiſtorian telleth us of their *Henry*, that going in proceſſion together with his Cardinall, they had in the middle betwixt them *Morionem, nugas & ineptias agentem*, a jeſter to make them ſport: here was good devotion therewhile. The Philoſopher told the Fidlers, he could be merry without them. And *Ariſtotle* being asked what he thought of muſick? anſwered, *Jovem nec canere, neque cytharam pulſare*, *Jupiter* neither ſings nor plays on an inſtrument. But though God needeth it not, careth not for it: yet ſo far as it might excite and further devotion, theſe holy Prieſts and Levites made uſe of the muſicall inſtruments of *David* (called muſicall inſtruments of God, 1 *Chron.* 16. 42) and *Ezra* before them, as a guide: they alſo ſang aloud, and ſo generally rejoyced, *That their joy was heard even afar off*. Verſ. 42, 43. This was right. *Epit. Hiſt. Gallic.* 191.

Verſ. 39. *And from above the gate of Ephraim*] Much mention is here made of the ſeverall gates and Towers; becauſe God was much ſeen in helping them ſo ſoon to build ſuch: and, by the ſight of them, they were much excited to praiſe the Lord.

Verſ. 43. *For God had made them rejoyce with great joy*] By giving them both matter of joy, and hearts to do it aright. *Crede mihi res ſevera eſt verum gaudium*, ſaith *Seneca*, true joy is a ſevere buſineſſe. *Quid nobis cum fabulis, cum riſu?* ſaith *Bernard.* What have we to do with jeſting and paſtime, &c? we have meat to eate, pleaſure to take that the world wots not of; we can let out our ſouls into God the fountain of all good, and rejoyce in his Word, as one that findeth great ſpoile, wherein the pleaſure is as much as the profit, *Pſal.* 119. 162.

Verſe 44. *For Judah rejoyced*] Heb. *For the joy of Judah*, the oile of ſpiritual gladneſſe had ſo dilatated their hearts, that they were moſt ready and willing to provide for the ſacred Miniſters; and to pay them that which was appointed, as they had alſo newly covenanted to do.

For

For the Prieſts and the Levites that waited] Heb. *That ſtood, ſc.* before the Lord, and ſerved in their courſes. Theſe they not onely applauded, but liberally maintained. Nowadayes Miniſters ſhall have hard work and good words, but ſlight wages. Men deale by them as Carriers do by their horſes, lay heavy burdens upon them, and then hang bells about their necks, &c.

CHAP. XIII.

Verſe 1. *On that day*]

THat great Faſt-day, *chap.* 9. 1, 2, *&c.* Or, after *Nehemiah's* return from the Court of *Perſia*, *verſe* 6. ſo the moſt expound it.

They read in the book of Moſes] *Viz.* In *Deuteronomy*, (*chap.* 23. 3.) called by the Rabbines *Sepher tochechoth*; the book of Rebukes, or of Inſtructions, upon conviction.

And therein was found written] *Perquàm durum eſt*, (ſo it might ſeeme to Ammonites and Moabites) *ſed ita lex ſcripta eſt*, The Law was perpetual and indiſpenſable: a ſigne of great wrath. Ulpian. p.

That the Ammonite and the Moabite] *Lots* by-blowes, and the Churches conſtant enemies.

Into the Congregation of God] *i. e.* Aſſemblies of Gods people, whether ſacred or civil, unleſſe *proſelyted*.

Ver. 2. *Becauſe they met not the children of Iſrael*] A bare omiſſion of obſervance, ſubjected them to divine vengeance. As God requiteth the leaſt courteſie done to his people, be it but a cup of cold water: ſo he repayeth the leaſt diſcourteſie, or but neglect of them, to whom the glorious Angels are *miniſtring ſpirits*, and may not think themſelves too good to ſerve them, *Heb.* 1. *ult.*

But hired Baalam againſt them] With the rewards of divination, *Num.* 22. 7. the wages of wickedneſſe, *Jude* 11. 2 *Pet.* 2. 15. which he *greedily ran after*; and not ſo much as roving at God, made the world his ſtanding-mark, till he had got a ſword in his guts.

Howbeit our God turned the curſe into a bleſſing] So he did the Popes curſe to Queen *Elizabeth*; and, before her, to *Luther*. *Quò magis illi furunt, eò amplius procedo*, ſaith He in a certain Epiſtle; the more they rage and ban me, the more I proceed, and proſper. Tom. 1 Epiſt. The Pope excommunicated him, the Emperour proſcribed him, &c. *Omnium animi tum erant arrecti, quid illa Cæſaris & pontificis fulmina eſſent effectura.* All mens minds were then ſet an end, and ſtood on tip-toes, as it were, to ſee what would be the iſſue, ſaith mine Author. A wonderful work of our God ſurely, and worthy to be chronicled! *Luther* is conveyed out of the way by the Elector of *Saxony* for ten moneths, till he would be hid no longer. Mean-while Pope *Leo* dieth, the Emperour *Charles* the fifth is firſt called into *Spain* to ſuppreſſe ſeditions there, and afterwards is ſo buſied in his wars with the French King, that he hath no leiſure to look after *Luther*. After this, when the French King was beaten by the Emperour, and carried priſoner into *Spain*, he was releaſed and ſent home again, upon condition, that the Emperour and He ſhould root out the *Lutheran* Hereſie, as they called it. But *our God* broke their deſignes, and turned this *curſe alſo into a bleſſing*. For the French King returning home, and conceiving that the conditions (that he had yeelded unto, to get off) were unequal, entereth into a League with the Pope and the State of *Venice* againſt the Emperour. The Pope (that he might cover his falſe dealing with the Emperour) ſends abroad his *Bull*, and therein *calleth knave firſt*. The Emperour on the otherſide complaineth of the Popes malice, and double-dealing, exhorteth him to peace, and concludeth, that it were fitter for them to unite againſt the *Lutherans*. And when he could prevaile nothing by writing, he aboliſheth his authority throughout all *Spain*, ſends his armies againſt him under the Duke of *Burbon*, claps him up priſoner in Saint *Angelo*, proclaimes open war againſt the French, &c. So that Religion got ground, and all things fell out rather unto the furtherance of the Goſpel, *Phil.* 1. 12. Let them curſe thy Church Lord, but do thou bleſſe: when they ariſe, let them ever be aſhamed; but let thy ſervants rejoyce, and ſpeed the better for their ill wiſhes. So be it. Scultet. Annal. Phil. 109. 28

Verſe 3. *Now it came to paſſe when they had heard the Law*] And were transformed into the ſame image therewith, by the Spirit of grace, who had made their flinty hearts

to

to become fleshy, &c. We use to say, *As hard-hearted as a Jew.* But they that relent not, repent not at the hearing of the Word, are worse then these Jewes; and it may be feared that the Lord hath a purpose to destroy them. *The Law of the Lord*, when but read only, *is perfect, converting the soul*, Psal. 19. 7. but woe to the irreformable, 2 *Corinth.* 4. 4.

And they separated from Israel all the mixed multitude] *Vulgus promiscuum.* the rabble of strangers, wherewith this people were haunted and pestered from the very first; *Exod.* 12. 38. *Num.* 11. 4. These, moved with miracles, removed with them out of *Egypt*, but for a mischief to them, for they drew them into sinne then, as those here did also; and were therefore worthily put away, as the Law required.

Verse 4. *And before this*] Before the Commandment came as a Lamp, and the Law a Light (as *Prov.* 6. 23.) causing a Reformation. As Toads and Serpents grow in dark and dirty sellars: so do sinful disorders in ignorant places and persons.

Eliashib the Priest] The High-Priest, but such an one, as from whom *profanenesse went forth into all the land*, Jer. 23. 15. The sinnes of Teachers, are Teachers of sins.

Having the oversight of the chamber] *i. e.* Of all the chambers of the Temple, by vertue of his office; and therefore thought belike, he might do what he listed with them (now in *Nehemiah*'s absence) without controul.

Was allied unto Tobiah] A bitter enemy to Gods people, but sly and subtile, seeking to insinuate by alliances, and letters of perswasion; such as Cardinal *Sadolet* wrote to the *Genevenses* in *Calvins* absence, and Cardinal *Lorraine* to the Protestant Princes of *Germany*, that he and his brethren the Guises (those sworn swordmen of the Devil) would embrace the reformed Religion.

Verse 5. *And he had prepared for him a great chamber*] Called chambers, *verse* 9. for he had laid many chambers into one, saith *Junius*, by taking down the partitions, and furnishing the same for his friend and ally *Tobiah.*

Verse 6. *But in all this time was not I at Jerusalem*] And thence it was that things grew so farre out of order. So when *Moses* was gone into the Mount, the people set up the golden Calf: they turned aside quickly, saith God, *Exod.* 32. 8. So were the Corinthians and Galatians so soon [illegible] as Saint *Pauls* back was but turned upon them, *Gal.* 1. 6. *Levitate prorsus desultoriâ.* And so were these Jewes, notwithstanding their better purposes, promises, Covenants; yea, and beginnings of Reformation. See *chap.* 10. 30.

And after certaine dayes) Heb. *At the end of dayes*; that is, at a years end, as *Vatablus* and *Genebrard* expound it. No longer then a year was *Nehemiah* away from his Government, (to shew his dutiful respect to his Master the King of *Persia*, and to negotiate for his Nation) but all things were out of frame, so well had the Devil and his instruments bestirred them. But *Junius* rendereth the text, *exactis aliquot annis*, certaine years being past: and *Lyra* thus, *at the end of his dayes*, or of his life, when he now waxed old, he had a desire to go and reforme things amisse at *Jerusalem*, and to die, and lay his bones there. So likewise *Funccius*, the eighth year after his returne to *Artaxerxes*, which was also the last year of his reigne. And indeed one would wonder how in lesse then one years space things so well settled, should be so farre disjoynted; but that the Devil is ὁ πανσάτος the great Troubler, and had by sinne hurled (at first) confusion over the whole creation, in an instant.

Verse 7. *And I came to Jerusalem*] There was his heart before; *Animus est ubi amat, non ubi animat*: No sooner therefore had he got his *congedelere* at Court, but he hies to *Jerusalem*, as the Doves do to their windows. *Fugiendum est ad clarissimam patriam: ibi pater, ibi omnia*, saith *Plotinus* the Philosopher; hasten we all to our heavenly home, there's all that heart can wish, &c. *Nehemiah* lacketh nothing with *Artaxerxes*, *Hadad* with *Pharaoh*; Yet in any case, will go into his own Countrey, 1 *Kings* 11. 22. Rivers run into the Sea, whence they came: the Dove resteth not but upon the Ark. *Nescio quâ natale solum dulcedine cunctos Ducit* ---- *Aug. de civ. Dei l. 9. c. 16.* *Ovid.*

And understood of the evil that Eliashib did] As *Joseph* brought his brethrens *evil report* to their father, *Gen.* 37. 2. as the *houshold of Chloe* declared unto Saint *Paul* the contentions at *Corinth*, 1 *Cor.* 1. 11. so did some good souls this High-Priests miscarriages to *Nehemiah*, and that *in an Ordinance*; not to disgrace him, but to reclaime him, and to free themselves from the guilt of a sinful silence.

Verse 8. *And it grieved me sore*] Such was his zeale for God, that he could not bear it; no more could *Phineas* those two naughty packs, nor *Paul* the Idolatry of *Athens*, παρῳξύνετο,

Acts 17. 16. his ſpirit was moved, he *was in a fit*, yea almoſt beſides himſelf, as the word ſignifieth. This the mad world counteth *madneſſe*, 2 *Cor.* 5. 13. but madneſſe in tis caſe is better then mopiſhneſſe, and the true Zelot may anſwer his adverſaries as *David* did *Michal*, 2 *Sam.* 6. 21. or as *Baſil* did the threatening Prefect, who told him that he was mad, *Opto me in æternum ſic delirare*, I wiſh I may be ſo mad to my lives end.

Therefore I caſt forth all the houſhold-ſtuffe of Tobiah] As a profane thing, not fit to be in ſo holy a place. True zeal, as fire, is active, and faith, ſhall I budge, ſtop, or ſtep back, becauſe *hoc Ithacus velit*? remit of my diligence for fear of a frown, loſſe, miſchief? Out of doores with *this bondwoman and her ſonne*; down with this *piece of graſſe*, Let *Adoniah* die, though *Bathſheba* intercede for him, &c.

Verſe 5 *Then I commanded*] This was Governour-like; and bleſſed be He that hath a ſtomach for God, and will do his utmoſt for him, as occaſion requireth. Of *Nehemiah* it might well be ſaid, as *Chryſoſtome* doth of *Peter*, that he was like a man made all of fire, walking among ſtubble; or, like *Baſil*, who was ſaid to be a pillar of fire; he was of ſuch a maſculine, diſengaged, couragious diſpoſition.

And they cleanſed the chamber] The Levites did, with their legal rites and purifications, according to their office, which *Nehemiah* would not invade.

And thither brought I againe] And ſo ſet things to rights, as our late Reformers began happily to do; but Satan hath hitherto hindred them.

Verſe 10. *And I perceived*] Heb. *I took knowledge*, and was ſoone ſenſible of it, as a great publike miſchief: for *ad tenuitatem beneficiorum neceſſariò ſequitur ſocordia ſacerdotum*, leane benefices make leaden Miniſters. This, the Magiſtrate muſt look to, and provide that they may have the double honour that is due to them, of *countenance* and *maintenance*; or elſe Religion will ſoone go to wreck.

Panormit.

1 Tim. 5 17.

That the portions of the Levites had not been given them] And why? becauſe the High-Prieſt was ſo bad, and the Levites therefore thought to be little better. How apt are men to diſpute God out of his own? How witty to ſave their purſes? How ready to ſay with *William Rufus*, The *Church-bread is ſweet-bread*? and with *Julian* the Apoſtate, to take away the Miniſters maintenance, pretending conſcience; for that too much Living would be a burden to them: and who knows how *Eliaſhib* and his Levites may miſimploy it?

For the Levites and ſingers that did the work] And are therefore worthy of their wages, muſt have their *honorary ſtipends*, or cannot ſubſiſt; are not of the *Chamaleon-kind*, to live by ayre: but, as harveſt-labourers, muſt have that which is good; as Oxen that tread out the corne, muſt have more then ſtraw allowed them.

Were fled every one to his field] For ſtark need, in the fail of Temple-maintenance; they were glad to do as they might, and let their charge lie. Though Tythes were not paid, yet they had ſome glebe-land to live upon.

Verſe 11. *Then contended I with the Rulers*] Who had let looſe the golden reines of authority, and, by a paſſive Miniſtery at leaſt, ſuffered this ſacrilege, whilſt they bare the ſword in vaine, if they were not chiefe actours in it: as *Luther* complaineth of the Rulers of his time, *Niſi ſupereſſet ſpolium Ægypti quod rapuimus Papæ*, &c. If we had not ſome of the ſpoiles of *Egypt*, pulled from the Pope, all we Miniſters of the Goſpel might be famiſhed: and this little that is left us, is violently taken from us by the civil Magiſtrate. Pariſhes and Schooles are polled and ſpoiled by them, as if they meant to ſtarve us all. Thus *Luther*, and more to this purpoſe.

Luth. in Gen. 47.

Why is the houſe of God forſaken] By your ſlackneſſe and covetouſneſſe, contrary to your Covenant, *chap.* 10. 39?

And I gathered them together] *i. e.* The ſcattered Levites, that Gods ſervice might be no longer intermitted, and his wrath thereby provoked. Thus *Nehemiah*, whatever his hand found to do, did *it with all his might*; as *David* danced, as *Baruc* builded, &c. he went *through-ſtitch* with his work.

Eccleſ. 8. 10.

And ſet them in their place] Heb. *Made them ſtand in their ſtanding*, as if *abſque ſtationibus iſtis non ſtaret mundus*, without thoſe ſtandings, the world could not ſtand.

Verſe 12. *Then brought all Judah*] Then, when there was no other remedy. There muſt be a compulſory means, or Miniſters ſhall be poorly maintained. *Quòd ſi ſuſtentandi eſſent de contributione populi, miſerè profectò & duriter viverent*, ſaith *Luther*. If once they be brought to live upon the peoples benevolence, they ſhall have a poor life of it. Once (in times of Popery) there was need of a Statute of *Mortmain*, providing that they ſhould give no more to the Church. But now 'tis otherwiſe: theſe laſt and worſt

worſt times have ſeene the ſprings of bounty, like *Jordan* turned back; which heretofore did run ſo freſh and faſt into the Church. Our Stateſmen have Miniſters maintenance now under debate; and much lifting there is by a levelling-party (not without a Jeſuite to help them) at Tythes, and College-lands. The Lord direct our Rulers, and preſerve us out of the hands of thoſe hateful *Harpyes*. This was written Jul. 30. A. D. 1653.

Verſe 13. *And I made treaſurers*] *Nehemiah* left nothing undone that might befit a vigilant and valiant Governour. He was *omnibus numeris abſolutus*, every way compleat.

For they were counted faithful] A ſingular praiſe in perſons entruſted, 1 *Cor.* 4. 2. See *Nehem.* 7. 2. *Num.* 12. 7. Such men as theſe are now gone in pilgrimage (as one ſaith) and their return is altogether uncertain. When one deſired to ſee *Alexanders* treaſures, he ſhewed him not his wealth, but his friends. *Nehemiah* might have done the like by theſe faithful treaſurers, precious pieces ſurely, rare and rich jewels.

And their office was] Heb. *It was upon them.* Duty is a debt; which till it be diſcharged, a good heart cannot reſt.

To diſtribute unto their brethren] To a treaſure are required, 1. A laying in: 2. A lying hid: 3. A drawing out: So to a Treaſurer, that he receive readily, keep carefully, diſtribute prudently.

Verſe 14. *Remember me, O my God*] See *chap.* 5. 19.

And wipe not out my good deeds] Forget not my labour of love: God requireth us to be his *remembrancers*, who yet needeth it not, *Heb.* 6. 10. there is a book of remembrance written before him, *Mal.* 3. 16. and good *Nehemiah* would not be wiped out of that book, nor blotted out of the book of life, *Rev.* 3. 5. That wretched Monk died blaſphemouſly, who ſaid, *Redde mihi æternam vitam quam debes*, Give me heaven which thou oweſt me.

That I have done] Sure it is, ſaith *Auſtin*, that we do what good we do: but it is God alone, who cauſeth us ſo to do. Say therefore, *Not unto us Lord*, not to us, but to thy Name be the praiſe.

Verſe 15. *In thoſe dayes ſaw I in Judah*] He was *centoculus*, and had his eye in every corner, to finde out and redreſſe abuſes: wherein he was inceſſant and indefatigable. He choſe rather to be counted a *buſie Juſtice*, then a *quiet Gentleman*.

Some treading wine-preſſes on the Sabbath-day] Theſe Jewes were not ſo looſe, but their poſterity at this day are (in ſome reſpects) as much over-ſtrict, as is elſewhere noted.

Dum vitant ſtulti vitium, in contraria currunt.

And bringing in ſheaves] As a work of neceſſity.

As alſo wine, grapes and figs] As a work of mercy. So they would plead likely. Sinne and ſhifting came into the world together, no evil wants its excuſe: but the covering is too ſhort, and God will waſh off that varniſh, with rivers of brimſtone.

And all manner of burthens] They did not ſo much as keep *Sabbatum Aſinorum*, a reſt from ſervile employments. See *Jer.* 17. 21.

And I teſtified againſt them] *i.e.* I challenged them as impious for ſo doing, and provokers of Gods wrath, traytours to the State, *Verſe* 18. This ſhould every man do in his place. A certain Indian coming by, and ſeeing one of the New-Engliſh profaning the Lords day by felling of a tree, ſaid to him, *Thou much mached man*, that is, Thou very wicked man, What, break you Gods day? knoweſt thou not that this is the Lords-day in Maſſaquſets? that is, in one of the Engliſh plantations ſo called? *New-Eng.* firſt fruits.

In the day wherein they ſold victuals] A practiſe too much in uſe in this Nation, till keeping of Markets and Faires on the Chriſtian Sabbath was put down by authority; and eſpecially by that late good Act for the ſanctification of the Lords-day, groſſely broken in this kinde, under many of the Biſhops noſes; yea, made a voyder and dunghill, for all refuſe buſineſſes.

Verſe 16. *There dwelt men of Tyre alſo*] Phœnician Merchants had their Factors in *Jeruſalem*.

And all manner of ware] Merchandiſe, for *Tyre* was a great Mart-town, and famous for fiſhing, *Ezek.* 27.

And ſold on the Sabbath] Which they ought not to have done: for that was *Gods market-day*, and not mans.

Unto the children of Judah] Who were therefore worſe then the Tyrians, becauſe they

ought to have been better: therefore wrath ſhall be upon the Jew firſt, and then upon the Gentile, *Rom.* 2.

And in Jeruſalem] This holy City was become an harlot. Filthineſſe in a Stewes is nothing ſo odious as in a Virgin: a nettle in a Wilderneſſe, is not ſo unſightly as in a Garden. In a *land of uprightneſſe to do wickedly*, is an aggravating circumſtance, *Iſa.* 26. 10.

Verſe 17. *Then contended I with the Nobles*] Heb. *With the white ones*; that had white-clothes, but black ſouls. The ſnow-drift covers many a muck-hill. See *ver.* 11.

What evil thing is this that ye do?] Or ſuffer others to do at leaſt, and are therefore worthily ſhent; as *Moſes* alſo was for like cauſe, *Exod.* 16.28.

And profane the Sabbath day] As if it were a common day, and not Gods encloſure, *holy and honourable*. Should men thus rob God of his right, unmound his Several, make falſe entry upon his free-hold? Hath He not ſingled out this day for his own, as He did *Iſrael* out of all Nations, the tree of knowledge out of all the trees of the garden, and out of all the world, (which is his) the tenth? *This is the day which the Lord hath made, &c.* 'tis a day like that night, *Exod.* 12. 42. to be kept holy unto the Lord; *that day of the Lord which all his people muſt keep throughout their generations*. To *profane* it or *wound it*, is here called an evil thing with an accent, a wickedneſſe with a witneſſe.

Verſe 18. *Did not your fathers thus?*] And will ye abet, and adde to their wicked practiſes? Will ye needs eſpouſe their ſinnes, as a ſeed of Serpents?

And did not our God bring all this evil upon us?] And that juſtly, becauſe *Belſhazzar*-like, though we knew all this, yet we lifted up our ſelves againſt the Lord of heaven, as the horſe that caſteth his rider, and riſeth up againſt him. Hath ever any waxed fierce againſt God, and proſpered? Was not he that but gathered *ſticks* upon the Sabbath-day paid home with *ſtones*? Was there not for this very ſinne a fire kindled in the gates of *Jeruſalem*, that devoured the Palaces thereof, *Jer.* 17. 27? Juſtly is he made an example, that will not take example by others: and it is a ſure both preſage and deſert of ruine, not to be warned.

Dan. 5. 22. 23. Job. 9. 4.

Yet ye bring more wrath] As if ye had a minde to wreſtle a fall with the Almighty, and to try for maſtery. But *do ye provoke the Lord to anger? are ye ſtronger then he?*

Verſe 19. *When the gates of Jeruſalem began to be dark*] As they did betimes, becauſe the mountains were round about *Jeruſalem*, Pſal. 125. 2.

Leo Modena. *Before the Sabbath*] That there might be a due preparation, without interruption. At this day in many Cities where the Jewes reſide, there is one goes about and proclaimes the approaching of the Sabbath, about half an hour before Sun-ſet the day before; that they may ſet all aſide to ſanctifie it.

I commanded that the gates ſhould be ſhut] And thereby all ſuch occaſions of profaning ſhut out.

Acts & Mon. *And charged that they ſhould not be opened till after the Sabbath*] So King *Edgar* ordained that Sunday ſhould be ſolemnized from Saturday nine of the clock, till Munday morning here in this Land, that God might ſurely have his due. The Jewes of *Tiberias* began the Sabbath ſooner then others. Thoſe at *Tſepphore* continued it longer, adding *de profano ad ſacrum*. Hence *R. Joſe* wiſhed that his portion might be with thoſe of *Tiberias*, and ended it with thoſe of *Tſepphore*. *Buxtorf.*

And ſome of my ſervants ſet I at the gates] To keep them carefully, and to prevent profanations. How the Athenians amerced thoſe that came not to the Aſſemblies on holy-dayes, hurdling up all the ſtreets, except them that led to the *Eccleſia*, taking away all their ſaleable wares, &c. See *Rous* his *Archæolog. Attic. pag.* 103.

Verſe 20. *So the Merchants —— lodged without Jeruſalem*] They would not eaſily be ſaid, or take an anſwer, ſo deſirous they were of ſome takings from the Jewes. There is nothing in the world that is more pertinacious, and that cleaveth cloſer to a man then a ſtrong luſt, ſay it be covetouſneſſe, wantonneſſe, paſſionateneſſe, or any the like, intreat it to be gone, as *Naomi* did *Ruth*, threaten it as *Abner* did *Aſael*, or as *Nehemiah* did theſe Merchants, you prevail nothing, till God comes and ſtrikes a parting-blow, &c.

Verſe 21. *Why lodge ye about the wall?*] His care was alſo, leſt God ſhould be diſhonoured in the Suburbs. A little fire warmes but a little way off: when a great one caſteth about its heat farre and near. He feared alſo leſt thoſe within the walls, ſeeing

ſeeing them, might be tempted to wiſh themſelves with them; as when *Sylla* the Roman lay before the walls of *Athens*, the Citizens minds were with him, though their bodies were kept from him.

I will lay hands on you] I will lay you faſt enough: be packing therefore. The beſt way to be rid of ſinne, is to threaten it, puniſh it, by the practice of mortification, to handle it roughly. We are not debters to the fleſh, *Rom.* 8. 12. We owe it nothing but ſtripes, nothing but the *blue eye* Saint *Paul* gave it, 1 *Cor.* 9. 27. ὑπωπιάζω.

Verſe 22. *And I commanded the Levites*] He might do it, as their Governour. How then can Popiſh Prieſts exempt themſelves from the power of the civil Magiſtrate? and ſay, as thoſe ſhavelings did to our *Henry* the ſecond, when they laſhed him on the bare till the blood followed, *Domine, noli minari; nos enim de tali curia ſumus, quæ conſuevit imperare regibus, & Imperatoribus*; that is, Sir, ſpare your threats; for we are of that high Court of *Rome* which is wont to Lord it over Kings and Emperours? Might he not have well replyed, *Ye take too much upon you, Ye ſonnes of Levi*; or rather, ye limbs of Antichriſt?

Come and keep the gates] The Temple-gates, with ——— *Procul hinc, procul eſte profani.* In *Greece* the Prieſt, at their ſolemne ſacrifices, was wont to aske τίς τῇδε Who's *there?* and the people were to anſwer, πολλοὶ τ' ἀγαθοί τε πάρεισι. Here are many, and thoſe alſo good men.

To ſanctifie the Sabbath day] By ſevering *the precious from the vile*: and ſeeing that all things were rightly carried by themſelves and the reſt.

Remember me, &c.] See *verſe* 14.

And ſpare me] *Meritum meum eſt miſericordia Domini. Horreo quicquid de meo eſt, ut ſim meus. Thomas Aquinas* lying on his death-bed, and being about to receive the Lords Supper, beſought the Lord with tears that he would ſpare him according to his abundant goodneſſe: and ſnatching up the Bible, he hugg'd it, and ſaid, I beleeve all the contents of this bleſſed Book. The like is reported of *William Wickam*, Founder of New-College *Oxon*, and of *Charles* the fifth Emperour, and ſome other wiſer Papiſts. *Bern.* *Volater.*

Verſe 23. *In thoſe dayes ſaw I Jewes*] *Outwardly*, at leaſt, (as the Apoſtle diſtinguiſheth, *Rom.* 2. 28.) and that alſo was then a prerogative, *Rom.* 3. 1. and ſhall appear to be ſo againe, when their long-looked for converſion-day is come, *Romans* 11.

That had married wives of Aſhdod] Outlandiſh-wives, and of another Religion: and with theſe they *cohabited*, as the Hebrew word here importeth.

Verſe 24. *And their children ſpake halfe in the ſpeech of Aſhdod*] They had a mixture of their mothers both ſpeech and ſpirit, the birth followed the belly, the Concluſion followed the weaker Propoſition.

And could not ſpeak in the Jewes language] Though it were that of their fathers. Mothers are moſt about children, and have the greater advantage to perfume them, or poyſon them. But what mad fellowes were thoſe old Britaines or Welſh-men, who driven out of their owne Countrey by the Saxons, came into little *Britaine* in *France*: where, when they had married wives, they are ſaid to have cut out their tongues, leſt they ſhould corrupt the language of their children? Hence the Brittiſh or Welſh language remaineth ſtill in that Countrey. *Heyl. Geog.*

Verſe 25. *And curſed them*] *i.e.* I denounced Gods heavy curſe and vengeance upon them (according to that themſelves had wiſhed and entered into, *chap.* 10. 30.) in caſe they repented not. This is nothing then, in favour of our curſing men, who are curſed men, &c.

And ſmote certaine of them] So far was his heart enraged with an holy hatred of their ſinne, that he could not forbear them. So when *Charles* the fifth had heard that *Farneſius*, (General of the Popes forces) had raviſhed certaine Ladies, he brake out into this ſpeech (and was never in all his life obſerved to be more angry at any thing) *Si adeſſet impurus ille Farneſius, manu meâ confoderem.*, O if I had here that filthy fellow, I would ſlay him with mine own hand.

And made them ſwear by God] So they had done before, *chap.* 10. 29, 30. But now alaſſe they were *all gone aſide, they were altogether become filthy*, they ſtank above ground. He takes therefore another oath of them, &c. Pſal. 14. 3.

Verſe 26. *Did not Solomon King of Iſrael, &c.*] Did not he deviate and prevaricate in

his old age, ſhamefully turning from the Lord who had appeared unto him twice? Did not his ſtrange wives draw him to ſtrange practiſes; inſomuch as ſome have doubted of his ſalvation, and *Bellarmine* reckoneth him (but wrongfully) amongſt reprobates?

Yet among many Nations was there no King like him] For honour, pleaſure, wiſdome, and wealth, &c. the abundance he had of theſe drew out his ſpirits, and diſſolved him. See *Mark* 10. 23, 25. 1 *Tim.* 6. 9. *Iſa.* 39. 1, 2.

Who was beloved of his God] His *cereulum*, his darling, his *Jedidiah*, 2 *Sam.* 12. 25. but he did not reciprocate: his heart was diſ-joynted and hung looſe from the Lord, whom he grievouſly provoked by his ſenſuality and apoſtaſie.

And God made him King over all Iſrael] Not by right of inheritance (for he was a younger brother) but by ſpecial deſignation. Yet he defiled that Throne whereunto God had ſo graciouſly advanced him: this was a great aggravation of his ſinne: 2 *Sam.* 12. 7, 8. *Deut.* 32. 12, 19. *Amos* 2. 9.

Nevertheleſſe, even him did outlandiſh women cauſe to ſinne] And that moſt ſhamefully: Never was there a wiſer man than *Solomon*; and never any Saint fell into more fooliſh luſts. *Job*, who had the greateſt adverſity that ever man felt, fell much: but *Solomon*, who had the greateſt proſperity that ever man ſaw, fell more.

Verſe 27. *To do all this great evil*] Here are three articles in the Hebrew, importing the hainouſneſſe of this ſinne. See the like *Gen.* 39. 9.

To tranſgreſſe againſt our God] No ſinne can be little, becauſe a *diſloyalty* (ſo the word ſignifieth) againſt ſo great a God, and his moſt holy Law; a ſacrilegious treſpaſſe.

Verſe 28. *And one of the ſonnes of Jehoiada*] His grand-ſonne *Manaſſes*, brother to *Jaddua* the High-Prieſt, a vile Apoſtata, and firſt author of that famous ſchiſme, and deadly feud betwixt the Samaritans and Jews.

John 4. 2 c. *Joſeph. lib.* 11. *Antiq cap.* 7.

Was ſonne in Law to Sanballat] Who, to keep him to his wife, built a faire Temple on Mount *Gerizim*, hard by the City *Sichem*, and made *Manaſſes* chief Prieſt thereof.

Therefore I chaſed him from me] I cauſed him to be excommunicated, and baniſhed from amongſt us.

Remember them, O my God] For *evil*, as me for *good*, verſe 31. and in both remember the relation that is betwixt thee and my ſoul. Woe be to thoſe whom Gods people do thus turn over to Him to be puniſhed.

Becauſe they have defiled the Prieſthood] *Corruptio optimi peſſima*: as ſweeteſt wine makes the ſowreſt vineger, A wicked Prieſt is the worſt creature upon earth.

And the Covenant, &c.] See the Note on *Mal.* 2. 4.

Verſe 30. *Thus cleanſed I them from all ſtrangers*] As from ſo much filth and rubbiſh. I made them either put away their ſtrange wives, or quit their places. He did not raiſe a duſt onely, but not remove it, as *Luther* wittily ſaith of the Cardinals and Prelats, that met at *Rome* about Reformation of the Church. Theſe he compared to Foxes that came to ſweep an houſe full of duſt with their tailes; and inſtead of ſweeping it out, ſwept it all about the houſe, and made a great ſmoke for the while; but when they were gone, the duſt all fell down againe. *Nehemiah* made cleane work, and ſo purged the Prieſthood, that he made it *ſhine* againe, as the word here ſignifieth: the Prieſts were (as *Chryſoſtome* ſaith all Miniſters ſhould be) *puriores cœlo*, clearer then the azured skie; and as thoſe Nazarites, *Lam.* 4. 7. *purer then ſnow, whiter then milk, &c.*

Sleid. Com.

Verſe 31. *And for the wood-offering*] See *chap.* 10. 34, 35.

Remember me, O my God, for good] See *chap.* 5. 19. and 13. 15, 22. He brags not, but prays, producing his good deeds as teſtimonies of his ſincerity, whereof he begs acceptance. And this is a ſweet cloſe of the Old Teſtament, (ſay our laſt and largeſt Annotations upon the Bible) for this was the laſt hiſtory and book thereof, though the book of *Eſther* be ſet after it. *Malachy* propheſied anon after the Temple was built, as we ſee, (ſaith Maſter *Pemble*,) by his reproving of that ſinne, in corrupting the holy ſeed by marrying ſtrangers. *Sixtus Senenſis* placeth him as low as about five hundred years before Chriſt. Many of the ancients make him to be the ſame with *Ezra*. *Nehemiah* then, as it may ſeeme, hath the honour of putting a percloſe to the Old Teſtament: and he doth it with this ſhort, but pithy prayer, which he uttereth (as *Luther* uſed to pray) *tantâ reverentiâ, ut ſi Deo, & tantâ fiduciâ, ut ſi amico*: with ſo great reverence, as to *God*; and yet with ſo great confidence, as to *his God*, a God in Covenant with him. *Remember me, O my God, for good. Fiat, Fiat.*

Bib. Ser. 11.

In vit. Luth.

A COMMENTARY OR EXPOSITION Upon the BOOK of ESTHER.

CHAP. I.

Verſe 1. *Now it came to paſſe in the dayes of Ahaſhuerus*]

THis Book is in the Hebrew called *Eſther*: becauſe ſhe is a chief party therein mentioned and memorized. The Rabbines call it *Megillath Eſther*, that is, *the volume of Eſther*; and further tell us that there be five ſuch volume of Scripture-books; *viz. Solomons Song*, *Ruth*, *Lamentations*, *Eccleſiaſtes*, and this of *Eſther*; which they uſe to read all over in their Synagogues, at five ſeveral times of the year. 1. *Solomons Song*, at the Paſſeover; in remembrance of their once-deliverance out of *Egypt*, and their future ſalvation by the Meſſiah. 2. *Ruth* at Pentecoſt; becauſe therein is ſet down the Genealogy of *David* their firſt King. 3. The *Lamentations* of *Jeremy* on the ninth day of the fifth moneth (that is, of *July*,) in regard of the Babyloniſh captivity, and ruine of the Temple. 4. *Eccleſiaſtes*, at the feaſt of Tabernacles; in a thankful remembrance of the Divine Providence aſſerted in that Book; and exerciſed over them in a ſpecial manner, when they wandred in the wilderneſſe. 5. Laſtly, this of *Eſther*, on the fourteenth and fifteenth dayes of the moneth *Adar* or *February*: and as oft as they hear mention of *Haman*, they do, even to this day, with their fiſts and hammers beat upon the benches and boards, as if they did beat upon *Hamans* head. They tell us that this Book was written by *Mordecai* himſelf, an eye-witneſſe and a maine party, according to *chap.* 9. 20. and have ever reckoned it among the *Chetubin* or *Hagiographæ*, that is, the Books of holy Scripture. Indeed, becauſe they finde not the name of *God* or *Lord* in this whole Book, they have a cuſtome to caſt it to the ground before they read it. But they need not: for as the Ancient Heathens uſed to write upon their books Θεὸς, Θεὸς, *God*, *God*, ſo might the Jewes upon this; there being no where in Scripture found more remarkable paſſages and acts of Gods immediate providence for his calamitous people, then in this. Surely (ſaith a great Divine) like as a man by a chaine made up of ſeveral linkes, ſome of Gold, others of Silver, ſome of Braſſe, Iron, or Tin, may be drawn out of a pit: ſo (it may here be ſeen that) the Lord by the concurrence of ſeveral ſubordinate things which have no manner of dependance or natural coincidence among themſelves, hath wonderfully wrought the deliverance of his Church; that it might appear to be the work of his own hand.

R. Abraham Hiſpanus cognom. σοφος.

Pauſan.

In

In the dayes of Ahaſhuerus] That is of *Xerxes*, the terrour of *Greece*, called *Ahaſhueroſh*, that is, *an hereditary Prince*, begotten by King *Darius*, and borne of a Kings daughter, *viz.* *Atoſſa*, daughter to *Cyrus*, and heir of the Kingdome by lineal deſcent. Such an hereditary Prince was our *Henry* the eighth. Greek Authors alſo call *Xerxes*, *Oxyares*, and his wife *Ameſtris*, which ſeemeth to be the ſame with *Eſther*, who is called *Ameſtris* by a like compoſition, ſaith an Interpreter, as *Hamans* father was called *Ham-Adata*, an honourable addition to a name among the Perſians.

Vide Scalig. de Emend. temp. lib. 6. Herod. l. 7. & 9. Fevardent. in loc.

This is Ahaſhuerus which reigned from India even unto Æthiopia] Viz. *Incluſivè, ut loquuntur*. This muſt needs be *Xerxes*; for he ſubdued *Ethiopia*, and thereupon made this great feaſt. He was Lord, we ſee, of a very great part of the habitable world; as is now the great Turk, not inferiour in greatneſſe and ſtrength, to the mightieſt Monarchs that ever yet were upon the face of the earth. No part of the world is left untouched by him but *America* onely; not more fortunate, ſaith one, with her rich mines, then in that ſhe is ſo farre from ſo great and dangerous an enemy. Nevertheleſſe of all this greatneſſe (*belluine* rather then *genuine*) what ſaith *Luther? Turcicum imperium quantum quantum eſt, &c.* The Turkiſh Empire in its utmoſt extent, is but a cruſt caſt to his dogs, by the great houſe-keeper of the world. The inheritance he reſerves for his children: who though held here to ſtrait allowance, yet are far dearer to him then the worlds greateſt darlings, as the poor captive Jewes were, then this great Emperour. Thoſe that ſeek a myſterie in this hiſtory tell us, that *Ahaſhueroſh* typically repreſenteth God the Father ſoveraigning over all Kingdomes and creatures on earth; chuſing ſome to be heires of heaven, and purifying them for that purpoſe. *Mardochai* (ſignifying *bitter*, and *contrite*) ſetteth forth Chriſt, ſay they, broken for our ſinnes, and ſuffering the bitter wrath of God. *Eſther* (being the ſame with *Alma*, a pure Virgin, ſecreted and ſecured from defilement) is a lively image of the Church, unſpotted of the world, and provided for by her *Mordecai*. The diſdainful *Vaſhti* (taking her name from *Shatha*, to drink) is a fit *effigies* of the world, proud and luxurious, and therefore excluded heaven. *Haman* (ſignifying a tumultuous and obſtreperous perſon) repreſents the Devil, reſtleſſe and rageful, but to his own utter ruine, &c. Theſe are pretty things, but not ſo proper. The Popiſh Commentatours are full of them.

Turk. Hiſt. 132

Eſay 7. 14.

Over an hundred and ſeven and twenty Provinces] Seven more then were in *Darius* the Mede his time, *Dan.* 6. 1. Monarchs will be ſtill adding; and although a man were Monarch of the whole world; yea, had the command of Moone, and Stars, yet would he ſtill be peeping beyond them for more, more. *Herodotus* reckons up ſundry *ſatrapies* under the King of *Perſia*, out of which he received, yearly, fourteene thouſand five hundred and threeſcore *Euboian* talents: ſo that this Monarchy is fitely compared (in *Daniel*) to the *ſilver breaſt and armes* in *Nebuchadnezzars* image.

Verſe 2. *When the King Ahaſhuerus ſate on the throne*] Having peace with all men, being quiet and ſecure; though this laſted not long; for he was ſhamefully foiled by the Grecians (againſt whom he led an Army of two millions of men) and forced to flie back againe over *Helleſpont*, in a poor fiſhers-boat; which being over-burdened, had ſunk all, if the Perſians by the caſting away themſelves had not ſaved the life of their King. *Omnia ſunt hominum tenui pendentia filo, &c.*

Which was in Suſan the Palace] See *Nehem.* 1. 1. *Ptolomy*, *Strabo*, and *Pliny* tell us, that in this City (ſcituate upon the river *Choaſpes*) was that famous Palace of *Cyrus*, which was adorned with marble walls, golden pillars, and great ſtore of precious ſtones, ſhining as ſo many ſtars from the roofe and ſides of it, to the dazling of the eyes of the beholders. Here it was, likely, that the Kings of *Perſia* ſate to hear cauſes under a vine of gold, ſet with *ſmaragds*; as with ſo many cluſters of grapes.

Ptol. *l.* 6 *c.* 3. Strab. *lib.* 15. Plin. *l.* 6. *c.* 27. Herod. *l.* 5. Athen. *l.* 12. *c.* 3

Verſe 3. *In the third year of his reigne he made a feaſt*] Such a feaſt, as that all other feaſts were but hunger to it; whether we regard the number of gueſts, the largeneſſe of preparation, or the continuance of time: Yet it had an end. But ſo hath not the feaſt of a good conſcience. *Prov.* 15. 15. See the Note there.

Unto all his Princes and his ſervants] To gratifie them for their former valour and victory; and to enflame them to a new expedition, *viz.* againſt *Greece*; for the conqueſt whereof he was now addreſſing himſelf: As alſo that his glory and wealth appearing herein might make them all the more willing to live in ſubjection to him, ſo royal and munificent a Prince.

The power of Perſia] Or to *the army of Perſia* and *Media*.

The Nobles] *Satrapis*, μεγιστᾶνες, of which the word *Parthemim* is made, as ſome think.

think. Others derive it of *Perath, quaſi principes Euphratæi*, the Princes that were beyond the river *Euphrates*. *Kimchi Arias.*

Verſe 4. *When he ſhewed the riches of his glorious Kingdome*] Or, *that he might ſhew, &c.* There were other ends of this feaſt, as was before noted; but this is inſtanced by the Holy Ghoſt, to ſet forth the pride and vanity of this great Monarch, abuſing Gods gifts to his own ambition, and priding himſelf in that wealth which had been gotten by the hard labour of his poor ſubjects, from whom haply his Exactours had received no leſſe ſummes of *curſes* then of *coyne*. *O curas hominum! ò quantum eſt in rebus inane!*

And the honour of his excellent majeſty] *Atqui virtute, non vanitate acquirenda eſt gloria*, ſaith the Oratour, glory is to be gotten by vertue, and not by theſe, like vanities. *Hezekiah* ſmarted for his folly in this kinde; *Nebuchadnezzar* much more. This great Potentate was ſhortly after brought low enough. *Cic de Orat. & de offic.*

Deſinat elatis quiſquam confidere rebus;
Magna repentè ruunt, ſumma cadunt ſubitò. *Claudian.*

Many dayes, even an hundred and fourſcore dayes] An hundred fourſcore and five dayes, ſaith *Joſeph Ben Gorion*. So long laſted the firſt feaſt: though *Lyra* will have it, that ſo long they were in preparing, but the feaſting was not till after theſe dayes expired; and that then both Prince and people were feaſted together ſeven dayes. Of the *Sybarites* indeed we read, that when they made great feaſts, they invited their women a twelve month before, that they might come the more richly and luxuriouſly attired, and might be the more ſumptuouſly entertained. But the text plainly ſhewes, that *Lyra* here did *delirare*, miſſe the meaning: for after that, the Princes, from ſundry parts had been half a year in feaſting.

Verſe 5. *The King made a feaſt unto all the people*] This was not amiſſe, ſo that care were taken that no *irregulares gulares* were found amongſt them; for Kings ſhould carry themſelves toward their people as kindly as parents do toward their children, and ſhepherds toward their ſheep. Are they not therefore called *patres patriæ*, Fathers of their Countrey, and Shepherds of their people? *David* and *Cyrus* were taken from the ſheepfolds to feed men. *Ariſt. 8. Eth. Plin. Panegyr. ποίμνιος λαῶν.* Pſal. 78. 70.

Both unto great and ſmall] Pell-mell, one with another, to ſhew his liberality; which yet he might better have beſtowed in another way, then in belly-chear, and ſuch open-houſe-keeping to all comers without difference: ſith this is rather prodigality then bounty.

Seven dayes] Too long together to be a feaſting; ſith at ſuch times men are ſo apt to exceed and out-laſh; eating that on earth that they muſt digeſt in hell; and drowning both bodies and ſouls in wine and ſtrong drink, as *Richard* the third did his brother *Clarence* in a Butt of *Malmſey*.

In the court of the garden] In the banquetting-houſe, or *ſub dio*, in the open aire in the garden, where they had elbow-roome, and all manner of delights, fit to have beene ſeaſoned and allayed with the ſight of a ſepulcher (the Jewes built their Tombs aforehand in their gardens) or elſe of a deaths-head (as was the manner of the Egyptians at their great feaſts) to keep them from ſurfetting.

Verſe 6. *Where were white, greene and blew hangings*] Rich and royal tapeſtry, ſet forth with variety of colours, pleaſant to the eye.

Faſtened with cords of fine linnen] More precious then ſilk.

And pillars of marble] To bear up the hangings, that the gueſts might the better behold them, and be defended by them from winde, duſt, and heat.

The beds] Whereon they ſate at meat (which was the manner of all thoſe Eaſterne parts) their bodies ſo compoſed, as that the upper part thereof being ſomewhat bent and bowed, the reſt lay along.

Were of gold and ſilver] The bedſteds were. See *Amos* 6. 4. & 2. 8. *Jer.* 23. 41.

Upon a pavement of red and blue and white and black marble] Or, *porphyry* or *cryſtal*. All very coſtly and ſtately: And theſe are thoſe things that make us deſirous to live longer here, as *Charles* the fifth told the Duke of *Venice*, who had ſhewed him his fair Palace richly furniſhed. But what ſaid *Nugas* the Scythian Prince to certaine Embaſſadours who brought him brave and rich preſents? Will theſe ſave a man from ſickneſſe? Will they ſtave off death? Do not theſe outward *gawdes* and *gayeties* carry away the heart *Hæc ſunt quæ nos faciunt invitos mori.*

from the love and care of better things? *Solomon* ſaith as much in his ſacred Retractations: and *Charles* the fifth (who beſides other Territories and Dominions, had twenty eight Kingdomes) voluntarily gave over the Empire as a burden; and curſing his honours in his old age, his trophees, riches, royalties, ſaid to them all, *Abite hinc, abite longè*, Be gone all of you; get you hence. *Abi perdita beſtia quæ me perdidiſti*, as *Cornelius Agrippa* ſaid on his death-bed, to his familiar Devil, *Be packing thou wretched beaſt, that haſt undone me for ever.*

Val Max. Chriſtian.

Mornay.

Delrio. Diſq. Mag. to. 3. l. 6.

Verſe 7. *And they gave them drink*] Think the ſame of meat alſo: but the whole feaſt hath its denomination in the original from *drinking*; becauſe at ſuch times they drank freely, and many times more then did them good. The Perſians are infamous for their intemperancy, though they had Lawes to the contrary: and *Xenophon* tells us that of old they were otherwiſe. Onely once a year their King had licence to be drunk, *viz.* when they ſacrificed to the Sun.

Quia in conviviis largiter bibi ſolet. Corn. Nepos in vit. Alcibiad. Xenoph Cyrop. lib 8. Athenæus.

In veſſels of gold] Beſet with precious ſtones (as *Joſephus* addeth) *ad delectationem & ſpectaculum.*

The veſſels being diverſe one from another] To ſhew the Kings ſtore of them, that there was not *curta ſupellex*, but great plenty and variety of diſhes and dainties.

And royal wine] Choice wine, and fit for a Kings palat. *Vinum Cos*, as they call it merrily at *Lovain* and *Paris*, id eſt, *coloris, odoris, ſaporis optimi*, of the beſt colour, ſmell and taſt.

Beehive of *Rome*. Præf.

In abundance] They ſwam in wine, and the tables did even ſweat with variety of diſhes: *quicquid avium volitabat, quicquid piſcium natabat, quicquid ferarum diſcurrebat, &c.* to uſe *Seneca*'s expreſſion.

According to the ſtate of the King] For whom it was not unlawful to feaſt, ſo to ſhew his liberality toward his Peeres, and courteſie to his people. But that which was blameworthy in him, was, 1. His vainglory. 2. His prodigality. 3. His miſ-ſpending of time. 4. His neglect of buſineſſes. 5. His contempt of the true God, not once acknowledged by him or his gueſts. Laſtly, their profane mirth and jollity, without the leaſt note of ſanctity or reſpect to Gods glory.

Merlin. in loc.

Verſe 8. *And the drinking was according to the Law*] Preſcribed by the King, and it was but needful, leſt men ſhould make his houſe a ſchoole of intemperancy: and leſt *ſhameful ſpewing ſhould be on his glory*, *Habac.* 2. 16. And, inaſmuch as of evil manners come good Lawes, it appeareth by this Edict of the King, that the Perſians were now degenerated from their ancient ſobriety and moderation in meats and drinks. So likewiſe were the *Cretians* when *Minos* made a Law that men ſhould not drink one to another, εἰς μέθην, unto drunkenneſſe: And the ſame we may well think of the inhabitants of this Land, when King *Edgar* made an ordinance for putting pins in cups, to ſtint men how farre they ſhould drink, and that none ſhould quaffe whole ones.

Quinetiam Sparta mos eſt laudabilis ille,
Ut bibat arbitrio pocula quiſque ſuo.

Sueton.

– *None did compell*] *Domitius* the father of *Nero* ſlew *Liberius* an honeſt Roman, becauſe he refuſed to drink ſo much as he commanded him. *Tiberius* for his drunkenneſſe called *Caldius Biberius Mero*, inſtead of *Claudius Tiberius Nero*) made *Novellius Tricongius* Proconſul, for that he could drink three pottles of wine together with one breath. He preferred alſo *L. Piſo* to the government of the City of *Rome*, becauſe he could ſit drinking with him continually for two whole dayes and nights together. *Lyra* upon this text declaimeth againſt this deteſtable healthing and carowſing too too common in all parts of Chriſtendome; and ſaith that it was brought up firſt by the Barbarians in *Normandy*, who came and depopulated that Countrey. And what a lamentable thing is it that at this day, in ſuch a State as ours, the civil, ſober, and temperate man ſhall be urged, and it may be forced to ſwallow down needleſſe draughts, as a horſe doth a drench, by domineering drunkards. The late good Act againſt drunkenneſſe, if well executed, will be ſome curb to our Roaring-boyes; ſo they will needs be called by a woful *Prolepſis*, Here for hereafter. Oh that we could perſwade ſuch, as *Mahomet* did his followers, *that in every grape there dwelt a Devil*; or, that *fire and brimſtone, ſtorme and tempeſt*, this ſhall be *the portion* of the Drunkards *cup*.

For the King had appointed to all the officers of his houſe] He had appointed, *Heb.* *he had founded*

founded or *ſtabliſhed* it for an inviolable Decree, and officers on purpoſe (Controulers of his houſe) to ſee it executed. *John* 2. 8. we read of a *governour of the feaſt*. The Jewes had ſuch Officers or Moderatours at their merry-meetings (called the *Eyes* and *Overſeers* of the feaſt,) that took care that none ſhould over-drink himſelf. The Latines alſo had ſuch, calling them *Dictatours*. The Greeks had their *Sympoſiarchs*; but among theſe, their power extended no further then to ſee that the feaſters drank ſmall draughts onely at firſt, which by degrees they increaſed till they came to the height of intemperancy. But theſe ſhould have conſidered that which *Anacharſis* had told them, that the Vine beareth three grapes: The firſt, of pleaſure, the ſecond of drunkenneſſe, and the third of miſery and miſchief.

Præfecti meorum. Οινοχοοι Οφθαλμοι. *Gaudentius. Caſaubon. Plautus.*

Laert.

That they ſhould do according to every mans pleaſure] Drink what they thought good without ſtint, or force. It is reported of *Romulus*, that being once invited to ſupper, he drank not much, becauſe he had weighty buſineſſe to do on the morrow after. And when one ſaid unto him, Sir, If all men ſhould drink as you do, wine would be far cheaper: Nay, it would be dearer, ſaid he, if every man ſhould drink as I have done; that is, as much as he pleaſeth to drink.

Nam ego bibi quantum volui. Gell. lib. 11. cap. 14.

Verſe 9. *Alſo Vaſhti the Queene made a feaſt for the women*] *Heb.* A feaſt, or a *compotation* of women. This was better yet, then *Heliogabalus* his *Senat of women*, with their ordinances correſpondent; as what attire each woman ſhould uſe, how they ſhould take place, when ſalute, &c. The Romans decreed in Senate that no women ſhould drink wine. What *Vaſhti*'s practice was I know not; but, by her name ſhe ſhould be a *Meribibula*, a wine-bibber, as was noted, *verſe* 1.

Conveniunt rebus nomina ſæpè ſuis.

Dio in Tiberio.

Joſephus, and after him *Lyra*, give her the commendation of a modeſt woman. 'Tis probable ſhe had the Kings conſent to feaſt the women, becauſe it was in the royal houſe: and it added much to the Kings munificence. But then ſhe ſhould have ſubdued her husband by obeying of him, as *Livia* (as great an Empreſſe) did *Auguſtus*. *Dio* reporteth of her, that being asked how ſhe got ſuch a power over her husband? ſhe anſwered, *Multâ modeſtiâ*, by my much modeſty. It is remarkable in this third feaſt, that, firſt, the women feaſted within doores, not in the open Court, as their husbands did, and, next, apart from the men. Which whether it were of pride, becauſe *Vaſhti* would keep ſtate by her ſelf; or, of neceſſity, becauſe either the cuſtome of the Countrey, or the Kings jealouſie would not allow her preſence among ſo many of the other ſex, yet ſurely this may condemne (as one well ſaith) our moſt laſcivious mingling of both ſexes together in dancing, and ſuch like meetings; where nothing is more uſual then luſtful looks, filthy ſpeeches, uncleane touches. *Apage omnem hanc impudentiam*, ſhun all occaſions of ſinne that doth ſo eaſily beſet us. *Lot* feaſting and drinking wine with his own daughters, fell into the ſin of inceſt. The Iſraelites doing the like with the daughters of *Moab*, were enſnared, and ſubverted. The dancing damoſel ſo enflamed that old Goat *Herod*, that like a mad man he ſweareth to give her her deſire to the halfe of his Kingdome. In all mixt meetings of both ſexes, let the husbands eyes be eyes of Adamant, which will turne only to one point, leſt ſome *Circe* enchant him, having faculty attractive with the Jeat, and retentive with the Adamant. Let the wives alſo be like that Perſian Lady, who being at the marriage of *Cyrus*, and asked how ſhe liked the Bridegroome? How? ſaith ſhe, I know not, I ſaw no body but my husband.

Verſe 10. *On the ſeventh day*] Here we have *Luxuriosi convivii luctuoſum exitum*, a ſad end of a luxurious feaſt. Sin uſually endeth tragically. On the ſix former dayes of the feaſt having farced his body with good chear like a wool-ſack, and inflamed it with wine wherein was exceſſe, he bethinks himſelf of other pleaſures: *Vina parant animos Veneri. Ariſtophanes* calleth wine the *milk of Venus*, and fuell of luſt. *Ambroſe* ſaith that luſt is fed with feaſts, nouriſhed with delicacies, kindled with wine, ſet on flame with drunkenneſſe. A belly filled with wine ſoameth out filthineſſe, ſaith *Hiecom.*

Ovid. Αφροδίτης γάλα. *Ariſt.* Lib. 1. de pœnit. c. 4.

When the heart of the King was merry with wine] The property whereof is to exhilarate the heart of man, as the Scripture ſpeaketh. *Plato* calleth wine the mitigater of mans miſery. *Euripides* ſaith, *Qui non hilareſcit bibendo, nihil ſapit.* But *Aha ſuerus* his heart was over-merry, the wine was ſo in, that the wit was out: drunkenneſſe had bereft this *Polyphemus* of his eye of right reaſon. This is a vice hateful in all, but in a Ruler moſt of all.

Judg. 9. 13. Pſal. 104. 15. In Cyclope.

See *Prov.* 31. 4. with the Note. What mad work made *Alexander* the Great many times in his drunkenneſſe, killing thoſe then whom he would afterwards have revived, if he could, with his own heart-blood? Therefore it was that the Carthaginians forbade their Magiſtrates all uſe of wine: *Solon* puniſhed drunkenneſſe in a Ruler with death. And *Ferdinand* the firſt Emperour of *Germany*, ſharply reproved the Embaſſadours of the Electours and Princes ſent to an Imperial Diet, for their quaffing and careleſſe performance of their truſt, ſaying, *Abſtinete à maledictâ ebrietate, &c.* Abſtaine, for ſhame, from this curſed drunkenneſſe, (which is neither good for body nor ſoul) and look better to your offices.

Plato. ¶

Val. Max. Chriſt. 397.

He commanded Mehuman] Theſe ſhould have adviſed him better (for now drunkenneſſe had robbed him of himſelf, and laid a fool in his roome, wine had over-ſhadowed his wiſdome, as *Pliny* phraſeth it) and not have been ſo ready to execute his unreaſonable and illegal commands. For the Perſians had a Law (*Joſephus* ſaith) that Matrons ſhould not be ſeen at feaſts among men; though Harlots might. But Kings are never without their Court-Paraſites, who will humour them in any thing, and whoſe ſong is, *Mihi placet quicquid Regi placet*, That which pleaſeth the King, pleaſeth me, howſoever.

Vino ſapientia obumbratur lib. 23. *cap.* 1. *Lib.* 11. *Antiq. cap.* 6.

Verſe 11. *To bring Vaſthi the Queen before the King*] This was their errand, and they went readily about it, (though it beſeemed not their ſtate, as being chief about the King) whether they envyed the Queen, and ſo ſought occaſion againſt her (as the Biſhops did againſt Queen *Katharine Parr*) or were in the Kings predicament, and therefore deſired fuel to their fire.

With the crown royal] In all her beſt, that neſt of pride, as one calleth it, and incentive of luſt.

To ſhew the Princes and the people her beauty] And thereby to ſhew them all his own imprudence, and impudence: this he would not have done, if ſober, for any good. *Quid non ebrietas deſignat? Wine is a mocker, and ſtrong drink is raging.* Could he not conſider what he had oft read befel *Candaules* King of the *Sardians* for ſhewing his fair wife to *Gyges* in a vain-glorious humour? Knew he not that thoſe well-whittled Courtiers would eaſily be enflamed with the ſight of ſuch a peerleſſe beauty, and that her gay attire would not make her more comely, then common?

Herodot. Juſtin.

For ſhe was fair to look on] *Xenophon* teſtifieth of the Perſian and Median women, that they are proper and beautiful beyond all other Nations. *Vaſthi*, we muſt needs think then, was a choyce beauty: and if ſhe were (as *Aſpaſia Mileſia* wife to King *Cyrus*) fair and wiſe, it was no ſmall commendation. But if (as *Aurelia Oreſtilla* in *Salluſt*) ſhe had nothing in her praiſeworthy but her beauty, it was ill beſtowed on her. The Jews give a very ill character of her. They ſay ſhe was daughter to *Belſhazzar* (that notable quaffer, who might therefore call her *Vaſthi*, that is, a drinker) that ſhe hated the Jews extremely, and abuſed divers of their daughters (her ſlaves) making them work on the Sabbath day, and putting them every day to the baſeſt offices, not affording them rags to hide their nakedneſſe, &c. This perhaps is but a Jewiſh fable.

τὰλλα τὰς γυναῖκας ὑπερβάλλουσι. *Joſeph.* καλὴ ἡ σορή. *Ælian.*

Verſe 12. *But the Queen Vaſti refuſed to come at the Kings commandment*] She peremptorily and contumaciouſly refuſed, though ſent for again and again (as *Joſephus* hath it) by her Lord and husband, who had in his cups boaſted of his wives beauty, courteſie and obedience, whereof he would now make proof to the company, ſending for her by ſuch an honourable convoy: yet, *ſhe would not, that ſhe would not*, as the Hebrew word ſignifieth, but carried her ſelf, as if ſhe had been his Miſtreſſe, and not his wife, to his great grief, and the marring of all their mirth. What if the King were not ſo well adviſed? what if he were in his cups? what though ſhe had the Law on her ſide, and a pretence of modeſty, and leſt ſhe could by coming, occaſion the Kings jealouſie, &c? Yet *Vaſthi* was to have *ſubmitted her ſelf unto her own husband* (ſuch an husband eſpecially) *as it was fit in the Lord*, Col. 3. 18. to yeeld obedience to all his lawful commands and reſtraints, ſeeme they never ſo unreaſonable. If woman were given to man for a *comforter*, and in ſome caſes for a *Counſellor*, yet in no caſe for a *Controuler*, as they are apt to be that are fair (*faſtus ineſt formæ*) rich (*argentum accepi, dote imperium vendidi*, ſaith he in *Plautus*) better deſcended, &c. *ſi vis nubere, nube pari*: an inſolent wife is an unſufferable evil; and he hath loſt half the comfort of his life, who is married to ſuch an one.

ἐκ ἤθελεν. *Septuag.*

There-

Therefore was the King very wroth] He even *foamed at mouth* like a wild-bore, and *froathed* as the raging Sea, as the word importeth. The Perſian Kings were noted by ſome for uxorious; ſuch, as though they commanded the whole world, yet were commanded by their wives and concubines: But here it proved otherwiſe. This mighty Monarch could not bear ſuch a publike affront and ſcorne as he conſtrued it; but rageth beyond reaſon (whereof his wine for the time had bereft him) and reſolveth upon revenge. How much better our *William* the Conquerour, who though he knew that *Maud* his wife maintained her ſonne *Robert Curtuoiſe* in his quarrel for *Normandy*, and out of her own coffers paid the charge of that warre againſt his father, and her own husband, yet becauſe it proceeded but from a motherly indulgence for advancing her ſonne, he took for a cauſe rather of diſpleaſure then of hatred. He loved her whileſt alive, often lamented her death with tears, and moſt honourably interred her. *Captivarum ſuarum captivi.* Plut. Speed. 452.]

And his anger burned in him] As *Nebuchadnezzar* alſo did upon a like occaſion, hotter then his ſeven times-heated oven, or then the mountaine *Ætna* doth: *Moſes* his anger waxed hot in him, *Exodus* 32. 19. ſo that he knew not well what he did in it; it raiſed ſuch a ſmoke. *Jonah* was ready to burſt with anger, *Chapter* 4. 9. his blood boyled at his heart, as brimſtone doth at the match: therefore is the heart ſet ſo near the lungs, that when it is heated with anger, it may be allayed and cooled by the blaſt and moiſture thereof. *Joſephus* ſaith that he brake off the feaſt upon this occaſion.

Verſe 13. *Then the King ſaid to the wiſe-men*] What a ſudden change is here? *Ex conviviis fiunt comitia, imò & convitia*, ſaith an Interpreter: The enraged King forgets all his old love to *Vaſthi*, and breaths nothing elſe but reparation of his own loſt honour, and revenge upon his peereleſſe paragon. Howbeit herein He is to be commended, that he ſent not for her forthwith by force, that he might diſpatch her with his own hands; as *Alexander* did his friend *Clitus* and others in his cups and choler: neither ran he raging into her chamber, and kickt her out of the world, as *Nero* did his wife *Octavia*, for a leſſe matter. He knew that anger is an evil counſellour: *Sueton. Ner.*

——— *qui non moderabitur iræ,*
Infectum velit eſſe dolor quod ſuaſerit & mens. *Horat.*

He that reineth not in his anger ſhall do that in his haſte, whereof it ſhall repent him by leiſure, and could eate his nailes to have it undone again. *Ahaſhuerus* therefore calleth for his Judges and Counſellours, skilful in ſtate-matters.

Which knew the times] And what was beſt to be done in them. This skill they had gotten by much reading of Politicks, and Hiſtories, and long obſervation. The men of *Iſſachar* were ſuch, 1 *Chronicles* 12. 32. Such a one was *Cræſus* to *Cyrus*, *Polybius* to *Scipio*, *Agrippa* to *Auguſtus*, *Anaxagoras* to *Themiſtocles*, *&c.* *Xerxes* here had ſeven ſuch to adviſe with as his Privy-Counſellours, *Judices Regios*; the Kings Judges *Herodotus* calleth them, and further ſaith, that they held their places for their lives, unleſſe they very much misbehaved themſelves. *Lib.* 3.

For ſo was the manner] *Sc.* to adviſe with them in matters of moment, but not alwayes to take their adviſe. The manner was, and the fundamental Lawes of the Land took order, for prevention of tyranny, that the Kings of *Perſia* ſhould be ruled by this grave Senate of the Kingdome, and not bring in an arbitrary government. But *Xerxes*, (who is this *Ahaſhuerus*) once at leaſt, (if not oftner) *viz.* in his expedition againſt *Greece*, which was not long after this great feaſt, called his ſeven Princes together, and ſpake to them after this manner: Leſt, ſaid he, I ſhould ſeeme to follow mine owne counſel, I have aſſembled you: and now do you remember, that it becomes you rather to obey then adviſe. Val. Max. *lib.* 9. *cap.* 5.]

Towards all that knew law and judgement] Of theſe Perſian Privy-Counſellours

it is ſaid, 1. That they were wiſe-men: now thoſe only are wiſe *quibus res ſapiunt prout ſunt*. 2. They were *skilful in the times*, that is, well verſed in hiſtories, and well furniſhed with experiences. 3. That they *knew the Lawes*, which they had ready, and at their fingers ends, as we ſay. They knew alſo *judgement*, that is, equity and moderation, without which utmoſt right might be utmoſt wrong; as indeed it proved in the caſe in hand. *Memucan* not only accuſeth the Queen, but aggravateth her offence, and inſtead of healing the wound, maketh it farre wider. This might become a mercenary Oratour, but not a grave Counſellour. The buſineſſe was this: The King was angry, and he meant to ſet him going: the Queene was an eye-ſore, and ſhe muſt be removed. Such ſlaves are ambitious ſtatiſts to their own, and their Princes luſts, but eſpecially when their own plough is driven forward withal.

Verſe 14. *And the next unto him was Carſhena, &c.*] Theſe were his truſty and welbeloved Couſins, and Counſellours, *primi & proximi*, firſt in the Kingdome, and next unto the King, without whom he was to have done no buſineſſe of importance. But it is recorded in ſtory that they had no freedome nor liberty of Councel. For every one of them had a plate or tile of gold to ſtand upon in the Councel-houſe: And if he gave counſel that the King thought well of, the plate of gold was given him for a reward: but if he delivered any thing contrary to the Kings minde, *flagris cædebatur*, he was beaten with ſtripes. Lo this was the manner of the Perſian Monarchs.

Kecker. Polit.

The ſeven Princes] See *Ezra* 7. 14.

Which ſaw the Kings face] That came at pleaſure into the preſence, as they call it. It was a piece of the ſilly glory of theſe Kings of *Perſia* to ſecret themſelves from their ſubjects. No man might ſee the King (uncalled for) on paine of death, *cùm ejus perſona ſub ſpecie majeſtatis occuleretur*, ſaith *Juſtin*. Only theſe ſeven might ordinarily take the boldneſſe to ſee his face: which leſt *Haman* ſhould do, *they covered his face.*

Lib. 1. hiſt.

And which ſate the firſt in the Kingdome] *Xenophon* telleth us that *Cyrus* the firſt Perſian Monarch ordained that the Nobles ſhould ſit before the King every man according to his degree, and dignity. *Aben-Ezra* upon this text ſaith the ſame.

Cyrop. lib. 8.

Verſe 15. *What ſhall we do*] Saith the King, who changeth the ſcene ſuddenly, the banquetting-houſe into a Councel-chamber, the merry-meeting into a moſt difficult conſultation, what to do with the Queene, and how to repair the Kings honour ſo much impaired by her. How eaſily can the Lord ſtaine the pride of all glory, croſſe the worlds greateſt darlings, give an unſavoury verdure to their ſweeteſt morſels, and make their very felicity miſerable!

Eſay 23. 9.

Unto the Queene Vaſhti] You ſhould determine nothing raſhly againſt her, but accept of her lawful excuſe, hear her plea, remember that ſhe is *your companion, and the wife of your Covenant*, Mal. 2. 14. your fellow, and not your footſtoole; a yoke-fellow ſtanding on even ground with you, though drawing on the left ſide, &c. This you ſhould do to the Queene *Vaſhti*. But *Plutarch* noteth of the Perſians, that they were none of the kindeſt husbands, but harſh, and jealous. And *Athenæus* ſaith, that the Kings of *Perſia* lord it over their wives, as if they were their handmaids.

ἄγειοι φύσει καὶ χαλεποὶ. Plut. Themiſt. ὡς δεσπότης ἄρχει τὴν γαμετὴν ὁ βασιλεύς. Athen. lib. 13.

According to Law] This you ſhould do; retaine the decency and gravity of the Law which is never angry with any man (*Lex non iraſcitur, ſed conſtituit*, ſaith *Seneca*) no more muſt thoſe that adminiſter it. The angry man cannot eaſily keep a meane. This *Archytas* the Tarentine knew, and therefore being diſpleaſed with his ſervants for their ſloth, he flang from them, ſaying, Farewell, I have nothing to ſay to you, becauſe I am angry at you.

Becauſe ſhe hath not performed the Commandment, &c.] This was a fault no doubt: but not ſo hainous as was made of it. The faults of his wife a man muſt either *tollere* or *tolerare*, cure or cover, and not go about to kill a fly upon her forehead with a beetle, as they ſay. But God had a provident hand in it for the good of his Church.

Verſe 16. *And Memucan anſwered before the King*] *Heb. Mumchan*, The Junior likely, and therefore ſpake firſt, the reſt concurred, *verſe* 21. A bold man he was ſurely (whatever elſe he was) that durſt deliver his minde ſo freely of ſuch a buſineſſe, and in ſuch a preſence, &c. What if the King and Queen ſhould have grown friends again, where had *Memucan* been? If his cauſe and his conſcience had been as good as his courage was great, all had been as it ought to be.

And the Princes] *Inter pocula de rebus arduis conſultabant*, ſaith *Herodotus* concerning the Perſian Princes. In the middeſt of their cups they uſe to conſult of the greateſt

Lib. 1.

affairs

affairs. Here they accuſe and uncondemne the Queen heard, and unconvicted, which was againſt all Law divine and humane. King *Henry* the eighth, though a boyſterous man, dealt more civily with his firſt wife *Katharine* of *Spaine*, when he had a minde to rid his hands of her; Her cauſe was heard before the two Cardinals, *Wolſey* and *Campaine*, ere the Divorce was pronounced, and ſhe ſent out of the Kingdome.

Vaſthi the Queen hath not done wrong to the King only] That ſhe had done wrong or dealt perverſely againſt the King, He taketh for granted: becauſe the Kings commandment was not obeyed. But was that a ſufficient reaſon? Was the Kings bare word a Law, or rule of right? and is not a wife in caſe of ſin commanded by her husband, rather to obey God then men? Or ſay ſhe had done wrong, muſt it needs be out of perverſeneſſe? might it not be out of fear, modeſty, or for ſome other civil reaſon which ſhe might alledge for her ſelf, if called to her tryal? But here you may ſee (ſaith one) when flattery and malice gives information, ſhadows are made ſubſtances, and improbabilities neceſſities; ſo deceitful is flattery, malice ſo unreaſonable. And yet herein alſo the Lord is exceeding righteous, who meets hereby with other ſins of this inſolent Queen: that whereas (no doubt) ſhe was an example of pride and vanity more generally to other women then ſhe was likely to be in this point, therefore is ſhe hereby found out in her ſin, and by this unlikely accuſation, condemned of a true fault.

But alſo to all the Princes and to all the people] Againſt the King ſhe had offended by her diſobedience, againſt all others by her example. And indeed the ſins of great ones fly far upon thoſe two wings, *Scandal* and *Example*; they prove both patterns and privileges to their inferiours, for the like. Howbeit we muſt neceſſarily diſtinguiſh between ſcandal given, and ſcandal taken only: neither may we judge of a thing by the ill conſequences that biaſſed and diſaffected perſons can draw from it; there being nothing ſo well carried, but that it may be liable to ſome mens exceptions.

Verſe 17. *For this deed of the Queen ſhall come abroad*] The leaſt aberration in a ſtar is ſoon obſerved: ſo the miſcarriages of great ones are quickly both noted and noticed. Publike perſons are by *Plutarch* compared to looking-glaſſes, according to which others dreſſe themſelves: to pictures in a glaſſe-window, wherein every blemiſh is ſoon ſeen: to common Wells, which if they be poyſoned, many are deſtroyed. The common people commonly are like a flock of Cranes: as the firſt flies, all follow.

So that they ſhall deſpiſe their husbands] Which indeed ought not to be, no not in their hearts. *Let the wife ſee that ſhe reverence her husband.* God hath a barren womb for mocking *Michal*: when *Sarah* is crowned and chronicled for this, that ſhe *obeyed her husband, calling him Lord.* It is here taken for confeſſed, that *Vaſthi* deſpiſed her husband; and that others would thereby take heart to do the like, is therehence inferred. But doth that neceſſarily follow? and muſt the Queen therefore be preſently depoſed, yea put to death, as the Jew-Doctours tell us ſhe was? King *Aſa* depoſed his grandmother *Maacha*; but that was for Idolatry. Our *Henry* the eighth beheaded his wife *Anne Bullen*, but that was for (ſuppoſed, and but ſuppoſed) adultery. Queen *Elizabeth* narrowly eſcaped with her life, becauſe ſhe was accuſed (but falſely) of conſpiracy againſt the Queen her ſiſter. But what had *Vaſthi* done? Condemned ſhe is without reprival; and the Countrey muſt come in (but was never called) to give in evidence againſt her, that haply never ſaw her, nor heard of her offence. Is this fair-dealing? Eph. 5. ult.

Verſe 18. *Likewiſe ſhall the Ladies of Media and Perſia ſay*] Say what? *We will not do as our Lords command us.* Like enough all this: for their tongues were their own, and their wills no leſſe. That free-will (about which there is ſo much ado made) when men once loſt, the women caught it up; and hence they are ſo wedded to their own will, ſaith one merrily. *Quicquid volunt, valdè volunt*, what they will do, they will do *contra gentes*, ſaith another. And for talking and telling their minds; The Rabbines have a proverb, that ten *Kabs* (meaſures) of ſpeech deſcended into the world, and the women took away nine of them. Theſe Ladies of *Media* and *Perſia* were feaſting with the Queen when the King ſent for her, *ubi quid factum eſt? garritur, potitatur, ſaltitatur*, ſaith an Interpreter, at which time they were chatting, and bibbing, and dancing, and (when their mirth was marred) they would not ſpare to ſpeak their minds, and eaſe their ſtomachs, whatever came of it. We read in our own Chronicles of the Lady *de Breuſe*, that by her railing and intemperate tongue, ſhe had ſo exaſperated King *John* (whom ſhe reviled as a tyrant and a murtherer) that he would not be pacified by her ſtrange preſent (four Feverdent. in verſe 9.

Speed. 572. (four hundred kine, and one bull, all milk-white, except only the eares, which were red) ſent unto the Queen.

Then ſhall there ariſe too much contempt and wrath] *Contempt* on the wives part, and *wrath* on the husbands: wives ſhall ſlight their husbands, and they again ſhall fall foul upon their wives: ſo that *conjugium* ſhall become *conjurgium*; and the houſe they dwell together in, ſhall be no better then a fencing-ſchool, wherein the two ſexes ſeem to have met together for nothing but to play their prizes, and to try maſteries. This made *Sylla* ſay, I had been happy, if I had never been married.

Verſe 19. *If it pleaſe the King*] Courtier-like; leſt he ſhould ſeem to preſcribe to the King, or to prejudice the reſt of the royal Counſellours, he thus modeſtly prefaceth to his enſuing harſh and hard ſentence. He knew well enough it would pleaſe the King at preſent, in the minde he now was in: and to prevent any alteration, he moves to have it made ſure by an irrevocable Law, that he might not hereafter be cenſured for this his immoderate and unmerciful cenſure, but be ſure to ſave one howſoever.

Let it be written, ſaith he, among the Lawes of the Perſians] Which the King himſelf could not repeal, *Dan.* 6. 8, 15. but, once paſſed and regiſtred, they remained binding for ever. I have read of a people among whom the Lawes they had laſted in force but for three dayes at utmoſt. This was a fault in the other extreme. Lawes are to be made with due deliberation, and then to be eſtabliſhed, and not altered without very great reaſon, as ſometimes there is, ſith

Legem dicimus νόμον, quaſi μένοντα τοῦ. *Plato.*

Tempora mutentur, nos & mutemur in illis.

That Vaſthi come no more before King Ahaſhuerus] But be abſolutely depoſed and divorced. Here was no proportion betwixt the offence and the ſentence. This judgement was like the Laws of *Draco*: of which *Ariſtotle* ſaith, that they were not worth remembrance, but only for their great ſeverity; as being written not with *black*, but with *blood*.

And let the King give her royal eſtate unto another] The more to vex her. Surely ſuch an exauthoration of ſo great a perſonage, with ſo great diſgrace and ignominy, could not but be very grievous, yea worſe then death. High ſeats as they are never but uneaſie; ſo the fall from them muſt needs be dangerous and diſmal. How well might holy *Eſther* ſing with the Virgin *Mary*, *God putteth down the mighty from their thrones, and exalteth them of low degree*, Luke 1. 52.

Verſe 20. *And when the Kings Decree that he ſhall make ſhall be publiſhed*] But why ſhould any ſuch thing be publiſhed at all, unleſſe the King be ambitious of his own utter diſhonour? Is there none wiſer then other, but that the King muſt beray his own neſt, tell all the Empire that he was drunk or little better, and did in his drink determine that againſt his fair Queen, that he ſo ſoon after repented? He ſhould have done in this caſe as a man doth, that having a ſecret ſore, clappeth on a plaiſter, and then covereth it with his hand, that it may ſtick the faſter, work the better. Had *Ahaſhueroſh* been wiſe, the world had been never the wiſer for any thing that *Vaſthi* had done, &c. But *Memucan* hath ſome colour for his bad counſel, a goodly vail to caſt over it.

All the wives ſhall give to their husbands honour] They ſhall not dare to do otherwiſe, unleſſe they mean to be likewiſe divorced. But will terrour breed true honour? is ſoothing right ſubmiſſion? *Quem metuunt oderunt*, fear makes hatred; and people honour none (to ſpeak properly) but whom they love ſincerely. Thoſe lordly husbands that domineere over their wives as if they were their ſlaves, and carry themſelves like lions in their houſes, muſt not look for any great reſpect there. This man promiſed himſelf great matters when he thus ſaid, The wives ſhall give *iittenu* in the maſculine gender, to ſignifie the wives voluntary ſubjection and obedience: but that he never had; nor any other that took the like courſe. Thoſe husbands that will be honoured indeed by their wives, muſt give *honour to them as to the weaker veſſels, as being heirs together of the grace of life*, 1 Pet. 3. 7.

Verſe 21. *And the ſaying pleaſed the King*] Pity but itching ears ſhould have clawing Counſellors. *Memucan* was a fit helve for ſuch an hatchet; and his adviſe fit lettice for ſuch lips. What marvel that ſuch a ſmooth Counſellour pleaſed the King, when as he had before given place to two ſuch bad Counſellours, Wine and Anger?

And the Princes] Who perceived (very likely) by the Kings looks and geſtures, that he

he was much taken and tickled with *Memucans* counsel: which they therefore second and subscribe to. How rare a jewel in a Princes eare is a faithful counsellour, that will deliver himself freely, *non ad gratiam, sed ad veritatem*, not to please, but to profit. Such a one was *Agrippa* to *Augustus*, *Polybius* to *Scipio*, *Latimer* to *Edward* the sixth, &c. *There is safety in the multitude of Counsellours, modò audeant quæ sentiant* (as the Oratour saith) so they dare speak out, and will not spare to do it. Cic. pro Milone

And the King did according to the word of Memucan] *Dicto citius*, it was forthwith done. *Vasthi* is all on the sudden divorced, and the foolish King publikely shamed. But all this was of the Lord, that *Esther* might be advanced, and the Church relieved. So there was a wheele within a wheele, which the wicked discerne not, nor the Saints consider of. God oft wraps himself in a cloud, and will not be seene till afterwards. All Gods dealings will appear beautiful in their seasons; though for the present we see not the contiguity and concatenation of one thing with another.

Verse 22. *That every man should beare rule in his own house*] *Æquum sanè edictum, modò moderatum*, A righteous Decree, had it been but rightly made use of, and not abused to tyranny and rough-dealing. *Aristotle* saith, that the husband ought to have a civil power over his wife, as being her better in honour, speech, gravity and dignity. *Menander* and *Euripides* say the same; holding it unfit that the *hen should crow*, that the woman should usurp authority over the man: this, Nature and Scripture do both condemne. But why should these Persian Princes at this time send forth such an Edict as this? was it because this good Law of Nature began to be depraved and obliterated among them; as it was among the *Egyptians*, where the Queen is more honoured then the King, and in private houses the wife then the husband, as *Diodorus Siculus* reporteth? Or had they a minde to divulge their own shame, and to tell the world that they were least masters at home, and must therefore have a law made to force obedience? Or was it not (lastly) to countenance the Kings rash and unlawful putting away of his wife, for so light a cause: like as *Cambyses* their late King having a minde to marry his own sister, made a Law, that any man should have liberty to do the like? Whatever it was that moved them to send forth this Decree, surely there was little need to excite men to use their authority over their wives; sith they are apt enough to do so without bidding. Therefore Saint *Paul* after, *wives submit your selves unto your own husbands*, doth not say, and subjoyne, husbands *rule over your wives*, but *husbands love your wives, and be not bitter against them.* Lib. 1. Bibl. c. 2. Col. 3. 19.

And that it should be published according to the language of every people] That so being particularly understood, it might appear more authentical and weighty, and so take away the hatred from the Law-givers for the wrong they had done the Queen. Some render it thus, that *he should speak according to the language of his own people*, that is, say they, that each man should keep and observe the liberty of his own Nation, by commanding his people, and governing his own family, without any contradiction.

CHAP. II.

Verse 1. *After these things.*]

After the wine was out, the fuell of his anger spent, and the lust thereof satisfied.

When the wrath of King Ahasuerus was appeased] There is nothing that a man is more ready to keep then his wrath: therefore the Hebrews put *servare* for *servare iram*, to keep, for, to keep his anger, as *Jer.* 3. 5. *Psal.* 103. 9. *Levit.* 19. 18. *Ahasuerus*, by invading *Greece*, had so incensed them, that their wrath ἀνήνυστος, unappeasable, for they thenceforth hated all Barbarians for the Persians sake, and forbade them their sacrifices, as they used to do murtherers. But *Ahasuerus* his wrath against *Vasthi* was, after a time, asswaged.

He remembred Vasthi] Not without some remorse, but without all true repentance. He forsook not his rash anger as a sinne; but regrated it for a time, and laid it asleep, to be raked up again upon as slight an occasion. In graceless persons *vitia raduntur, non eradicantur: abscinduntur sæpius, non exscinduntur*, vices may be barbed or benumbed, not mastered and mortified. A Merchant may part with his goods, and yet not hate them.

them. A man may part with his ſinnes for ſelf-reſpects, and yet retaine his affection to them: as *Phaltiel* did to *Michal*, when he went weeping after her afarre off. He may remember his *Vaſthi*, his boſome-ſinnes from which he ſeemeth divorced; and by ſuch a ſinful remembring of them, recommit them. See *Ezek.* 23. 21. compared with *verſe* 8.

And what was decreed againſt her] But whoſe fault was that? Wine and anger are the worſt of all counſellours, ſay the Ancients? and *Ahaſuerus* found it ſo: as did alſo *Alexander* the great, and many others, but all too late. Hence they came in afterwards with their *Non putaram*, Had I wiſt; which *Scipio* ſaid ſhould never be heard out of a great mans mouth. *Auguſtus* alſo was wont to ſay, that nothing doth ſo ill become a Commander, as haſtineſſe and raſhneſſe. *Tully* taxeth him for a foole, *qui eundem & lædit & laudat*, who firſt wrongeth a man, and then commendeth him.

Plutarch.

Sueton.

Verſe 2. *Then ſaid the Kings ſervants*] His friends, ſaith *Joſephus*, to whom he had opened his mind: the young Courtiers, ſay others (green wood is ever ſhrinking and warping) but moſt probably thoſe ſeven chief Counſellours, *chap.* 1. 14. who had perſwaded him to caſt off *Vaſthi*, and now feared, leſt if not ſome way diverted, he ſhould fall as foul upon them, as his predeceſſour *Darius* did upon thoſe claw-backs, *Dan.* 6. 24. or as the Athenians did upon *Timagoras*, *Demagoras*, and *Enagoras*, whom they condemned to die, for flattering *Darius Hyſtaſpes*, the father of this *Ahaſuerus*.

Let there be fair young Virgins ſought for the King] They knew him to be a ſenſualiſt and effeminate: they therefore agree to feed his humour, to drown him againe in pleaſure, ſo to drive away his melancholy. Such miſerable comforts are carnal Phyſitians: ſo wretched is our nature, to endure no other Phyſick: ſo juſtly doth God fit the Phyſitian to the Patient, the helve to the hatchet: ſo do the wicked help each other forward to their deſerved deſtruction. *Ahaſuerus* his Courtiers and Counſellours become Brokers to his luſts: neither is this any thing unuſual with ſuch. *Lenocinantur, produnt, blaſphemant, pejerant, toxica miſcent, &c.* ſaith an Expoſitor here. What is it that ſuch Paraſites and Sycophants will not do to ingratiate with great ones? It was not therefore without good cauſe, that the Primitive Chriſtians prayed hard for the Emperour (as *Tertullian* teſtifieth) that God would ſend him *Senatum fidelem*, a faithful Councel, and free him from flatterers.

Verſe 3. *And let the King appoint officers*] *Præficiat præfectos.* Coſtly counſel: this could not be done without much trouble and charge to the King. Two or three years are ſpent in gathering, purifying, and preparing theſe choice Virgins for the impure bed of this Heathen Prince, while he is following the chace of his ambition, in the warres of *Greece*.

In all the Provinces of his Kingdome] A large Commiſſion they muſt have, the whole Kingdome is their circuit: and note that they went not to forreiners: which thoſe Princes that do, while thereby they ſeek for *greatneſſe*, they many times miſſe of *goodneſſe*: while they labour to be ſtrong abroad (and ſo to have a ſtake in ſtore, as they ſay, however the dice chance to turne) they weaken themſelves at home; and while by forraine matches they intend unity, it proves an occaſion both of inteſtine and forraine diſſentions. We of this Nation have had ſad experience of theſe miſchiefs.

That they may gather together] This could not be done without the great grief and general diſcontent of the Kings beſt ſubjects (*nimium ſerviliter huic hirco ſubjectorum*, as one hath it) thus bereft and deſpoyled of their deareſt daughters, the ſtaves of their age.

All the fair young Virgins] Beauty (the beſt pearle in a carnal eye) is all that's here looked after, *quæ plerunque virtute & pudicitiâ caret*, which is oft without vertue, and common honeſty; as, where they meet, it is a rare mixture. The Heathen man ſaith, *Non eſt formoſa mulier cujus crus laudatur aut brachium, ſed illa cujus univerſa facies admirationem ſingulis partibus abſtulit.* Now if this be true, long enough might theſe commiſſionated officers look for fair young Virgins, truly ſo called, there being very few that are not peccant in ſome minnum, ſome tittle of beauty, or other. It is a praiſe peculiar to the *Virgin daughter of Zion* to be *all fair*, Cant. 4. 7. to be *ἄμωμος*, *Epheſ.* 5. 26. ſuch as in whom even *Momus* himſelfe could finde no errour.

Unto Shuſhan the palace] In which one place there might have been found choice enough, without ſpeaking further: but that luſt is unſatisfiable. *The eye is not ſatisfied with ſeeing*; and in ſuch a multitude, how could it be but that the Kings minde muſt needs be diſtracted, which one to make choice of?

To

To the house of the women] Such as is now the Turks *Seraglio*. See the description of the *Grand Signiors Seraglio* by Master *John Greaues*, *chap.* 4.

Unto the custody of Hege] Who was their keeper, or rather their Gaoler. For what was this house of women, but a perpetual prison to them, clapt under hatches, as it were, and, haply, held in as great servitude, as those in *Barbary* are at this day; where it is death for any man to see one of the *Xeriffes* concubines; and for them too, if when they see a man, though but through a casement, they do not suddenly screek out. Heyl. Geog.

And let their things for purification] σμίγματα, Their *Abstersories*, to dry up the filth of the flesh, and to cleanse natures infirmities, that they might be six moneths purified with oile of myrre, and six other moneths perfumed with sweet odours, as *verse* 12. Here the maids were first purified before the King chose one. But Christ first cleanseth his Spouse, and then purifieth her, *Eph.* 5. 26.

Verse 4. *And let the maiden*] Herein unhappy that she got her honour with the losse of her honesty: and that so many maids are made miserable for her sake.

That pleaseth the King] Heb. *That is good in his eyes.* The eye is the lamp and ornament of the whole body: and yet that most lightsome part doth oft-times draw the soul into utter darknesse; whilest by those windows of wickednesse, and loop-holes of lust, Satan windeth himself into the heart, and maketh it *impudicitiæ cloacam* (as *Venus*'s temple on the top of *Lebanon* is called by *Eusebius*) a very sink, and jakes of all feudnesse and abomination.

Be Queen instead of Vashti] This was held a great businesse, and a sufficient recompence. The bramble held it a goodly thing to reigne over the trees, not so the vine and fig-tree. Judg. 9.

And the thing pleased the King] Because it added more fuel to the fire of his lust, and that he may lengthen out his dayes in dalliance and wantonnesse: *ut libidine libidinem provocante, nihil nisi muliebre fiat*, saith an Expositour here, that he might be the right successour of *Sardanapalus*, who buried himself in the bosomes of his harlots, and left behinde him this infamous Epitaph. Feuardent.

Ταῦτ' ἔχω ὅσ' ἔφαγον ἐ ἐφύβρισα ἐ μετ' ἐφίλησα·
Τἄλγη' ἐπάθον πολλ' ἐ δὴ πλέα ἐ τέρπνα λιπόντα τάδε.

An Epitaph fit for an oxe, saith *Aristotle*. The Kings of *Persia* are noted for effeminate, fitter for a Canopy then a Camp, and affecting such sights, *ubi Imperator Apparator, lanx phalanx, acies facies, bella labella, spicula pocula, scutum scortum, &c.*

And he did so] According to the counsel of those Court-parasites (whose word is that of *Stratocles*; *Mihi placet quicquid Regi placet*) he walked in the wayes of his heart, and in the sight of his eyes, little thinking that for all these things God would bring him into judgement. But such Governours the wicked world deserveth, as being it self *totus in maligno positus*, 1 *John* 5. When *Phocas*, that filthy traytour, reigned at *Constantinople*, *Cedrinus* saith, that a certaine honest poor man was very earnest with God to know why such a man (or rather monster) was set up; he was answered againe by a voice, that there could not be a worse man found, and that the sins of Christians did require it. *Plut.* in vit. Demetr. Eccles. 11. 9.

Verse 5. *Now in Shushan the palace*] Not in *Babylon*, as *Josephus* doateth.

There was a certaine Jew] That had not returned to *Jerusalem*, as he ought to have done; and as another of his name did, *Ezra* 2. 2.

Whose name was Mordecai] That is, *Pure Myrre*, say some; *bitter contrition*, say others; he is the son of contrition, that must be the son of consolation. This *Mordecai* was one of those few that both lived and died with glory, being not taxed for any grosse sinne.

The sonne of Jair] Happy father in such a sonne: much more joy might he well be to his parents, then *Epaminondas* was to his: and of him it might be sung, Homer.

Τεὸς μὲν ἔτι κατάγνητος, κατάγνητος δέ.

The sonne of Shimei, the sonne of Kish a Benjamite] He descended then either from some other sonne of *Kish* the father of *Saul*, or else from *Jonathan Sauls* sonne: for he only, of all the sonnes of *Saul*, left issue behind him. But the *Kish* here mentioned, though of his line, lived many years after *Sauls* father.

Verse 6. *Who had been carried away from Jerusalem*] *Kish* had, not *Mordecai*: unlesse

leſſe it were in the loines of his great grandfather. *Kiſh* and his poſterity were of thoſe goods figs mentioned in *Jeremy*: but goodneſſe is no target againſt affliction.

Virg. ——*nec te tua plurima Penthen*
Labentem texit pietas.

With the captivity which had been carried away with Jeconiah] The good figs were carried away at the ſame time with the bad; but in ſeveral baskets, *Jer.* 34. 1. *Kiſh* and others like him, as *Daniel*, *Ezekiel*, *Shadrach*, *Meſhack* and *Abednego*, *&c.* were not only good men, but very good, like the figs that are firſt ripe, *Jer.* 24. 2. ſuch as Gods ſoul deſireth, *Mic.* 7. 1. and yet they were carried away with *Jeconiah* and the reſt that were *naught*, *ſtark naught*, *Jer.* 24. 2. The beſt may have their ſhare in a common calamity: but God will not faile even then *to ſet his eyes upon them for good*, *Jer.* 24. 6. The husbandman cutteth down his corne and weeds together, but for different purpoſe. Excellently *Auſtin*, *Una eademque vis irruens bonos probat, purificat, eliquat; malos damnat, vaſtat, exterminat:* One and the ſame common calamity proveth, melteth, purifieth the good; damneth, waſteth, deſtroyeth the evil: theſe have an *evil, an onely evil*, *Ezek.* 7. 5. without mixture of mercy; and that becauſe they are naught, very naught, figs that *cannot be eaten, they are ſo naught*, Jer. 24. 2.

De Civit. Dei. lib. 1. cap. 8.

Whom Nebuchadnezzar King of Babylon had carried away] Loe here the rod in Gods hand for the chaſtiſement of his children; that being chaſtened of the Lord, they may not be condemned with the world, 1 *Cor.* 11. 32. This rod when he had *worne to the ſtumps*, he caſt into the fire.

Verſe 7. *And he brought up*] He both nouriſhed and nurtured her in the true Religion and admonition of the Lord, *Epheſ.* 6. 4. he was her foſter-father, and her Inſtructor.

Hadaſſah] Not the ſame with *Atoſſa*, as *Tremellius* would have it. *Hadaſſah* was the name given her by her parents, and it ſignifieth a Myrtle-tree, which loveth to grow in a bottome; whence the Church is compared to it for her lowly-mindedneſſe, *Zech.* 1. 8. See the Note there.

Herod. lib. 7 Scalig. *That is Eſther*] This was her Perſian name, ſay ſome; In Heathen hiſtories, ſhe is called *Ameſtris*.

His uncles daughter] Not his brothers daughter, as the Vulgar rendereth it, after *Joſephus*, and *Aben-Ezra*. She was his couſin-german, and this was one reaſon that moved him to adopt her, *viz.* the bond of nature.

For ſhe had neither father nor mother] A poor Orphan ſhe was: but Chriſt left her not comfortleſſe, *John* 14. 18. He had provided and inabled *Mordecai* to feed her and breed her: to traine her up in the fear of God, and to defend her chaſtity from the rage of luſt; beſides that her head was by him deſtined to a Diadem: *Eſther* the captive ſhall be *Eſther* the Queen: *Eſther* the fatherleſſe and motherleſſe, ſhall be a nurſing mother to the Church; and meane while meet with a merciful Guardian *Mordecai*. Why then ſhould we not truſt God with our ſelves and our children?

And the maid was faire and beautiful] See the Note on *verſe* 3. *Gratior eſt pulchro*, *&c.* For her beauty ſhe was brought to the King; and not without ſome reſpect to this it was, that ſhe was bred up by *Mordecai*. This beauty was a priviledge of nature: and becauſe of the forcible battery that would be laid to it, God gives her a Guardian. *Eſther* was now in the flower of her age, and her beauty was the *flower of her vertue*, as *Chryſippus* called it.

Whom Mordecai when her father and mother were dead] And ſo ſhe might have been put to *ſeek her bread in deſolate places*, being left to the wide world, as they ſay; but the Lord was her *rereward*, *Eſay* 58. 8. he took her up, *Pſal.* 27. 10. as the gathering army, or rear-guard did the lame feeble and ſick Iſraelites, *Joſh.* 6. 9. In the Civil Law, proviſion is made for Orphans, and ſuch as were caſt out; ſome Hoſpitals to entertaine them, ſome liberties to comfort and compenſate their troubles. Amongſt us alſo (beſides harbours and Hoſpitals for ſuch, to the great commendation of the Founders) very good proviſion is made by the Lawes, and many lives thereby preſerved. God oft profeſſeth himſelf the pupill's Patron: gives great charge to all, not to hurt them; and menaceth the Jewes for their hardheartedneſſe toward them. Let therefore the dying parents of ſuch (though they have as little to leave them

as *Esthers* had) cast them by faith into Gods everlasting armes, who hath charged his Angels with them, and hath promised heaven to them, commanding his best creatures to cater for them, *Hos.*2.21,22.

Took for his own daughter] *He hid not his eyes from his own flesh*, as some unnatural Ostrich, or Sea-monster: he made not, as many do, tuition a broker for private gaine, he made not instead of a daughter a slave, or spunge of his pupil: he devoured her not under pretence of devotion, but freely took her for his child, and bred her in the best manner. Now the Jews at this very day account a childs Tutour or Monitour worthy of more respect then his father, for he, say they, hath given him only his being, but the other his well-being. Esay 58. Leo. Mod.

Verse 8. *When the Kings commandment and decree was heard*] *Percrebuisset*: his officers, (herein over-officious) had soone set it abroad, and put it in execution: the Persians also (*homines ad servitutem parati*, as *Tiberius* said of the *Romanes*) those servile souls, deny not to prostitute their daughters, but proffer them rather, and hold them happy if they may be admitted. Not so *Mordecai* and his *Esther*: *Vim magis quam obstulit*. She was carried away by force, 'tis like: or if otherwise, it might be a fault in her and her Guardian, unlesse we shall say they did it by an extraordinary instinct. Probably there was a sad parting, and many prayers put up by them both for divine direction and protection, and they were heard accordingly.

And when many maidens were gathered together] Four hundred, saith *Josephus*. *Sed quid attinebat tot puellas huic cani constuprandas offerre?* saith *Feuardentius*, why should this dog deflour so many maidens? *Proculus Cæsar* boasted that in fifteene dayes space he got with child twenty Virgins: a fair commendation. Lib. 11. cap. 6. *Plin.* lib.

Unto Shushan the palace] Answerable to the Seraglio, where those that are kept up for their beauties, are all young Virgins taken and stollen from forraine Nations, where after they have been instructed in good behaviour, and can play upon instruments, sing, dance, and sew curiously, they are given to the Grand Signior as presents of great value. They live just as Nunnes do in great Nunneries, &c.

That Esther was brought also] In the generall survey, she was taken among the rest and brought to the Court; an ill aire for Piety to breath in. But necessity is an hard weapon. As the Turks at this day, so the Persian Kings then, took all their subjects to be their slaves, holding not only their estates, but their lives and all they have, at their dispose, without respect either to the cause or manner. —*exeat aulâ Qui vult esse pius. Fraus sublimi regnat in aulâ.* Sen.

To the custody of Hegai keeper of the women] Clapt up as it were, in a glorious prison, being not to come abroad but when the King calls, nor to frequent any society, but such as is appointed her for her necessary attendance and comfort. See the like in the description of the Grand Signiors Seraglio, *chap.*4.

Verse 9. *And the maiden pleased him*] *Hegai* cast his favour upon her, not because she was the faireſt, noblest, most industrious, most courtly, &c. but because God wrought his heart to it; as he did *Potiphars* and *Pharaohs* to *Joseph*, *Jonathans* to *David*, *Darius*'s to *Daniel*, &c. It is the Lord that gives favour, and fashioneth mens opinions of us. He gave *Solomon* honour: and *Paul* prayes so him, that his service may be accepted of the Saints, *Rom.*15.31.

And she obtained kindnesse of him] His favour was not empty favour, professional only, as that of Courtiers.

And he speedily gave her, &c.] As resolving shortly to recommend her to the King, who he knew, would be much ruled by him in his choyce. Here were shadows of many excellent vertues in a blind Ethnik; who may in some sort teach true kindnesse, and doth condemne those that boast of false liberality. He dealt not basely, but bountifully with *Esther*.

Her things for purification] See *ver.*3.12.

With such things as belonged to her] *Heb.* Her portions or allowances of food, raiment, &c. which this faithful officer interverted not for his own private gaine, but rather inlarged himself in the true bestowing thereof.

And seven maidens] When he might have put her off with one: he enlargeth himself, and even stretcheth his authority, that he might by these maids of honour attending her, set her forth as a Queen aforehand.

Which were meet to be given her] Or, which were very comely, *speciosæ, vel speciosæ.*

And he preferred] Heb. *He changed her.* ſc. for the better, as God doth his people, when he taketh them to heaven, where they change place, but not company (as that good man ſaid upon his death-bed) and are brought from the jawes of death, to the joyes of eternal life; from ſhadows to ſubſtances, from miſery to majeſty, &c. a greater change then that of Queen *Elizabeth*, from a Priſoner to a Princeſſe; or that of our *Henry* the fourth, who was crowned the very ſame day that the year before he had been baniſhed the Realme. The Latines call proſperous things *Res ſecundas*, becauſe they are to be had hereafter; they are not the firſt things.

D. Preſton.

Dan. hiſt. 48.

Unto the beſt place of the houſe of the women] Or, *Unto the beſt condition.* Gods beſt children ſhall have the beſt of the beſt, fat things full of marrow, wines on the lees well refined, *Eſay* 25. 6, *Jacob* and his family had the beſt of the Land of *Egypt*, that *Granary of the world*, as one calleth it. His poſterity had a Land that flowed with milke and honey. What Countreys comparable to thoſe that profeſſe the Goſpel? *Godlineſſe is profitable to all things*, having the promiſes of both lives, &c.

Verſe 10. *Eſther had not ſhewed her people*] Becauſe the Jewes were ſlighted as captives, and forlorn (how dear to the gods that Nation is, ſaith *Cicero*, it appeareth, *quòd eſt victa, quòd elocata, quòd ſervata*, in that they are conquered, captivated, and not utterly deſtroyed by us) they were alſo generally hated, as different in Religion, and would not ſo much as drink with Heathens, leſt they ſhould drink things ſacrificed to Idols. They held it meritorious (in after-times) to kill an idolater, as *Tacitus* teſtifieth: and at this day they ſay, *Optimum inter gentes, &c.* The very beſt among the Gentiles is worthy to have his head bruiſed as a Serpent. A naſty people they are ſtill, and bloodthirſty, odious and ſordid. An hiſtorian telleth us of an Emperour travelling into *Egypt*, and there meeting with certaine Jews, he was ſo annoyed with the ſtench of them, that he cryed out, *O Marcomanni, ô Quadi, ô Sarmatæ, tandem alios vobis deteriores inveni.* This is the baſeſt and moſt contemptible people that ever I light upon. The Romanes would not own them (when they had conquered them) as they did other Nations, though they complied never ſo much, and were their ſervants. The Turks ſo hate them for crucifying Chriſt, that they uſe to ſay in deteſtation of a thing, *I would I might die a Jew then*: as when they would aſſure any thing, *in execrationibus dicunt Judæus ſim, ſi fallo*, they curſe themſelves, and ſay, Let me be held a Jew, if I deceive thee. This lyeth upon them as a puniſhment for their unexpiable guilt in putting to death the Lord of life. But in *Eſthers* time they were hated chiefly for their Religion. In prudence therefore ſhe concealeth her kindred, as being not called to give an account of her faith; and living private, might well performe her devotions, and yet not thruſt her ſelf into obſervation.

O at. pro L. Hac.

Ammian. lib. 2.

Aug. in Pſal. 58

Heyl. Geog.

Sanctius in Zech 8. 13.

For Mordecai had charged her that ſhe ſhould not ſhew it] Leſt ſhe ſhould be caſhiered the Court for a Jeweſſe, which was then held crime enough, as afterwards it was in *Nero*'s dayes, to be a Chriſtian; and this *haud perinde in crimine, quàm odio humani generis*, as *Tacitus* hath it, not for any great fault ſo much, as by the hatred of mankind, incenſed and ſet on work by the Devil (doubtleſſe) to root out the true Religion, and to ſet up himſelf in the hearts of men as god of this preſent world. Hence thoſe complaints of *Tertullian* and *Juſtin Martyr* in their Apologies for Chriſtians, that their name (and not their crimes) was hated and hiſſed out of all companies. *Odio publico eſt confeſſio nominis, non examinatio criminis.----Solius hominis crimen eſt, &c.* Wiſely therefore did *Mordecai* charge *Eſther* to conceal her ſelf for preſent, ſo long as it might be done without prejudice to the truth, and ſcandal to her profeſſion. Worthily alſo did holy *Eſther* in obeying *Mordecai* her faithful foſter-father, in ruling her tongue that unruly member: and in that although ſhe had changed her keeper, yet ſhe had not let go her integrity, but held with that good woman in *Hierome*, who cryed out, *Non ideò fateri volo, ne peream: ſed ideò mentiri nolo, ne peream.*

Tert. Apol. c 1. 2, 3.

Juſt. Apol. 2.

Verſe 11. *And Mordecai walked every day*] What marvel that *Eſther* was ſo morigerous to *Mordecai*, when he was ſo ſolicitous of her welfare? Theſe mutual reſpects draw on one another. The Centurion in the Goſpel had dutiful ſervants (Do this, ſaid he, and they did it) for he was a moſt kinde Maſter, and minded their good.

Before the court of the womens houſe] The Turks wonder to ſee a man walk to and fro, and uſe to aſk ſuch an one what he meaneth? and whether he be out of his way, or out of his wits? But the Perſians and Greeks were great walkers. Jeſus alſo walked in *Solomons* porch, *John* 10. 23, *&c.*

Biddulph. lit. 3. cap. 5.

Virg.

To know how Eſther did] Heb. *The peace of Eſther. Omnis in Aſcanio, &c.* He had

taken

taken her for his child, and was curious of her welfare, though she were now grown up, and preferred at Court. The Court he knew, was an ill aire for godlinesse to breath in. His care was therefore that she might have *Gaius's* prosperity, even *mentem sanam in corpore sano*, a sound mind in a sound body. And although he trusted God with his Neece, yet he knew that an honest care of her might well stand with faith in Gods providence. God must be trusted, but not tempted, by the neglect of lawful means, *Matth.* 4. 7.

Verse 12. *Now when every maids turne was come*] Their turnes then they took, and held it their happinesse to lose that which was their honour. See 1 *Thess.* 4. 4. with the Note: their bodies were first adulterated, and then vitiated. This was abominable.

After that she had beene twelve moneths] Time spent without spare, and wofully wasted in making provision for the flesh to fulfil the lusts thereof, which the Prophet *Amos* rightly calleth *a thing of nought*, *Chap.* 6. 13. with 4, 5, 6. Is time no better worth then to be thus rioted out in vanity? doth not eternity depend upon it, even the heaviest weights upon the weakest wires? It is therefore a good rule that one giveth,

Corrige præteritum, rege præsens, cerne futurum.

According to the manner of the women] Who of themselves are apt enough (without an order to do so, as here) to cast away too much time and cost in tricking and trimming their bodies (those painted sheaths) as the Comedians have tartly taxed them; *Negotii quantum in muliere unâ est!* saith *Plautus*. What a deale of do is there with one woman in this kind! And *Nosti mores mulierum*, saith *Terence*, *dum molliuntur, dum comuntur, annus est*. And as for the Persian women, *Ælian* saith that they were above all others most addicted to this vanity: and yet the haughty daughters of *Zion* are deeply censured, and heavily threatned, *Esay* 3. 18. where the Prophet gives us an *Inventory* of those Ladies gallantry, and tells them that their fineneſse shall be turned into filthinesse, their neatnesse become nastinesse. Lib. 12. cap. 1.

For so were the dayes of their purification accomplished] What strange preparation was here for the impure bed of an Heathen? Every Virgin must be six moneths purified, and six moneths perfumed. O God, saith one, what care and cost is requisite to that foul which should be addressed a fit bride for thy holy and glorious Majesty?

To wit, six moneths with oyle of myrrhe] To cleanse them, and to clear up their countenances. *Plin.* l. 13 c. 1. & l. 12. c. 15, 16

And six moneths with sweet odours] Of these there is a lawful use, (why else were they created?) to please the sense, refresh the spirits, comfort the braine, &c. But the excesse and abuse of them is utterly unlawful, and was justly punished in *Darius* the last Persian Monarch, and *Muleasses* King of *Tunes*, who so far affected sweet odours, that he could not be without them whiles he was in the field against his enemy. Hereby it came to passe, that being overcome in battel by his own sonne *Amidas* (another *Absalom*) and pursued among the rest that fled, he was discovered and known who he was by the perfumes that he had about him, though to prevent it he had besmeared himself with blood and dust. *Martial* writing to his sweet friend, saith, *Ba'th. Exner.* pag. 245.

Posthume, non benè olet, qui benè semper olet.

And another saith, That woman smelleth best which smelleth of nothing. *Spiret autem fœmina Christum*, saith *Clemens Alexandrinus*, Let women learn and labour to smell of Christ, who is the royal Unction, and let them ever be anoynted with chastity, that chiefest ointment. *Pædag.* lib. 2. cap. 8.

And with other things for the purifying of women] Here was no end of excesse, and of expense; and all to satisfie the lust of this impure Prince. Silver is lavished out of the bag, and much wealth cast away upon these Minions, who had nothing else to do but to exercise their wits in devising ornaments and artifices, whereby they might get the Kings favour, and attaine to the Queendome. *Tully* telleth us that it was ordinary with the Kings of *Persia* to bestow upon their women such a City to buy them bracelets, and such a City for head-tires, &c. This was *luxus plane monstrosissimus, & prodigalissimus*, as one saith, most prodigious and prodigal luxury. So eagerly are the wicked bent upon *Hæc in collum, hæc in crines.* *Orat. 5. in Verr.*

the

the ſatisfying of their luſts, that they care not what coſt they caſt away upon them. *Aske me never ſo much money*, ſaith that *Amouretto*, *Gen.* 34. 11, 12. *Judah* let go his ſignet, bracelets, and ſtaffe, to the Harlot. *Joſephus* reporteth of one *Decius Mundus* (*Immundus* rather) a Nobleman that to one *Paulina*, a Lady in *Rome*, he offered as much as came to ſix thouſand pounds to ſatisfie his luſts but one night, and yet he could not bring her to his lure by ſuch a large offer: though afterwards (under the maſk of *Anubis*, to which dogs-head ſhe was devoted) he found means to abuſe her: which was the deſtruction both of thoſe bawdy Prieſts, and their Temple.

Lib. 18. cap. 4.

Verſe 13. *Then thus came every maiden to the King*] Thus prepared, annointed, appointed, &c. rejoycing in that whereof they had reaſon rather to repent; as too many do now adayes, whileſt they go dancing to hell in their bolts.

Whatſoever ſhe deſired was given her] *Omne quod dicebat*, was but ask and have: ſo laviſh is luſt; and ſo fooliſh are men to beſtow coſt upon ſo hard a reckoning.

Unto the Kings houſe] *Ad regis cubiculum*, ſaith the old Interpreter to the Kings bed-chamber.

Verſe 14. *In the evening ſhe went*] As the fitteſt time for a work of darkneſſe.

And on the morrow ſhe returned] So ſhort is the pleaſure of ſinne. *Læta venire Venus, triſtis abire ſolet.*

Into the ſecond houſe of the women] That having made ſale of her honeſty, ſhe might converſe with ſuch as had likewiſe left their honeſties behind them; companions in evil, and miſerable comforters, with whom they might make up their meaſure, and God power on his.

She came in unto the King no more] But muſt burn in luſt, without means of allayment; being ſcalded, as it were, in her own greaſe, frying within, and freezing without. *Sed βορβορίωσα talia dicerem*, as *Cyril* ſaith in a like caſe, We do but rake a dughill in a diſcourſe of this nature. Let us therefore ſtay here no longer (as an Interpreter hath it) in ſetting forth the filthineſſe of this Heathen Prince, who yet hath too many amongſt us that imitate his uncleanneſſe, and intemperance.

Merlin.

Verſe 15. *Now when the turne of Eſther, &c.*] Then, and not till then. So when *Joſeph* was ſufficiently humbled, *the King ſent and looſed him; the Ruler of the people let him go free.* When *David* was become weaned from the world, as a child from the breaſts, when his *heart was not haughty, nor his eyes lofty, &c.* then was he advanced to the Kingdome, *Pſal.* 131. 1, *He that beleeveth maketh not haſte.* Gods time is beſt: and as he ſeldome cometh at our time, ſo he never faileth at his own.

Pſal. 105. 20.

The daughter of Abihail] The ſeed of the righteous, and ſo an heireſſe of that precious promiſe, *His ſeed ſhall be mighty upon earth*, *Pſal.* 111. She was alſo a daughter of *Iſrael*, and therefore Gods firſt-born, higher then the Kings of the earth, *Pſalme* 84. 27.

Who had taken her for his daughter] This good work was ſo well pleaſing to God, that it is once again recited, and honourably mentioned. What ſhall the Lord Chriſt then do at the laſt day for his people who are full of mercy and good fruits? If now he doth not onely make mention of us, but mediation for us at the throne of glory; ſurely then he will much more make our faith which worketh by love, to be *found unto praiſe, and honour, and glory*, 1 Pet. 1. 7.

She required nothing] As other maids had done to ſet out their beauty; but contenting her ſelf with her native comelineſſe, and that wiſdome that made her face to ſhine: ſhe humbly taketh what *Hegai* directed her to, and wholly reſteth upon the Divine providence.

And Eſther obtained favour in the ſight of all] By her comely countenance and gracious deportment. *Plutarch* ſpeaks of a Spartan woman, that when her neighbours were ſhewing their apparel and jewels, ſhe brought out her children vertuous and well taught, ſaying, Theſe are my ornaments and accouſtrements. *Eſther* did the like by her vertues, which drew all hearts unto her; like as fair flowers in the ſpring do the paſſengers eyes. She had decked her ſelf with the white of ſimplicity, with the red of modeſty, with the ſilke of piety, with the ſattin of ſanctity, with the purple of chaſtity, as *Tertullian* expreſſeth it: *taliter pigmentata Deum habebitis amatorem*, ſaith he, and being thus adorned and beautified, women ſhall have God himſelf to be their ſuitor, and all godly men their admirers. Whereas on the otherſide,

Tert. de cult. fœm.

Nequa-

Nequaquam ornata est benè, quæ morata est malè.
Pulchrum ornatum turpes mores pejus cæno collinunt. *Plaut. Mostell. Act. 1. Scen. 3.*

Verse 16. *So Esther was taken unto King Ahasuerus*] And so that sweet Promise was fulfilled and exemplified in her, *Though ye have lien among the pots, yet shall ye be as the wings of a Dove covered with silver, and her feathers with yellow gold.* Psal. 68. 13. God raised up this poor Orphane, this despicable exile out of the dust, and lifted this needy one out of the dunghil, that he may set her with Princes, even with the Princes of the people, *Psal.* 113. 7, 8. Thus he raised *Moses* and *Joseph*, *David* and *Daniel*, *&c.*

Into his House-royal] A place of rest and honour. Thus

Flebile principium melior fortuna secuta est.

In the tenth moneth] Not in the twelfth moneth, as *Josephus* hath it falsely: and yet the Papists tell us, that the common people may well want the historical part of the Bible, and for it read *Josephus* his Jewish Antiquities. *Barclai.*

In the seventh yeare of his reigne] Foure or five yeares before *Hamans* advancement: this was a sweet Providence, that God should set up one to be a deliverer to his Church, so long before the danger grew on. So *Joseph* was sent down to *Egypt* before: *Moses* was skilled in all the learning of the *Egyptians*, and afterwards sent to *Midian*, that he might be fitted to be *King in Jesurun*, *&c.* *Oh how unsearchable are Gods judgements, and his ways past finding out! Oh the depth, &c!* *Latimers* three last Petitions were granted.

Verse 17. *And the King loved Esther*] This was the Lords own work, *who regarded the low estate of his Handmaid*, and framed the Kings heart to affect her. Let all such maids as desire loving husbands, and all such wives as would have their husbands loyal and loving to them, get Gods favour, and adorne themselves with humility and modesty, as *Esther* did. Let Christian husbands also learn (for shame) of this barbarian, to love their wives above all women, with a conjugal, chaste and fast affection; not lusting and hankering after strange flesh. 'Tis remarkable, that after *Solomon* had said, *Rejoyce in the wife of thy youth,— be thou ravisht always with her love*, he subjoyneth, *And why wilt thou my sonne be ravisht with a strange woman, and embrace the bosome of a stranger?* Prov. 5. 19, 20. Luke 1. 48.

She obtained grace and favour in his sight] Surely as meat pleaseth better in a clean dish, so vertue in comely persons is more amiable, saith *Hugo*. Beauty of it self is a greater commendation, saith *Aristotle*, then all letters testimonial.

So that he set the royal Crown upon her head] For Queens also had their Crownes, and did shine with the beams of their husbands, saying, as once those Romane Ladies, *Ubi tu Caius, ibi ego Caia*, whereseever thou art King, I also am Queen. *Severus* here saith, that the King clothed *Esther* with a purple robe, to shew, that he shared the Kingdome with her, but the text holdeth forth no such matter: Indeed he made her *Queen instead of Vashti*, he made also a great wedding feast, and gave a release to the Provinces, and gifts to his Grandees, as it followeth.

Verse 18. *Then the King made a great feast*] Feasts are never more in season, then at the recovery of the lost rib. See the note on *Gen.* 29. 22.

Unto all his Princes and his servants] So did *Mauritius* the Emperour of *Greece*, when he married *Constantina*; and *Henry* the third Emperour of *Germany*, when he married *Agnes*, daughter to the Prince of *Pictavia*, at *Ingelheim*. Whither when a great sort of Players, Fidlers, Jesters and Juglers resorted, he not only sent them away without reward, but also without meat and drink, which he liberally bestowed upon the poor. *Niceph. l. 18. c. 8.* *Funec. ad annum 1044.*

Even Esthers feast] So he called it, to testifie his great affection and respect toward his Spouse. This is no warrant for that Popish custome, of dedicating feasts to the honour of Saints, or for that heathenish practice, in some places amongst us, of keeping *Wakes*.

And he made a release to the Provinces] That is, he caused it *to be kept Holiday*, as *Josephus* hath it. Or rather he granted to his subjects a relaxation, or freedome from their

their taxes, tributes and publike payments, for a time at leaſt, that thereby the New Queen might get favour and authority amongſt them, and all men might wiſh them much joy and happineſſe, that the ſoines of the people might bleſſe their Prince and his marriage for this breathing and intermiſſion; when as formerly his Exactours received from his ſubjects no leſſe ſummes of curſes then of coine, to maintaine his luxury.

Cyrop. l. 8. *And gave gifts*] Such as *Xenophon* reckoneth up, bracelets, chaines of gold, garments, horſes with rich trappings, diſhes from his own table, &c. This was Kingly, this was god-like, *James* 1.5. His ſonne *Artaxerxes Longimanus* was wont to ſay, that he had therefore one hand longer then another, that he might be *readier to give then to receive*. Of *Cyrus* it is ſaid, that he took more content in giving then receiving. Of *Steven* King of *Hungary*, and of *Oſwald* King of *England*, that their right hands rotted not off, a long while after they were dead, becauſe oft ſtretched out in giving gifts, and dealing almes. Chriſt received that he might give, *Pſal.* 68. 18. *Eph.* 4. 8. And held it more *bleſſed to give then to receive*, Acts 20. 35. *Be wiſe now therefore, O ye Kings, &c.* by your bounty and liberality the people ſhall be obliged, the State fenced, vertue encouraged, miſery relieved, that you have ſecured. For,

μαχρόχειρ. Δεδὺς μᾶλλον ἢ λαβών. Xenoph. Bonfin.

Martial. *Extra fortunam eſt quicquid donatur amicis:*
Quæ dederis ſolas, ſemper habebis opes.

According to the ſtate of the King] Not pinchingly and ſparingly, but bountifully, and as became a King: as *Alexander* the Great, when he ſent his Tutour a ſhip full of frankincenſe: and when a poor man asked him for an almes, he gave him a City, which when the poor man ſtarted at and made ſtrange of, *Alexander* ſaid unto him, *Non quæro quid te accipere deceat, ſed quid me dare*, The queſtion is not what thou ſhouldeſt receive, but what it beſeemeth me to give. And thus is the marriage of *Eſther* ſolemnized with ſtate and pomp ſuitable: thus is Gods Promiſe made by *Jeremy* fulfilled, that if *Jechoniah* would not ſtand out againſt *Nebuchadnezzar*, but yield up the City, and go into captivity, it ſhould be well with him and the people in the land of their captivity. It was ſo with him, *Jer.* 52. 31. it was ſo likewiſe with *Eſther*, *Daniel*, and many others by their meanes. And why? *God will not ſuffer his faithfulneſſe to faile*, nor *alter the word that is gone out of his mouth.*

Sen. de benef. l. 2. c 16.

Pſal. 89 33.

Ver. 19. *And when the Virgins were gathered together, &c.*] For a new ſupply of the Kings inſatiable luſt, ſay ſome, this affection ſoon growing cold to *Eſther*. So unreaſonable is luſt, ſo inconſtant carnal affection, ſo lawleſſe are the wicked, ſo ſhort is any happineſſe of perfection in this life. The Septuagint leave out this word [*the ſecond time*] but the Hebrew verity hath it. Others ſay, *the ſecond time*, ſignifieth into the ſecond houſe of the women. For they went not each to their own homes, becauſe the King was now fully ſatisfied in his choice, as *Tremellius* and *Junius* conceive, but they remained in the cuſtody of *Shaazgar* Keeper of the Kings Concubines, not ſuffered to converſe with any man ever after, as *Aben-Ezra* obſerveth. Therefore they were twice gathered together. Once, when they were brought to *Hegai* the Eunuch, and again, when from the Kings houſe, they met all together in the ſecond houſe of the women, under the Government of *Shaazgar*.

Negotiorum familiarium curator. 1 Theſ. 4.11. Φιλοπραγμοσύνη. Ἀνοχή.

Then Mordecai ſate in the Kings gate] As Porter or other Officer, ſaith *Severus*: and he attended ſtill upon his office, not fawning on *Eſther*, nor prolling for preferment. His ambition was to *be quiet, and to do his own buſineſſe, intra pelliculam ſuam ſe continere*: high ſeates he knew were never but uneaſie, and long robes cannot but contract much ſoile. In the place he now holdeth, he can heare how it goeth with his *Eſther*, and do the King good ſervice, as *verſe* 21.

Cui tacere grave ſit. Curt. l. 4.

Verſe 20. *Eſther had not yet ſhewed her kinred*] Taciturnity is ſometimes a vertue, and *Tacitus* the beſt Hiſtorian. Queen *Elizabeths* Motto was, *Video, taceo*, I ſee, and ſay nothing. *Sophocles* ſaith, Nothing better becometh a woman then ſilence. *Euripides* alſo ſaith, that ſilence, and modeſty, and keeping at home, are the greateſt commendation to a woman that can be. *Curtius* telleth us, that the Perſians never truſt one whom they finde to be talkative. Why *Eſther* concealed her kindred, ſee the note on *v.* 11. and know that this is no warrant for popiſh equivocation; a device of the Jeſuites, for the comfort of afflicted Catholikes (as *Blackwell* and *Garnet* profeſſe) and for the inſtruction of all the godly.

For

For Esther did the commandment of Mordecai] Her honours had not altered her manners. She was *semper tardem*, as obsequious and observant of *Mordecai* still as ever. So was *Joseph*, *David*, *Solomon*, *Epaminundas*, and others; of their old and poorer Parents. Pope *Benedict* a Lombard, *Anno Dom.* 1303. A shepherds son would not acknowledge his poore mother, when she came to him Lady-like, but caused her to put on her shepherdesse apparel, and then did her all the honour that might be. Sir *Thomas Moore*, would in *Westminster*-Hall beg his fathers blessing on his knees. *Mordecai* was *Esthers* foster-father, and had given her (though not her being, yet) her well-being; and hence she so respects him, and is so ruled by him. She had gotten from him that nurture and admonition in the Lord, that was better (to her then the Crown of the Kingdome: for what is unsanctified greatnesse but eminent dishonour? and what is *dignitas in indigno*, but *ornamentum in lute*? If any Parents finde disobedient children, let them consider whether *Eli* like, they have not *honoured* (I mean cockered) *their sons too much*, 1 Sam. 2. 29. which is the reason they *honour* them now so little. Will they keep meat well savoured, yet never salt it? will they have sprigs sprout right, yet never lop them? Our *Henry* the second so cockered his eldest son *Henry*, that he crowned him whilest himself was yet alive, which made his ambition quite turne off his obedience, to his fathers great heart-break. *Salvian.*

Verse 21. *In those dayes*] Whiles the King is drowning himself in pleasure, and dreadeth no danger: whiles he was ravishing and deflowring of Virgins, and bragging (perhaps) as *Proculus* the Emperour did, that when he made warre upon the *Sarmatians*, in fifteen dayes he got with childe an hundred Virgins of that Countrey, there taken prisoners. Whiles this voluptuous Prince was in the glut of his carnal delights, in the flagrancy of his sinful lusts his life is sought for, and hell gapes for him; so slippery places are great ones set in: so doth the Lord sauce their greatest prosperity with sudden and unexpected dangers. Thus *Attilas* King of *Hunnes* was hang'd up in gibbets, as it were, by Gods own hand, in the midst of his Nuptials. Thus King *Henry* of *France*, upon the marriage of his sister to the King of *Spaine*, was so over-joyed, that he called himselfe by a new title, *Tres heureuse Roy*, the thrice happy King. But (to confute him) in solemnizing that marriage, he was slain at Tilt by *Mongomery*, Captain of his guard, though against his Will, &c.

Ad generum Cereris sine cade & sanguine pauci
Descendunt reges, & sicca morte tyranni. *Juvenal.*

While Mordecai sate in the Kings gate] See *ver.* 19.

Two of the Kings Chamberlaines] *In trust I have found treason*, said Queen *Elizabeth*. So before her, did *David*, *Solomon*, *Rehoboam*, *Joash*, *Amaziah*, *Alexander* the great, *Julius Cæsar*, and who not, almost? Hence some great Princes have wished never to have meddled with Government: as *Augustus*, *Adrian*, (*felix si non imperitasset*) *Pertinax*, who used to say, that he never in all his life committed the like fault, as when he accepted the Empire: and many times he motioned to leave the same, and to return unto his house. *Diocletian* and *Maximian* did so; for they found, that *quot servi, tot hostes, quot custodes, tot carnifices*; they could not be safe from their own servants; but *Damocles*-like, they sat at meat with a drawn sword hanging by a twined thread over their necks. Hence *Dionysius* durst not trust his owne daughter to barbe him. And *Massinissa*, King of *Numidia*, committed his safe-keeping to a guard of dogs; for men he durst not trust.

Of those which kept the door] *sc.* Of the Kings bed-chamber. Some render it, *which kept the houshold-stuffe*. Men, they were much intrusted, and therefore the more to be abhorred. *Metuendum est esse sine custode, sed multo magis a custode metuendum est*, said *Augustus* concerning his guard, whom he suspected of treachery. All, or most of his successours, till *Constantine*, died unnatural deaths. Let great ones therefore commit themselves to God in well-doing, as unto a faithful Creatour. Dio Cass.

Were wroth] What the occasion of their discontent was, is uncertain. The Greek and Chaldee say it was, because *Mordecai* was so promoted. Others, because *Vashti* was deposed, and *Esther* advanced to her Royal state. Others say, that they affected the Kingdom, as the *Magi* had done not long before. Some again, that they were not well paid

paid their arrears. Sure it is, that ambition, envy, covetousnesse, all or some of these stirred them up to this treasonable attempt. Whatsoever the Sire was, the bastard is anger: and rage likely is the mother of treason, because as it banisheth reason, and so gives way to all unrulinesse, so it ends in malice; and malice will have blood.

And sought to lay hands on the King Ahasuerus] Kings are fair marks for Traitours to shoot at. In which regard

Miserumque infelix est etiam Rex
Nec quenquam (mihi credo) fecit diadema beatum.

Most of the *Cesars* got nothing by their adoption or designation to the Empire, *Nisi ut citius interficerentur*, but to be slain so much the sooner. Treasons there were so many plotted and practised against that incomparable Queen *Elizabeth*, that she said in Parliament, She rather marvelled that she was then mused that she should not be, were it not that Gods holy hand had protected her beyond expectation. *Henry* the fourth of *France*, was first stabbed in the mouth, and after that in the heart, by those false Jesuites, whom he had admitted into his very bosome, and used with marvellous respect. But it would not serve his turne to save his life. His Countreyman *Comineus* telleth us, that if he should write of all the Princes which he knew in his time, that in the judgement of men seemed to live in great felicity, and yet to those that knew them familiarly, lived in a miserable estate, that matter alone would require a reasonable Volume.

Camd. Eliz. Pref.

Ibid.

Verse 22. *And the thing was known to Mordecai*] How he came to know it, is uncertain. *Josephus* saith, that it was revealed to him by one *Barnabazus* a Jew, who was servant to one of the Conspiratours. *R. Solomon* saith, that the Eunuches talked of the plot before *Mordecai* in the language of *Tarsus*, supposing that he had not understood them; and so it came forth. Others conceive, that they solicited him, being one of the Keepers of the Kings door also to joyne with them. Howsoever it was that he got inkling and intelligence of their bloody purpose; God was in it, and good men are of his privy counsel; *The secret of the Lord is with them that feare him*, Psal. 25. 11. Their apprehensions of things are deep, and their observations right, their knowledge rare to boult out mischiefes, their experience leads them on to guesse shrewdly at mens purposes by their looks and gestures. *Wisdome dwell with prudence* (or *subtilty*) and *finde out knowledge of witty inventions*, Prov. 8. 12.

Who told it unto Esther the Queen] Haply, as holding himself (a mean man) unworthy and unfit to speak to the King. Or, as fearing lest he should not be believed, or should be out-faced by the Traitour, or as conceiving that it would be better taken from *Esther*, whom the King so dearly loved, and might prove a good meanes to insinuate her further into his favour. Yea *Mordecai* himself (saith an Interpreter) might safely have also a further reach herein, namely, to try the sincere affection of *Esther* towards him, whether she would make this an occasion to his good and preferment, or rather take the glory thereof unto her self.

And Esther certified the King thereof in Mordecais name] She doth not conceal the treason, or further it, as some ambitious *Semiramis* would have done, or adulterous *Livia*. For although she was wont to boast that she ruled her husband *Augustus* by obeying him, yet *Pliny* and *Tacitus* tell us, that she was over-familiar with *Eudemus* her Physician. And whereas *Augustus* his last words to her were, *O Livia, remember our marriage, and Adieu*. She did so, and 'tis thought, had a finger in setting him going. And the like is reported of *Clytemnestra*, *Olympias*, Queen *Isabel*, wife to our *Edward* the second. But holy *Esther* was none such; She, as a loyal and faithful wife, discovereth to the King the danger he was in, and so saveth his life, so did *Michol Davids* wife, though she had no great good will to her. The like is reported of *Cleopatra*, daughter to *Antiochus* the great, who gave her in marriage to *Ptolemeus Epiphanes*, thinking by her to destroy him, but he was deceived, according to *Dan.* 11. 17. *Valerius Maximus* and *Fulgosius* speak much in the commendation of *Theria*, *Sulpitia*, *Chilonia*, *Eutonia*, *Egnatia*, &c. for loving and faithful wives. *Valerius Maximus Christianus* also for like cause, celebrateth *Irene*, wife to *Philip* the Emperour, and *Mary*, wife to *Sigismund*, King of *Bohemia* and *Hungary*, &c.

Lib 2. cap 16.

Verum hæc (Esther) tantùm aliàs inter caput extulit omnes,
Quantùm lenta solent inter viburna cupressi.

Verſ. 23. *And when Inquiſition was made of the matter*] The King neither ſleighted this accuſation, nor over-haſtily believed it. Not this, leſt he ſhould diſcover a needleſſe feare, or precipitate a wrong ſentence. Not that, leſt he ſhould betray his own life, and put all into a confuſion, as *Gedaliah* did, *Jer.* 40. and 41. and as he in the hiſtory did, who being forewarned by a letter, of a dangerous plot laid for his life, laid aſide the letter with theſe words, *ne curæ vel cruciatui*, *Tomorrow we will minde theſe ſerious buſineſſes.* but ere the morrow he was diſpatched. The *matter was here enquired into*, ſaith the text, leſt haply it might be miſ-reported, and ſo the innocent be puniſhed. Or, if not innocent, yet *Doth our Law condemn any before his cauſe be heard?* Surely *Pilate* and *Feſtus* were farre better Juſticers then *Caiaphas* and *Lyſias*, for they would execute a man in the morning, and then ſit upon him in the afternoon. *Æneas Sylvius*, in his twentieth chapter of *Europe*, tells of ſome places, wherein if any one be ſuſpected of theft, he is forthwith taken and truſſed up. Three dayes after, they judge of the ſuſpicion: and if they finde the man guilty, they let his carcaſſe hang till it rot: as if otherwiſe, they take it down, and bury it honourably at the publike charge. This is prepoſterous juſtice, *judgement turned into gall, and righteouſneſſe into hemlock.*

It was found out] As treaſon uſually is, and ſtrangely: witneſſe thoſe in Queen *Elizabeths* reign, and the powder-plotters. *Creighton* the Jeſuite, a Scot, ſailing into *Scotland*, and being taken by certain Netherland-Pirates, had torne certain papers in pieces. But the torne pieces being throwen out of the ſhip, were blowen back again by the wind and caſt by a Providence into the ſhip, not without a miracle, as *Creighton* ſaid himſelfe. Which being ſet together by *Wade*, with much labour and ſingular cunning, diſcovered new deſignes of the Pope and his Agents here againſt *England*. *Anno* 1585. *Detexit facinus fatum & non implevit*, ſaith *Tacitus* of one about his time. Either the Traitours own tongue ſhall betray him (as it befel thoſe two ſent by *Mahomet* to kill *Scanderbeg*) or the foules of heaven ſhall reveal the miſchief, and that which hath wing ſhall tell the matter, *Eccleſ.* 10. 20. (It was a piece of a wing, a quill that diſcovered that helliſh powder-plot.) Or ſome other way it ſhall be found out, as here, and the Conſpiratours brought to condigne puniſhment. *Camd. Eliz.* 266. *Turk. Hiſt. fol.* 160.

Therefore they were both hanged on a tree] Traitours, like bells, will be never well tuned till well hanged, till they have worne a *Tyburne-tippet*, as father *Latimer* phraſed it. *Campian* that ſpider was ſwept down by the hand of juſtice, and drew his laſt thread in the Triangle of *Tyburne*. His words in his Epiſtle to the Honourable Counſellours of Queen *Elizabeth* were theſe, *Quamdiu vel unus quiſpiam è nobis ſupererit qui Tyburno veſtro fruatur, &c.* As long as there is any one of us left to enjoy your *Tyburne, &c.* Much joy may they have of it, ſith it is their ambition, and may their quarters be ſet as high, as that falſe *Edricks* head once was by King *Knute*, *viz.* upon the higheſt part of the tower of *London*, therein performing his Promiſe to a Traitour, of advancing him above any Lord of the Land. *Dan. Hiſt.* 19.

And it was written in the book of the Chronicles] Heb. *in the book of the words of dayes*, in the Diary of the Kings, or in the book of remembrance. As the Jewes, ſo the Perſians had their Chronicles or publike Commentaries, wherein all memorable acts were recorded, and Scribes or Hiſtoriographers for that purpoſe appointed and maintained; *Plutarch* writeth, that at that great ſea-fight between *Themiſtocles* and the Perſians, *Xerxes* ſate in a throne of gold, and ſaw the conflict, having many Scribes about him, whoſe office was to ſet down all that was done that day. This was a commendable cuſtome, and might be a motive to their Kings and great ones to take heed of doing ought that they would not have regiſtred and read by ſucceeding ages. *Suetonius* telleth us, that *Auguſtus* upon this account, forbade his Daughter and Nieces to ſay or do any thing that they would not have to be chronicled. *Suet. in Auguſt.*

Before the King] Perhaps in his preſence, and for his ſpecial uſe: though *Mordecai's* good ſervice was ſoon forgotten, God forgat not to recompence *Ahaſuerus* his love to *Eſther*, and courteſie to her people, by detecting and defeating thoſe Conſpiratours that ſought his life. But he ſoon forgets *Mordecai*, Gods inſtrument for his deliverance, though the matter were written in a book before him; hence he goes noted with a black

Turk. Hist. 227. coale for his ingratitude. *Tamerlane* had a catalogue of the names of such as had best deserved of him, which he daily perused, of ten times saying, that day to be lost wherein he had not given them something. There was a Providence in it, that nothing was yet done for *Mordecai*. Gods time is the best, and we shall one day say so: neither is there any thing lost by waiting his leisure. He bottles up our tears, he books up our sighes, he writes down all we say or do in his roll of remembrance, *Mal.* 3. 6, 10. See the Note there, and the Reference.

CHAP. III.

Verse 3. *After these things did King Ahasuerus promote Haman.*] AFoure yeares after his marriage with *Esther*, (or near upon) did *Ahasuerus* magnifie and exalt *Haman*, *Hominem profanum & sceleratum*, as one saith, a profane wicked person: meerly for his minde sake, to shew his Soveraignty, and that he would, like some petty god upon earth, set up whom he would, and whom he would, put down, *Dan.* 4. 19. Whether it were also by flattery or sycophancy, or some new projects for establishing his tyranny, and increasing his tributes, that *Haman* had insinuated himself into this Kings favour, it is uncertain. Sure it is, that *Mordecai*, a better man, lay yet unlook't upon, like good corne he lay in the bottome of the heap, when this vilest of men was exalted, *Psal.* 12. 8. Thus oft empty vessels swim aloft, rotten posts are gilt with adulterate gold, the worst weeds spring up bravest, and when the twins strive in *Rebecca*'s womb, profane *Esau* comes forth first, and hath the primogeniture, *Gen.* 25. 25. But whiles they seek the greatest dignities, they mostly meet with the greatest shame, like Apes, while they be climing, they the more shew their deformities. They are lifted up also, *ut lapsu graviore ruant*, that they may come down again with the greater poise. It was therefore well and wisely spoken by *Alvarez de Luna*, when he told them who admired his fortune and favour with the King of *Castile*: You do wrong to commend the building before it be finished, and until you see how it will stand.

Alexander the Great made *Abdolominus* a poor Gardiner King of *Sidon.*

The sonne of Amedatha the Agagite] i. e. The Amalekite, of the Stock-royal: so that *Haman* was the natural enemy of the Jewes, like as *Annibal* was of the Romanes. An old grudge there was, an inveterate hatred: *Amalek* was *Esau*'s grand-childe, and the enmity betwixt these two peoples was, as we say of runnet, *the elder the stronger*.

And advanced him] Set him aloft upon the pinacle of highest preferment, as *Tiberius* did *Sejanus*, as *Lewis* the eleventh of *France* did his Barber, as our *Henry* the eighth did *Wolsey*, and our late Kings, *Buckingham*. But Princes Favourites should consider with themselves, that honour is but a blast, a *magnum nihil*, a glorious fancie, a rattle to still mens ambition, and that as the Passenger looketh no longer upon the dial, then the Sun shineth upon it: So it is here.

And set his seat above all the Princes] This cup of honour his weak head could not beare: this blast so blew up the bubble, that it burst again. *Sejanus*-like, he now began to sacrifice to himselfe, little thinking of that utter ruine to the which he was hasting. Physicians use to say, that *ultimus sanitatis gradus est morbo vicinus*. Sure it is, that when the wicked are near unto misery, they have greatest preferment and prosperity. When *Tiberius* was desirous to rid his hands of *Sejanus*, he made him his Colleague in the Consulship, and set him above all his Courtiers. *Ahasuerus* intended not any hurt to *Haman*, when he raised him to this pitch of preferment, but it puffed him up, and proved his bane. None are in so great danger, as those that walk upon pinacles: even height it selfe makes mens braines to swim. Every man is not a *Joseph*, or a *Daniel*. They were set above all the Princes, and could not only beare it, but emprove it for the glory of God, and the good of his people. *Sed ô quàm hoc non est omnium!* High seats are not only uneasie, but dangerous, and how few are there that do not (as *Isis* her asse) think themselves worthipful for the burthen they bear?

Honos onus.

Verse 2. *And all the Kings servants*] His Courtiers and others; not his menial servants only.

That were in the Kings gate.] Where the Courtiers used to walk, that they might

be at a call: and where others attended, that had buſineſſe at the Court.

Bowed and reverenced Haman] Not with ſo much readineſſe and diligence, as impudence and baſeneſſe: for ſhould men bow to a molten calfe, becauſe made up of golden care-rings? Many of theſe cringing Courtiers could not but hate *Haman* in their hearts, and were as ready to wiſh him hang'd, and to tell the King ſhortly after where he might have a fit gallowes for him. So *Sejanus* his greateſt friends, who had deified him before, when once he fell out of the Emperours favour, ſhewed themſelves moſt paſſionate againſt him, ſaying, that if *Cæſar* had clemency, he ought to reſerve it for men, not uſe it toward monſters.

For the King had ſo commanded concerning him] And if the King had commanded theſe ſervile ſoules to worſhip a dog or a cat, as the *Egyptians* did a golden image, as *Nebuchadnezzars* ſubjects did, *to turne the glory of the incorruptible God into the ſimilitude of a corruptible man, of foure-footed beaſts or creeping things*, as Rom. 1. 23. they would have done it. Moſt people are of King *Harry's* religion, as the proverb is, reſolving to do as the moſt do, though thereby they be undone for ever. This is to be worſe then ſome Heathens. See the note on *Acts* 4. 19. But why ſhould *Ahaſuerus* be ſo haſty to heap ſuch honours upon ſo worthleſſe and wicked a perſon, but that he had a minde to proclaime his own folly to all his Kingdome?

But Mordecai bowed not, nor did him reverence] He did not, he durſt not, though preſſed and urged to it with greateſt importunity. And why? not becauſe *Haman* wore a picture openly in his boſome, as the Chaldee Paraphraſt and *Aben-Ezra* give the reaſon; Nor meerly (if at all, which ſome doubt of) becauſe he was a curſed Amalekite; But becauſe the Perſian Kings required, that themſelves and their chief Favourites (ſuch as proud *Haman* was,) ſhould be reverenced with a kinde of divine honour, more then was due to any man. This the Jewes were flatly forbidden by their Law to do. The *Lacedemonians* alſo were reſolute againſt it, as *Herodotus* in his ſeventh book relateth. *Pelopidas* the Thebane would not be drawn to worſhip the Perſian Monarch in this ſort. No more would *Conon* the Athenian General. And when *Timagoras* did, the Athenians condemned him to die for it. It was not therefore pride or ſelf-willedneſſe that made *Mordecai* ſo ſtiffe in the hams that he would not bend to *Haman*, but feare of ſinne, and conſcience of duty. He knew, that he had better offend all the world, then God and his own conſcience.

Herod. l. 1. Valer. l. 7. c. 3. Curt. l. 3. & 5.

Plut. in Artax. Juſtin. l. 6. Val. l. 6. c. 33.

Nihil præter peccatum timeo. *Baſil.*

Verſe 3. *Then the Kings ſervants, &c.*] See *verſe* 2.

Said unto Mordecai] Tempting his piety and conſtancy not once, but often, alledging the Kings commandment, together with his aloneneſſe in refuſing to obey it, *Hamans* power, diſpleaſure, &c. Thus they preſented to *Mordecai* both *Irritamenta* and *Terriculamenta*, i. e. Allurements and Affrightments, according to that of the Apoſtle, *Heb.* 11. 37. they were tempted on both hands, but all in vaine. *Sapientis virtus, per ea quibus petitur, illuſtratur.* This conſtancy wicked men call obſtinacy, but they ſpeak evil of that they know not, *viz.* the power of the Spirit, and the privy armour of proof, that the Saints have about their hearts.

Why tranſgreſſeſt thou the Kings Commandment] Right or wrong, it matters not with many; if the King or State have commanded a thing, done it muſt be. But what ſaid that Martyr to the Popiſh Biſhop, preſſing him with this Argument, and affirming, that the Kings Lawes muſt be obeyed, whether they agree with the Word of God or not, yea, though the King were an infidel? If *Shedrach, Meſhech* and *Abednego* had been of your minde, my Lord, (ſaid *Roger Coo*, Martyr) *Nebuchadnezzar* had not confeſſed the living God. True it is, that we muſt give unto *Cæſar* the things that are *Cæſars*. But withal, we muſt ſee to it, that we give unto God the things that are Gods, *Matth.* 22. 21. where the three articles uſed in the Original are very emphatical. And it is a ſaying of *Chryſoſtome*, If *Cæſar* will take to himſelf Gods part, by commanding that which is ſinful, to pay him ſuch a tribute is not *tributum Cæſaris*, but *ſervitium diaboli*, an obſerving of *Cæſar*, but a ſerving of the devil.

Act. & Mon. 1550.

τὰ τῦ Θεῦ τῷ Θεῷ.

Verſe 4. *Now it came to paſſe, when they ſpake daily unto him*] This, if they did of good-will, (as at firſt perhaps they did) it was a friendly office, and may ſhame many of us who are ſo backward to Chriſtian admonition, (See my common places) that ſpiritual Almes, that we are bound freely to diſtribute. *Jude* 22. 23. But if (as is likely, at length, at leaſt) they did it to ingratiate with *Haman*, and out of envy to *Mordecai*, becauſe he did not comply and comport with them, what did they elſe but act the devils

vils part; and the rather, because they were importunate and impudent as not to take an answer?

And he hearkened not unto them] They did but *surdo fabulam* (as they say) beat upon cold iron: this matter was not malleable, this man not to be prevailed with, to do ought against his conscience. The Heavens shall sooner fall, then I will alter mine opinion, said that Martyr. This the Persecutours called obstinacy: *sed pro hac obstinatione fidei morimur*, saith *Tertullian*, but for this obstinacy of faith we gladly die: and the stronger any are in faith, the more resolute in warrantable purposes. *The strength of Israel repenteth not*, 1 Sam. 10. 29. Unconstancy comes from weakness.

Act. & Mon. John Ardley.

That they told Haman] Purposely to pick a thank and curry favour. Go not about as a tale-bearer, *Levit.* 19. 16. The word signifieth as a pedler, that first filleth his pack with tales and slanders, and then venteth them to the hurt of others. Such are fitly joyned with flatterers. *Prov.* 20. 19. and with murtherers, *Ezek.* 22. 9. Such a wretched Pedler was *Doeg*, and such were these evil instruments in the text, whose tongues were as sharp as the quills of a Porcupine, the poison of aspes was under their lips. And although it was truth they told *Haman*, yet because they did it not for any love to the truth, nor for respect to justice, nor for the bettering of either party, but only to undo the one, and to incense the other, they were no better then slanderers.

To see whether Mordecai's matters would stand] Whether he would stick to his principles, and not start aside for any terrour, *Phil.* 1. 28.

For he had told them that he was a Jew] That is, by Interpretation, *a Confessour*: yea more, he was a stout Professour of the truth: and though he had hitherto concealed himself, yet now (sith they will needs have it so) he plainly tells them, his countrey and his conscience, the true cause of his peremptorinesse, which they held and call'd pride and stubbornesse.

Verse 5. *And when Haman saw*] Stirred up by these pestilent pick-thanks, *qui crabronem furiosum magis irritaverant* (as one saith) he took special notice of *Hamans* irreverence, which with more discretion he might have dissembled. When an inconsiderate fellow had stricken *Cato* in the Bath, and afterwards cried him mercy, he replied, I remember not that thou didst strike me; 'Tis a signe of weakness to be too soft and sensible of an indignity; *I was as a deafe man that heard not, and as one dumbe, in whose mouth is no reproof*, Psal. 38. 13, 14. The best apology to words and carriages of scorne and petulancy, is that of *Isaac* to *Ishmael*, viz. *patience* and *silence*.

Sen. de ir. l. 1.

That Mordecai bowed not, &c.] A great businesse to mad him so much, but that he was set on by that old man-slayer.

Sic leve, sic parvum est animum quod laudis avarum
Subruit, aut reficit——

A small winde raiseth a bubble, ambition rideth without reines, and hath *inhabitatorem Draconem Apostatam*, the devil at inne with it.

Then was Haman full of wrath] He swell'd like a toad, glow'd like a devil, being transform'd as it were, into a breathing devil, he seeks the utter extirpation of that people, of whom, as concerning the flesh, Christ was to come, *Rom.* 9. 5. wishing the same to them which *Caligula* in a rage did to the people of *Rome*, *I would ye had all but one neck, that I might cut you all off at one blow.* *Josephus* tells us, that he brake out into this bluttering speech, *Liberi Persæ me adorant. Hic autem, servus cum sit, tamen hoc facere dedignatur.* The Persians, though free-men, reverence me, and yet this slave thinks himself too good to do it. This he uttered no doubt with a very harsh and hateful intention of the voice, such as was that of the two *brethren in evil*, (*whose anger was fierce, and their wrath cruel*) when *Gen.* 34. 31. they answered their aggrieved father, *Should he deal with our sister as an harlot?* where the word *Zonah* (Harlot) hath a great letter, to note their vehemency, rage and rudeness.

Ἐβούλοντο ἑνὶ τραχήλῳ πάντες ὑμῖν ἐπιπεσεῖν.

Gen. 49. 5, 7.

Verse 6. *And he thought scorne to lay hands on Mordecai alone*] He thought it a small matter, saith *Josephus*, a thing below him, too little for his revenge, which like fire burneth all it can lay hold upon, especially when as here it ariseth from ambition, which like choler adust, if obstructed and stopped in its course, is a dangerous passion, and

μικρὸν ἡγούμενος.

endeth

endeth in burning fevers and madneſſe. *Haman* thought ſcorne, (*contempſit in oculis ſuis*, ſo the Hebrew) to foule his fingers with *Mordecai* alone, the whole Nation muſt periſh, and all the children of God that were ſcattered abroad, as he once ſaid, *John* 11. 50, 52. Semblably, *noſtri temporis Hamanus* (ſaith *Merlin* upon this text,) the *Haman* of our time, (meaning the Duke of *Guiſe*, as I ſuppoſe) when as by the Kings favour he was promoted, and promiſed himſelf the Crown, there being but one family only that ſtood in his way, he deſired together with it to overturn all the Reformed Religion, and to root out all the remembrance of the Churches in *France*. Hence the Pariſian Maſſacre, (wherein *Merlin* had his part, being houſhold-Chaplaine to the Admiral, and by a miracle of Gods mercy eſcaping thoſe helliſh cut-throates.) The firſt occaſion of that bloody Maſſacre, I have ſomewhere read, was this. (Other things I know were pretended, as if the Proteſtants had plotted and practiced againſt the King, Queen-mother, and the Princes of the blood, and coine ſtamped with this Inſcription, *Virtus in rebelles, &c.*) The Pope ſent to the Cardinal of *Lorraine*, (brother to the Duke of *Guiſe*) a Table, wherein was painted our Lady with a little childe in her armes, by the moſt excellent Painter in *Chriſtendome*, and conſecrated with his own hands, and encloſed it in a caſe of ſilk, and a letter withal, giving him high commendation and thanks for his zeal againſt the Huguenots. The meſſenger that carried the Preſent fell ſick by the way, and finding one going into *France*, entreated him to deliver the Preſent to the Cardinal. The Cardinall read the letter, and laid the Table on his bed, for he would not open it, till he might do it with greater ſolemnity. For this purpoſe he invited the Duke of *Guiſe* to dinner with many other great Perſonages. In the mean while, one that liked not the Cardinal, found meanes to change the Table, &c. At dinner the letter was read, and the Table taken out of the caſe in the ſight of the Cardinal, and all his gueſts, wherein was painted in place of our Lady and her childe, the Cardinal of *Lorraine* ſtark naked, the Queen-Mother, the young Queen of *Scots*, and the old Dutcheſſe of *Guiſe* naked alſo, hanging about the Cardinals neck, and their legges wrapped between his legges. I cannot ſay much for the man that did this prank: but that the Cardinal and his Complices ſhould thereupon deſign all the French Proteſtants to deſtruction, ſhould butcher thirty thouſand of them in a moneth, one hundred thouſand of them in one year, ſome ſay three hundred thouſand: that upon the newes of it the Pope ſhould proclaim a Jubilee for joy, and the Cardinal of *Lorraine* give the meſſenger a thouſand Crownes, &c. This was matchleſſe immanity, this was *Haman*-like hatred, this was cruelty beyond that of *Simeon* and *Levi*, which made good *Jacob* in a deep deteſtation of that dirity, cry out, *O my ſoul, come not thou into their ſecret, &c.* Gen. 49. 6.

Camd. Eliz.

Act. & Mon.

For they had ſhewed him the people of Mordecai] Viz. That he was a Jew. *Joſephus* his note upon this text is. *Haman* naturally hated the Jewes, as thoſe that had anciently deſtroyed the Amalekites his Countreymen. He might eaſily call to minde what *Saul* had done to them, and *David*, and laſtly the tribe of *Simeon*. God had ſentenced them long ſince to utter deſtruction; and yet deferred the firſt execution for about foure hundred yeares ſpace: and now again, after more then five hundred yeares, *Haman* the Agagite is thus exalted, but for a miſchief, as the Eagle carrieth the Tortoiſe on high in her talons, that ſhe may break it in the fall, and feed upon it.

Patientia læſa fit furor.

Wherefore Haman ſought to deſtroy all the Jewes] *Ut ſanguineam famem expleret*, as a wolfe breaking into the folde kills all the flock: as fowlers take away the young and the dammes together, putting both into the bag (which God forbade, *Deut.* 22. 6.) as *Eſau*, that rough man, came with foure hundred cut-throats at his heels, to deſtroy the mother with the children, *Gen.* 32. 11. as *Uladus*, Prince of *Valachia*, was wont, together with the offendor, to execute the whole family, yea, ſometimes the whole kindred: as *Selimus* the great Turk in revenge of the loſs he received at the battel of *Lepanto*, reſolv'd to put to death all the Chriſtians in his dominions, in

Turk. hiſt. 369.

Ibid. 885.

number infinite: As *Philip* of *Spaine* ſailed out of the Low-countreyes homewards, vowing to root out all the Lutherans there, and proteſting that he had rather have no ſubjects then ſuch, As cruel Doctor *Story* a great Perſecutor in Queen *Maries* reign, and hang'd for a Traitour in Queen *Elizabeths*, whoſe death he had conſpired, curſing her daily in his Grace at board, and greatly repenting that he and others had laboured only about the young ſprigs and twigs (as he phraſed it) while they ſhould have ſtriken at the root, and clean rooted it out: Laſtly, as the Gun-powder Papiſts, who had prepared by Proclamations to father that horrid plot (if it had taken effect) upon the Puritanes, and under that name to have murthered all thoſe that had but look't toward Religion.

Fiſt. of Counc. of Trent. 417.

Anno 1571. Camd. Eliz.

Act. & Mon. 1925.

That were throughout the whole Kingdome] Herein he ſhewed himſelf a right Amalekite, *Madi corvi malum vinum*, dirt kneaded with blood, as one ſaid of *Tiberius*, He preſumed he might have what he pleaſed of the King, and therefore made account to make but a Breakfaſt of his enemies the Jewes, to whom he ſaid in his heart, as once *Caligula* did to the Romane Conſuls, *Ridete, quòd uno nutu meo jugulare vos omnes poſſim.* I cannot but laugh to think, that I can nod you all to death.

Πολὺς αἷμα, πουεραῖν &. De Tib. Theodor. Gadareus.

Even the people of Mordecai,] Who were more renowned by him then *Co* was by *Hippocrates*, *Thebes* by *Epaminondas*, *Stagira* by *Ariſtotle*, *Hyppo* by *Auguſtine*. *&c.*

Verſe 7. *In the firſt moneth*] The time is thus noted, *ad majorem hiſtoriæ fidem & lucem*, to give more credit to the Hiſtory, and to lend ſome light to it.

That is the moneth Niſan] The Chaldees call it *Abib*, from the new fruits or eares of corne then firſt appearing. It was the firſt moneth unto *Iſrael*, (in reſpect of ſacred, not civil affaires) becauſe of their coming out of *Egypt* therein. It anſwereth to part of *March* with us, and part of *April*.

In the twelfth yeare of King Ahaſhuerus] When *Eſther* had now been Queen above foure yeares, and being greatly beloved, was in a capacity to do her people good. This was a ſweet Providence, the remedy was ready before the diſeaſe brake out. No Countrey hath more venemous creatures then *Egypt*, none more Antidotes. So godlineſſe hath many troubles, and as many helpes againſt trouble.

They caſt Pur, that is, the Lot] The old Interpreter addeth *in urnam*, into the pitcher. And the new Annotations tell us, that about caſting lots, there was a pitcher into which papers, with names of the ſeveral moneths written on them, and rolled up were caſt, yea, alſo papers with the names of every day, and of every moneth were caſt in: then one blind-folded put in his hand and pulled out a paper, and according to the marks which they had ſet down, ſuch a moneth proved lucky, and ſuch a day in the moneth; and by Gods Providence it ſo fell out, that their ſuppoſed luckie day was on the twelfth moneth, whereby it came to paſſe, that their plot was defeated, before the time of accompliſhing thereof, *chap.* 9. 1, *&c.*

From day to day, &c.] This is not to be taken as if they had continued twelve moneths about in caſting of theſe lots: but as in the Note next above.

That is the moneth Adar] In all which time that wicked *Haman* might have bethought himſelf (as one noteth) and returned to a better minde toward Gods people. But he, after the hardneſſe of his heart, that could not repent, *treaſured up unto himſelf wrath againſt the day of wrath*, *&c.* Rom. 2. 5.

Verſe 8. *And Haman ſaid unto King Ahaſhuerus*] After that by ſortilegy, (or *ſorcery*, for it is no better, as the very name ſheweth, and *Varro* affirmeth,) he had light upon a luckie day, wherein to ſpeak to the King, and a black day, wherein to do execution, he taketh the boldneſſe to move the King in it. Now Mr. *Perkins* affirmeth, that as men do put confidence in lot-ſorcery, or the like diabolical divinations, or elſe they cannot attaine to any foreknowledge by them, ſo therein, explicitely or implicitely, they have confederacy with the devil. Oh, that this were well conſidered!

There is a certain people] Not worth the naming.

Scattered

Scattered abroad] But was that their fault? was it not their misery rather, according to that God had threatened them, *Deut.* 32. and were they not therefore to be pitied, and not preyed upon? It is said of Queen *Elizabeth*, that she hated, no lesse then did *Mithridates*, such as maliciously persecuted vertue forsaken of fortune. *Camd Eliz.* 531.

And dispersed among the people] And therefore the more dangerous, sith every sect strives to spread their opinions, and these, being *Antimagistratical*, may do much hurt, and draw many from their obedience, prove seedsmen of sedition. It may very well be that the sect of the *Essenes* were now beginning among the Jewes, who taught, that God alone, and no mortal man was to be acknowledged for Lord and Prince. Hence they were called *Esseni* or *Hasshoni*, that is, *Rebels*, and for their sakes the whole Nation might be the worse thought of (as if they were all such) like as the Protestants were in *France* for the Anabaptists sake, in the reigne of King *Francis*. *Joseph. l. 18. c. 2.* *Weems.* *Scultet. An.* 454.

In all the Provinces of thy Kingdome] *Quarum proventu gaudet, alitur, insolescit.* Where they do no good, but devoure graine as vermine, as excrements in humane society, and deserve to be knockt on the head, which may easily be done, because they are disjected, and not able to make head against an adversary.

And their Lawes are diverse from all people] So they were, and better, their enemies themselves being Judges, *Deut.* 4. 6, 7, 8. *Prospers* conceit was, that they were called *Judei*, because they received *Jus Dei*, their Lawes from God, who might say to them, as once *Joseph* did to his brethren, *Gen.* 45. 12. *Behold, your eyes see, that it is my mouth that speaketh unto you.* And therefore if *Demosthenes* could say of Lawes in general, that they were *the invention of Almighty God*; And if *Cicero* could say of the Lawes of the twelve Tables in *Rome*, that they farre exceeded and excelled all the Libraries of all the Philosophers, how much more true was all this of the Lawes of the Jews given by God, *and ordained by Angels in the hand of a Mediatour, Moses? Seneca* (though he jeared the Jewes for their weekly Sabbath, as those that lost the seventh part of their time, yet) he could not but say, that being the baseſt people, they had the best Lawes, and gave Lawes unto all the world. Those holy *Levites*, *Nehem.* 9. 13. acknowledge with all thankfulnesse, that God had given them *right judgements, true Lawes, good Statutes and Commandments*, whereby he severed them from all other people, as his own peculiar, and this was their glory whereever they came; though the Sycophant in the text turneth their glory into shame, as one *that loved vanity, and sought after leasing*, Psal. 4. 2. Ἐυρημα τῦ Θεῦ.

Neither keep they the Kings Lawes] *Mordecai* indeed would not do him reverence, because it went against his conscience: no more would others of them keep the Kings Lawes in like case, but obey God rather then man, where they could not do both. Otherwise they were charged, *Jer.* 29. 7. to seek the peace of the cities where they abode, and to submit to their civil and municipal Lawes: and so they did doubtlesse, for the generality of them. But this impudent liar represents them to the King as Refractaries and Rebels, &c. The devil began his Kingdome by a lie, and by lies he upholdeth it. He was a liar and a murtherer from the beginning; but first a liar, and thereby a murtherer. He cannot handsomely murther, except he slander first, *Cant.* 5. 6. the credit of the Church must first be taken away, and then she is wounded, traduced she must be, and then persecuted. Thus *David* is believed to seek *Sauls* life: *Elias* is the Troubler of *Israel*: *Jeremy*, the Trumpet of Rebellion: the Baptist, a Stirrer up of sedition: Christ, an enemy to *Cæsar*: *Paul*, a pestilent Incendiary; the primitive Christians, a publike mischief: the Reformed Churches, Antimagistratical: this colour of right, yea, of Piety was laid upon the French Massacre, and by Edicts a faire cloke sought to cover that impious fraud, as if there had been some horrid treason hatch't by the Huguenots. The primitive Persecutours used to put Christians into beares and dogges skins, or other ugly creatures, and then bait them, so wicked men put religion and its Professours, into ugly conceits and reports, and then speak and act against them. *Camd. Eliz.*

Therefore it is not for the Kings profit] Heb. It is not *meet, equal*, or *profitable* to the King *to suffer them, ut insolescat per licentiam*, so the Vulgar Latine rendreth it, but without warrant from the Orig. See here how this Sycophant fils his mouth with arguments, the better to

atchieve his desire. An elaborate set speech he maketh, neither is there a word in it, but what might seem to have weight. He pretends the Kings profit and the publike good, concealing and dissembling his ambition, avarice, envy, malignity, that set him a work. Politicians when they soare highest, are like the Eagle, which whiles aloft, hath her eye still upon the prey, which by this meanes she spies sooner, and seizes upon better. *In parabolâ ovis caprás suas quærunt*, as the Proverb hath it, *Haman* holds it not fit there should be more religions then one in a Kingdome, for preventing of troubles. *Nebuchadnezzar* was of the same minde, when he commanded all men to worship his golden image. But must all therefore die that will not do it? and is it for
Isa. 6.13. the Kings profit that the righteous be rooted out? Is not *semen sanctum statumen terræ* the holy seed, the stay of the State? the beauty and bulwark of the Nation? See *Jer.* 5.1. *Ezek.* 2. 2. 30, 31. *Absque stationibus non staret mundus.*

Verse 9. *If it please the King*] Here he sheweth himself a right Courtier, and speaketh silken words, the sooner to insinuate. But if *Solomon* had been by, he would have
Prov. 26. 25. said, *When he speaketh faire, beleeve him not, for there are seven abominations in his heart.*

Let it be written that they may be destroyed] As *Mithridates* King of *Pontus*, by writing one bloody letter only, destroyed fourescore thousand Citizens of *Rome*,
Val Max. dispersed
Rup. l. 8. de virt. verb. c. 7. up and down *Asia* for traffick sake. That was bad, but this was worse that *Haman* motioned, and well-near effected. And surely never did the old red dragon (saith *Rupertus*) lift up his head so fiercely and furiously against the woman, that is, against the Church of God, as in this place. Therefore is *Haman* to be reckoned among those cruel enemies,
Psal. 83. who said, *Come and let us destroy them from being a Nation, that the name of Israel may be no more remembred.* But let them rage and kill up the Saints as much as they can, the sheep will still be more in number then the wolves, the doves then the hawkes. *Plures*
Tertull. Apoll. *efficimur quoties metimur*, saith *Tertullian*, the more you crop us, the faster we grow.

And I shall pay ten thousand talents of silver] A vast summe, three thousand seven hundred fifty thousand pound sterling. At so great charge would this butcher be, to satisfie his lust, and to have his penniworths upon Gods poor people. So in the Gun-powder treason, (besides their paines, digging like moles in their vault of villany) *Digby* offered to bring in fifteen hundred pounds, *Tressam* two thousand, *Piercy* foure thousand out of the Earle of *Northumberlands* rents: besides ten swift horses to stead them when the blow was past. But where should *Haman* have all this money, may some say? I answer, First if he were of the seed-royal of *Amalek* (as tis thought) he might have much left him by his Ancestours. Secondly, being so great a Favourite to the King of *Persia*, he had doubtlesse many profitable offices, and so might lay up gold
Job 22. 24. as dust, and silver as the stones of the brooks. Did not *Wolsey* so here in *Henry* the eighth's time? Thirdly, he had already devoured in his hopes, the goods and spoiles of all the slain Jewes, which he doubted not but the King would bestow upon him, for his good service. Like as *Henry* the second of *France*, gave his Mistresse *Diana Valentina*, all the confiscations of goods made in the Kingdome for cause of heresie. Hereupon ma-
Hist. of Counc. of Trent. 387. ny good men were burned for religion, as it was said, but indeed it was to satiate her covetousnesse.

To the hands of those, &c.] Vulg. *Arcariis gazæ tuæ.*

To bring it into the Kings treasuries] That he might not be damnified in the tributes formerly paid by the Jewes for their liberty of conscience. Kings use to take care, that their incomes and revenues be not empaired or diminished. It is said of *Solyman* the great Turk, that seeing a company of many thousands of his Christian subjects fall down before him, and hold up the forefinger (as their manner of Conversion to the Turkish religion is) he asked what moved them to turn? they replied, it was to be eased of
S. H. Bl. Voyage p. 111. their heavy taxations. He not willing to lose in tribute for an unsound accession in religion, rejected their Conversion, and doubled their taxations.

Verse 10. *And the King took his ring from his hand*] And thereby gave him power to do what he pleased, *Gen.* 41. 42. 1 *Kings* 21. 8. *En regis hujus inertiam & imperitiam.* How weak (*weak as water*, Gen. 49. 4.) was the heart of this brutish Barbarian, skilful to destroy? *Ezek.* 21. 31. seeing he did all these things, the work of an imperious whorish woman, *Ezek.* 16. 30. rather then of an able man, (such as every Magistrate should be, *Exod.* 18. 21.) just, and ruling in the

the feare of God, 2 *Sam.* 23. 3. In the caſe of *Vaſhti*, he could referre the matter to the conſideration of a Council. In the caſe of the two Eunuches that had conſpired againſt his life, he made inquiſition of the matter, and did all things deliberately. In this caſe of *Haman* after this, though deeply diſpleaſed, yet he did nothing raſhly, till he had gone into the Palace-garden, and conſidered with himſelf what was beſt to be done. But here upon the very firſt motion (without hearing them ſpeak for themſelves, or admoniſhing them to do their duty better, &c.) he gives order for the ſlaying of ſo many thouſand innocents: never conſidering that every drop of their blood had a voice in it, to cry for vengeance againſt him and his, *Gen.* 4. 10. *Matth.* 22. 7. And when the King heard it: for blood cries aloud to God, 1 *Kings* 9. 26. *Surely I have ſeen yeſterday the blood of Naboth.* Murther ever bleeds freſh in the eye of Almighty God. To him many yeares, yea, that eternity that is paſt, is but yeſterday. He will give ſuch *blood again to drink, for they are worthy*, Rev. 16. 6. Dealt he not ſo by *Herod*, *Julian*, *Attilas*, *Felix* of *Wartemburg*, *Farneſius*, *Minerius*, *Charles* the ninth King of *France*, who died by exceeding bleeding at ſundry parts of his body, ſoon after the Pariſian Maſſacre, whereof he was the Authour, giving as large and as bloody a commiſſion to the Duke of *Guiſe*, to deſtroy, to kill, and to cauſe to periſh all the French Proteſtants, as *Ahaſhuerus* did here to *Haman*? Neither was he ſlack to execute it with greateſt inhumanity, crying out to thoſe of his party (after that he had ſlaine the Admiral) Courage, my fellowes, fall on, the King commands it, it is his expreſſe pleaſure, he commands it. But what followed ſhortly after? *The Hiſto of French Maſſ. by Mr. Clark.*

Quem ſitiit vivens ſceleratâ mente cruorem,
Perfidus hunc moriens Carolus vne vomit.
Ergo Dei tandem verba ſubſcribite, Reges;
Ne rapiant Stygiæ vos Acherontis aquæ.

And gave it unto Haman] Who now being his Favourite, might have any thing of him, like as it is ſtoried of *Sejanus*, that in all his deſignes he found in *Tiberius* the Emperour ſo great facility and affection to his deſire, that he needed only to aſk and give thanks. He never denied him any thing, and oft-times prevented his requeſt, and avowed that he deſerved much more. It was not therefore without cauſe, that the primitive Chriſtians prayed ſo hard for the Emperour, that God would ſend him good Counſellours, and deliver him from flatterers and ſlanderers, thoſe peſts of the Court. *Life of Sejan. by P. M. p. 5.* *Tertull. Apol.*

The Jewes enemy] That was his ſtile, or rather his brand and mark of ignominy, worſe then that of *Cain*, *Gen.* 4. 15. that of *Dathan*, *Numb.* 26. 9. of *Ahaz*, 2 *Chron.* 28. 22. It may be he affected this title, and gloried in it: as we read of *John Oneale*, father to the Earle of *Tyrone*, that rebel 1598. that he inſcribed himſelf in all places. *I great* John Oneale, *Couſin to Chriſt, friend to the Queen of* England, *and foe to all the world beſides.* *Camd.*

Verſe 11. *And the King ſaid unto Haman*] Whom he looked upon, as an honeſt, prudent, publike-ſpirited man, and therefore ſo eaſily impowered him to do what he would.

O vanas hominum mentes! O pectora cæca!

The ſilver is given unto thee] i. e. the ten thouſand talents that thou haſt proffered, and which *Haman* likely purpoſed to raiſe out of the ſpoile of the Jewes; all this is remitted, and returned to *Haman* as a gift again. *Sic ex alieno corio gigantes iſti latiſſimas corrigias ſecant*, ſaith an Interpreter here, Such large thongs cut theſe Gyants out of other mens Hides. But what meant they thus to ſell the Hide, before they had taken the beaſt? *He that ſate in Heaven* (and had otherwiſe determined it) *laughed at them, the Lord had them in deriſion. With him* (alone) *is ſtrength and wiſdom, the deceived and the deceiver are his. He leadeth Counſellours away ſpoiled, and maketh the Judges fooles. He leadeth Princes away ſpoiled, and overthroweth the mighty*, Job 12. 16, 17, 19. Pſal. 2.

The people alſo, to do with them] Here *Haman* was made, here he had more then heart could wiſh, as *Pſal.* 73. 7. and holdeth himſelf therefore, no doubt, the happieſt man under heaven. But *Nihil ſunt infelicius eſt felicitate peccantium*, ſaith *Hieron*,

there cannot befall a man a greater miſery then to proſper in ſinne: for ſuch a one is ripening for ruine, as fatting cattel are fitting for the ſhambles, *They proſper and live at eaſe*, ſaith God, *yet I am extremely diſpleaſed with them*, *Zech.* 1. 15. As they ſay of the metal they make glaſſe of, it is neareſt melting when it ſhineth brighteſt; ſo are the wicked neareſt deſtruction when at greateſt luſtre. Meane-while ſee here what many times, is the condition of Gods deareſt children, *viz.* to fall into the power and pawes of Lions, Leopards, Boares, Beares, Tygers; of men more ſavage then any of theſe, whoſe tender mercies are meer cruelties. Poor blinde men they are, that offer violence to the Saints, as *Sampſon* laid hands upon the pillars, to pluck the houſe upon their owne heads.

To do with them as it ſeemeth good to thee] O bloody ſentence! Such words as theſe *Leniter volant, ſed non leniter violant.* So *Diocleſian* gave leave to people to kill up Chriſtians, without more ado, whereever they met them, the like was done by authority in the French Maſſacre, but though Tyrants reſtraine not their Agents, yet God will, *Pſal.* 76. 10. And though they bandy together, and bend all their forces to root out true Religion, yet are they bounded by him, and ſhall not do what themſelves pleaſe, but what he hath appointed. *My times are in thine hand*, ſaith *David*, and *Pilate* had no more power to crucifie Chriſt, then what was *given him from above*, John 19. 11.

Verſe 12. *Then were the Kings Scribes called*] *Then*, preſently upon't, ſo ſoon as the word was out of the Kings mouth, *licet quod libet*: the Scribes were called, and all things diſpatched with all poſſible haſte, art and induſtry. So *Judas*, what he did, did quickly; he was up and at it, when *Peter* and the reſt of the Apoſtles were found aſleep. The children of this world are wiſer in their generation then the children of light; for why? they have the devil to help them, and to prick them on; and hence their reſtleſneſſe.

On the thirteenth day of the firſt moneth] Soon after they had begun to caſt lots, *verſe* 7.

And there was written according to all that Haman had commanded] Right or wrong, that was never once queſtioned by theſe over-officious Officers. If the King command it, and *Haman* will have it ſo, the Secretaries and Rulers, (thoſe ſervile ſoules) are ready to ſay, as *Tiberius* once did to *Juſtinus*. *Si tu volueris, ego ſum; ſi tu non vis, ego non ſum.* Or as he in *Lucan* did to *Caeſar*.

Juſſa ſequi, tam velle mihi, quàm poſſe, neceſſe.

We are wholly at your devotion and diſpoſe. We are only your clay and wax, &c. It is not for us to take upon us as Counſellours, but only to write what is dictated unto us, &c. But this was no ſufficient excuſe for them before God: as neither was it for *Doeg*, that he was commanded to ſlay all the Lords Prieſts, which *Abner* and other of *Sauls* ſervants rightly and ſtoutly refuſed to do, 1 *Sam.* 22. A warrant once came down under ſeal for Lady *Elizabeths* execution, whileſt ſhe was priſoner at *Woodſtock*; *Steven Gardiner*, like another *Haman*, being the chief Engineer. But Mr. *Bridges* her Keeper, miſtruſting falſe play, preſently made haſte to the Queen, who renounced and reverſed it. So might *Ahaſhuerus* haply have done this bloody Edict, had his officers ſhewed him the iniquity of it. But they took not this to be any part of their buſineſſe: Or if any one of them ſhould be more conſcientious, yet he might be ſurprized by a ſudden onſet, as the Lord *Cromwell*, when by the inſtigation of *Gardiner*, he was commanded by King *Henry* the eighth, to reade the ſentence of death againſt *Lambert* the Martyr, whereof he repented afterwards, ſending for *Lambert*, and asking him forgiveneſſe, as Mr. *Fox* relateth.

And to every people after their language] See *chap.* 1. 22.

In the name of the King Ahaſhuerus] For more authority ſake, and that *Hamans* malice and cruelty might lie hid under the Kings cloak. So *Jezabel* wrote letters in *Ahabs* name againſt *Naboth*, ſo the Egyptians oppreſſed the *Iſraelites* in the name of their King; the Jewes pretended to be all for *Caeſar*, when they ſought and ſuck't our Saviours blood. The Popiſh Perſecutours here did all in Queen *Maries* name, when as it might be ſaid of her, as *Joſephus* doth of Queen *Alexandra* among the Jewes, *Ipſa ſolum nomen regium ferebat*, &c. She had the name only of Queen, but the Phariſees

ruled

ruled the Kingdome, ſo did the Biſhops in thoſe dayes: and ſome of them would have done the like in ours, and that was their downfal, after that, as rotten teeth, they had put the King and Kingdome to a great deal of miſery.

And ſealed it with the Kings ring] Leſt it ſhould by any meanes be reverſed, *Dan.* 6. 8, 12, 15. Of the right antiquity, uſe and matter of rings, let them that will, read *Plin. lib.* 33. *cap.* 1. & 37. 1. *Macrob. lib.* 1. *Saturn. cap.* 13. *Alexand. ab Alex. lib.* 2. *genial. dier. Rhodig. lib.* 6. *cap.* 12.

Verſe 13. *And the letters were ſent by Poſtes*] Theſe, the Perſians called *Angari*, or (as *Ruffin* writeth it) *Aggari*. But why was this done in ſuch poſt-haſte, ſo long before the day of execution? was it not to hold them all that while on the rack, and ſo to kill them peece-meale, (as *Tiberius* uſed to do by his enemies,) whileſt *through feare of death*, and expectation of that doleful day, *they were all their life-time ſubject to bondage*? Heb 2.15.

To deſtroy, to kill, and to cauſe to periſh] Words written not with black, but with blood; and therefore multiplied in this ſort, to ſhew, that it mattered not how, ſo they were made away by any meanes, and the world well rid of them. Reade the Hiſtory of the French Maſſacre: and heare Reverend *Merlin*, (who narrowly, and indeed miraculouſly eſcaped thoſe bloody Villaines, as being Chaplaine to the Admiral, and praying with him in his Chamber a little before he was murthered,) heare him, I ſay, commenting upon this text; *Sic noſtro ſæculo, ſi ſcribenda fuerint edicta adverſus Religionem, non potuerunt ſibi Scribæ ſatisfacere in excogitandis verbis ſignificantibus, quibus atrociora & magis ſanguinaria redderentur, &c.* that is, in our age alſo, if any edicts are to be written againſt Religion, the Secretaries cannot ſatisfie themſelves in deviſing ſignificant words, whereby thoſe edicts may be rendred the more cruel and ſanguinary.

All Jewes, both young and old, little children and women] All ages, ſizes, and ſexes. What could the devil himſelf have added to this abhorred cruelty, if it had gone on? ſuch a ſlaughter made *Dog* at *Nob*, the Sicilians at their bloody veſpers, the King of *France* with the Templars throughout his Kingdom, *Minerius* the Popes Champion, with the Proteſtants of *Merindol* and *Chabriers*, (beſides that of the Pariſian Maſſacre before-mentioned, and by *Merlin* upon this verſe graphically deſcribed, like as that of *Babylon* is by *Jeremy*, *chap.* 51. 34.) what a woful ſlaughter had here been made, had *Faux* but fired the powder? What an *Acheldama* had this whole Land been turned into in a few dayes ſpace? *Necdum interiit ſævus Hamani animus.* Neither yet is *Haman* dead, but reviveth daily in his bloody and blaſphemous ſucceſſors. That like as one ſaith of *Cain*, the *devils Patriarch*, there are not a few that ſtill carry about, adore and worſhip as a ſacred thing, *Cains* club, red with the blood of *Abel*: ſo it is here. *Buchol.*

Even upon the thirteenth day] That it was to be no ſooner done, was by a ſpecial Providence of God, that ere that time came, it might be happily prevented, as was afore noted. See *verſe* 7. *Hamans* folly alſo was not a little ſeen in deferring the execution ſo long: for how knew he what a day might bring forth? it was indeed *mirabile ſimulque miſerabile dictu*, as one ſaith, a wonderful, and withal a miſerable thing, that none ſhould be found among the Perſians, Medes and Chaldees, to pity this poore people, and to intercede for them. To have ſpoken to *Haman* for them, might likely have been as bootleſſe, as once it was to *Minerius* in the behalf of the Merindolians. Of whom when a few had eſcaped his all-devouring ſword, and he was intreated to give them quarter for their lives, he ſternely anſwered, I know what I have to do, not one of them ſhall eſcape my hands; I will ſend them to dwell in hell among the devils. But if *Haman* reſolved no better, yet what knew he, but that in time the King might relent and repent of that raſh and wretched edict, as he did? *Act. & Mon.* 869.

Nam faciles motus mens generoſa capit. *Ovid.*

We reade in our Chronicles, that when King *Henry* the third had given commandment, for the apprehending of *Hubert de Burgo* Earle of *Kent*, he fled into a Church in *Eſſex*. They to whom the buſineſſe was committed, finding him upon his knees before the High-Altar, with the Sacrament in one hand, and a Croſſe in the other, carried him away nevertheleſſe unto the Tower of *London*. The Biſhop taking this to be a great

great violence and wrong to the Church, would never leave the King, until he had caused the Earle to be carried to the place whence he was fetch't. This was done: and although order was taken he should not 'scape thence; yet it gave the Kings wrath a time to coole, and himself leisure to make proof of his innocency. By reason whereof he was afterwards restored to the Kings favour and former places of honour. And the like befel these Jewes, ere the thirteenth of *Adar*: but *Haman*, blinded with pride and superstition, could not foresee it.

Δεινὸς καὶ ἀντολμᾶν. Ibid.

And to take the spoile of them for a prey] To be sure that none should 'scape, the goods of the slain are proposed for a reward to them that should slay them, and how far that would prevaile with many covetous wretches, who knoweth not? Covetousnesse is daring and desperate: how much more when it is encouraged, as here, by a Permission, nay, a Precept from the King, and his chief Favourite? where we may be sure, the wealthier any man was, the sooner he should have been sent out of the world, as a tree with thick and large boughes is most likely to be lopped. *Trithemius* telleth us, that the *Templars* above-mentioned were massacred by *Philip* the Faire, King of *France*, upon pretext of heresie: but indeed because they were rich, and *Philip* sore longed after their possessions. The *Cyprians* for their great wealth became a spoile to the *Romanes*.

—— Quid non mortalia pectora cogis,
Auri sacra fames?

Verse 14. *The copy of the writing —— was published*] *Phathsegin*, a Syriack word, saith *R. David*, and not found, but in the books about the captivity. The vulgar rendreth it *Summa*, *R. Nathan* תומה, to the same sense. Transcripts of the Original were sent to all places, that none might be ignorant or negligent in doing execution: But why did not the Jewes upon such notice save themselves by flight, may some say? Alas, whither should the poor soules flie with their families? being compassed about with so many deadly enemies, and having none that durst own them in that distresse? It was a just wonder, and a special work of God, that their enemies forbear to fall upon them before the black-day came, if but for the spoile-sake. We reade *chap.* 9. that notwithstanding the known favour of the King, the patronage of *Mordecai*, and the hanging up of *Haman*, *&c.*, the thirteenth of *Adar* is still meant to be a bloody day. *Hamans* Abettours joyne together to performe that sentence, whereof the Authour repented, &c. But God was seen in the Mount: he loveth to help those that are forsaken of their hopes, as he did these poor Prisoners then, when it might seem that there was neither left unto them hope of better, or place of worse. Who would not therefore trust in God? *Deo confisi nunquam confusi?* Trust in God will surely triumph.

That they should be ready against that day] That long-look't-for day, by *Haman* and his Party, wherein they meant to roll themselves, and wallow in the blood of those Jewes, and to say as *Hannibal* did, when he saw a ditch filled with mans blood, *O jucundum spectaculum!* O pleasant sight! Or as *Valesus*, when he had slain three hundred, *O rem regiam!* *O Kingly act!* Or as that Queen, who when she saw some of her Protestant subjects lying dead and stripped upon the earth, cried out, *the goodliest tapestry that ever she beheld!* Are not such blood-suckers of the vulturine kinde, spoken of in *Job*, *whose young ones glut-glut blood*, (the Original word seemeth made from the sound) and where the *slain are, there is she?* Job 39. 30.

Verse 15. *The Postes went out, being hastened by the Kings commandment*] As if the enemy had been at the gates, and his crown had hang'd on the one side of his head: he could not have been more earnest and diligent in such a case, then now he is. So much set upon't are Gods enemies, to bring their evil purposes to passe; that till then, neither themselves nor others can be suffered to rest for them. *Quicquid volunt, valde volunt*, bearing down with crest and breast whatsoever stands in the way of their sinful lusts. What a shame is it then for Saints, not to be zealous of good works, valiant for the truth, and violent for the Kingdom?

And the decree was given in Shushan the Palace] *Pependit*, saith the Vulgar, it hung up upon the posts to be read of all, the King not shaming to have his privities seen, (as the phrase is, *Ezra* 4. 14.) to traduce himself (as it were) in a publike theatre, for a foolish and oppressive Prince; neither caring what might be the evil consequents thereof,

thereof; ſo that he may ſatisfie his own luſt, and gratifie his minion.

And the King and Haman ſate down to drink] So to drown the noiſe of conſcience, (if not altogether dead and dedolent) and ſo to nouriſh *their hearts, as in a day of ſlaughter.* Thus *Joſephs* brethren, when they had caſt him into the pit, ſate down *to eat bread*, Gen. 37. 25. (when it had been fitter for them to have wept for their wickedneſſe.) So did the Iſraelites when they had made them a golden calfe, *Exod.* 32. 6. *Herod* feaſteth, when he had caſt the Baptiſt into priſon. The Antichriſtian rout, revel and riot, when they had ſlain the two witneſſes. *Rev.* 11. The Pope proclaimed a Jubilee upon the Pariſian Maſſacre. The King of *France* ſwore, that he never ſmelled any thing more ſweet then the Admirals carcaſſe, when it ſtank with long lying. As for his head, he ſent it for a preſent to the Queen-mother. And ſhe balming it, ſent it to her holy Father the Pope for an aſſurance of the death of his moſt capital enemy. *Thuanus* writeth that the Pope cauſed that Maſſacre to be painted in his Palace: Had the Powder-plot ſucceeded, it ſhould have been pourtrayed (ſurely) in his Chappel or Oratory. *Faux* was to get into the fields to ſee the ſport; for they made no other reckoning, but that all was their own. No more did the King and *Haman* here, and hence their jollity, but it proved ſomewhat otherwiſe. God oft ſuffereth his enemies to have the ball on the foot, till they come to the very goale, and yet then to make them to miſſe the game: He loveth to make fooles of them, to let them go to the utmoſt of their tedder, and then to pull them back with ſhame to their taſk.

Mat. 14.

Epit. Hiſt. Gallic. Speed.

But the City Shuſhan was perplexed] That is, the Jewes that dwelt there: together with the reſt that loved them, and wiſhed well to them. *Theſe wept*, ſaith the Vulgar Latine, *were in heavineſſe*, ſay others, they were intricated, intwirled, at their wits end, ſo that they knew not what to do, (as the word here gnifieth) only their eyes were toward the hills, from whence ſhould come their help. Their comfort was to conſider, that *melior eſt triſtitia iniqua patientis, quam lætitia iniqua facientis.* Better is the perplexity of him that ſuffereth evil, then the jollity of him that doth evil. Deliverance would come they believed, *chap.* 4. 14. but whence they knew not. Hard things may be mollified, crooked things ſtreightened, *Non omnium dierum ſol occidit:* Whiles there is a Sun to ſet, I will not deſpaire of a good iſſue, as Queen *Elizabeth* ſaid when ſhe was moſt perplexed, as being to be ſent Priſoner to the Tower, then the which never went any thing nearer to her heart.

Auguſt.

Engl. Eliz.

CHAP. IV.

Verſe. 1. *When Mordecai perceived all that was done.*

Μαθὼν τὰ γεγενημένα, ſaith *Joſephus*, when he had learned or fully informed himſelf, ſo that he knew it to be ſo, as the Hebrew text hath it. Sollicitous he was of the Churches welfare, and ſat liſtening, as *Eli* did once, what would become of the Ark. Now therefore (as ill newes is ſwift of foot, ſaith *Sophocles*, and comes like ill weather, before it be ſent for) *Mordecai* taketh knowledge of that bloody decree, though *Eſther* and thoſe about her had not heard of it, *ver.* 4, 5. Neither ſitteth he ſtill at home, as deſponding and deſpairing, or ſeeketh by ſiniſter practices to help himſelf and his people, but applieth himſelf. Firſt, to God by hearty humiliation and prayer; And then to the King, by the interceſſion of *Eſther*. A carnal heart would have taken other ſhifting courſes, like as a dog that hath loſt his Maſter, will follow after any other for relief.

Joſeph. 1 Sam. 3. 13. Ἀι βλάβαι πολλάκις.

Mordecai rent his clothes] To ſhew that his very heart was rent with ſorrow for *Sion*. This cuſtome of renting their clothes in time, and in token of greateſt grief, was in uſe not among the Jews only, but Perſians alſo, and other Nations, as is noted by *Herodotus* and *Curtius*.

Herod. l. 3. & 9. Curt. l. 3, 4. & 11.

And put on ſackcloth] The courſeſt clothing he could get: as holding any clothes too good for ſo vile a caitiffe, and ſhewing, that but for ſhame, he would have worn none. So the Ninivites ſat in ſackcloth and aſhes, for more humiliation. See *Exod.* 33. 4. *&c.*

And aſhes] He put on aſhes or duſt, that is, a duſky garment ſprinkled with aſhes, ſaith *Drexelius*, putting his mouth in the duſt, as *Lam.* 3. 29. acknowledging himſelf to be of the earth earthy, and fit fuel for hell-fire.

Non è ſuccis, ſed è terra deſumptum pulverem notat. Martin.

And went out into the midſt of the City] That he might be a pattern to others. *Si vis me flere, &c.*

And cried with a loud and bitter cry] *More barbarico*, after the manner of that country, but there was more in it then so. It was not his own danger that so much affected him, (how gladly could he have wished with *Ambrose*, that God would please to turn all the adversaries from the Church upon himselfe, and let them satisfie their thirst with his blood?) as that so many innocent people should perish. This made him lift up his voice unto God on High.

Ὅτι μιᾶς ἀδικίας ἕνεκεν ἐξ-ολοθρεύεται πᾶν ἔθνος. *Joseph.*

Verse 2. And came even before the Kings gate] Which should have been alwayes open to poor Petitioners, (as the gate of the Romane *Ædilis* was) but was now shut against such Mourners as *Mordecai*. A night-cap was an ill sight at Court: Jolly spirits cannot endure sadnesse; so great enemies they are to it, that they banish all seriousnesse, like as the *Nicopolites* so hated the braying of an Asse, that for that cause they would not abide to heare the sound of a trumpet.

For none might enter into the Kings gate clothed with sackcloth] *Behold, they that weare softs are in Kings houses*, Mat. 11. 8. and those that are altogether set upon the merry pin. *Jannes* and *Jambres* (those Juglers) are gracious with *Pharaoh*, when *Moses* and *Aaron* are frown'd upon. *Baals* Prophets are fed at *Jezabels* Table, when *Elias* is almost pined in the desert. The dancing Damosel *tripped on the toe*, and triumpheth in *Herods* Hall, when the rough-coated Baptist lieth in cold irons: and Christs company there is neither cared for, nor called for, unlesse it be to shew tricks, and do miracles for a pastime, *Luke* 23. 8. The Kings and Courtiers of *Persia* must see no sad sight, lest their mirth should be marred, and themselves surprized with heavinesse and horrour. But if Mourners might not be suffered to come to Court, why did those proud Princes so sty up themselves, and not appear abroad for the relief of the poor oppressed? How much better the moderne Kings of *Persia*, whom I have seen (saith a certain Traveller) to alight from their horses, to do justice to a poor body? How much better the great Turk, who whensoever he goeth forth by land, doth alwayes ride on horseback, upon the Friday especially, (which is their Sabbath) when he goeth to the Temple. At which times they that go along by his Stirrup, have charge to take all Petitions that are preferred to his Majesty, and many poor men, who dare not presume by reason of their ragged apparel to approach near, stand afar off with fire upon their heads, holding up their Petitions on their hands; the which the grand Signior seeing, (who never despiseth, but rather encourageth the poor) sends immediately to take the Petitions, and being returned home into his *Seraglio*, reades them all, and then gives order for redresse, as he thinks fit. By reason of which complaints, the King oft-times taketh occasion suddenly to punish his greatest officers, either with death or losse of place. Which maketh the Bashaws and other great Officers, that they care not how seldome the grand *Signior* stirres abroad in publike, for fear lest in that manner their bribery and injustice should come to his eares. 'Tis probable that *Haman* had got this also to be decreed, that none should enter into the Kings gate clothed in sackcloth; lest passion might be moved thereby in any of the Courtiers, or that be a meanes to make a complaint to the King of his cruelty.

Ὤρχησατο. Mat. 14. 6.

Grand Sign. Serag. 118.

Verse 3. And in every Province] Heb. *In every Province, and Province, &c.* not only in *Susan* (which (say the Hebrewes) was called *Elam Hammedina*) but throughout the Kings dominions.

Whatsoever the Kings Commandment and his Decree] The latter was irrevocable, and therefore more dreadful.

There was great mourning among the Jewes] Not murmuring or mutinying, or meditating revenge against the King and *Haman*, Not casting away their confidence in God, or committing all to face and blind fortune, Not crying out of Religion as unhappy to the Professours (*Perdita Dea*, said he in the story, O miserable vertue! O practice of no profit, &c.) Not taking up armes or betaking themselves to flight (how should poor gally-slaves at this day flie out of the middle of *Turkie*?) prayers and teares were the weapons of these condemn'd captives, caitives. It troubled them exceedingly, (as well it might) that through heedlesnesse and negligence they had not, ere this, gone back to their own country, with *Zorobabel* or some other. When they had good leave to have gone with their brethren, and God himself cried out unto them, *Flie, flie, come forth, &c. Arise, depart, this is not your rest, because it is polluted: it shall destroy you, even with a sore destruction.* This was now a hobling at their heeles: like as it shall be one day to those in hell, to think we might have been delivered.

Brutus apud Dion.

Zach. 2. 6. *Micha.* 10.

And

And fasting] The word signifieth an abstinence from food and sustenance, either *à toto*, as 2 *Sam.* 12. 16. Or at least *à tanto & à tali*, as *Dan.* 10. 2, 3. Hence it is called a day of restraint, *Joel* 2. 15. Hence *Zech.* 8. 19. they separated themselves, *viz.* from work, meat and delights, for the furtherance of their repentance, and the enforcing of their prayers. *Preces nobis jejuniis alendum, & quasi saginandum*, saith one, our prayers must be pampered and corne-fed with fasting. A practice in use, not among Jewes and Christians only, but among Egyptian Priests, Persian *Magi*, and Indian wizards of old, and Turks to this day when they are in any great feare or pressure. Νηστεία.

And weeping and wailing] This was the way to get in with God, though they might not come crying to the Court. Oh the divine Rhetorick and omnipotent efficacy of penitent teares! *Psal.* 6. 8. *Weeping hath a voice.* Christ turned to the weeping women, when going to his Crosse, and comforted them. He shewed great respects to *Mary Magdalene*, that weeping Vine; she had the first sight of the revived *Phœnix*, (though so bleared that she could scarce discerne him) and held him fast by those feet which she had once washed with her tears, and wherewith he had lately trod upon the lion and adder, *Psal.* 91. 13.

And many lay in sackcloth and ashes] As many as were more deeply affected with their sins, and the sad consequents thereof. *David* lay on the bare ground, 2 *Sam.* 12. 16. these and those, *Joel* 1. 13. lodged in sackcloth and ashes, that they might watch as well as fast: see how they go linked together, *Mark* 13. 33. See *verse* 17. Χαμαικοίτης.

Verse 4. *So Esthers maids came and told it her*] She her self (say Interpreters) was kept in a closer place then they, not having the liberty of going abroad, as others had: because the Persians that were of highest quality, used so to keep in their wives, and if they went forth at any time, they were carried in a close chariot, so as that none could see them.

Then was the Queen exceedingly grieved] *Dolens exhorruit.* So *Tremellius.* The Hebrew is, She grieved her selfe, *scil.* for *Mordecai*'s heavinesse, as our Saviour when he heard of the death of his friend *Lazarus*, groaned in spirit, and troubled himself, *Joh.* 11. 33. And here we see that of *Plautus* disproved.

Mulier nulla cordicitus dolet ex animo,

that is, No woman can grieve heartily for any thing. Holy *Esther* is here sick at heart of grief, as the word importeth: and yet (as one saith of the Lady *Jane Grey*,) she made grief it self amiable: her night-clothes becoming her as well as her day-dressings, by reason of her gracious deportment.

And she sent raiment to clothe Mordecai] That he might be fit to come unto her, and make known the cause of his grief, for she yet knew nothing of the publike calamity. And although she were so highly advanced above *Mordecai*, yet she condoleth with him, and honoureth him as much as ever. This was true friendship. *Ego aliter amare non didici*, said *Basil*, to one that disliked him for stooping so low to an old friend.

And to take away the sackcloth, &c.] To change his *saccum in sericum*, sackcloth into sattin, &c. See *verse* 2.

But he received it not] Such was the greatnesse of his grief which he could not dissemble: such was his care of community, that he could not minde his own private concernments, whiles it went ill with the publike. Such also was his patient continuance in well-doing, that he would not give over asking of God till he had received, seeking till he had found, knocking till the gate of grace was opened. His clothes were good enough, unlesse his condition were more comfortable. Rom. 2. 7.

Verse 5. *Then called Esther for Hatach*] She snuffeth not at *Mordecai's* refusal of her courtesie. She saith not, Let him chuse, the next offer shall be worse, *Rerum suarum satagat, si velit, & valeat, &c. Solomon* reckoneth among those foure things that the earth cannot bear, an handmaid advanced to the state and place of a Mistresse. But *Esther* was none such. In her you might have seen *magnitudinem cum mansuetudine*, as *Seneca* hath it, singular humility in height of honours. She calleth here for *Hatach* a faithful servant, and perhaps a Jew, a Jew inwardly. Honesty flowes from piety. Prov. 30. Sen. epist.

One of the Kings Chamberlaines] Heb. *Eunuchs* or *gelded men*; such as used to keep their women in Kings Courts. The *Chaldees* call them *Rabrebanim*, that is, *Grandees*. The Persians call them *Spadones*, saith *Stephanus*. The Greeks, *Eunuchs*; either because they were Princes Chamberlaines, and had the custody of their beds: or because they were *egregiæ cordati homines*, well-minded men: for they generally proved (as likewise now they do among the Turks) subjects, though not of great courage: Παρὰ τὸ εὐνὴν ἔχειν καὶ ἀπὸ τοῦ νῦν ἔχειν.

courage, yet of the greatest judgement and fidelity, their mindes being set on busineſſe, rather then on pleaſure.

Whom he had appointed to attend upon her] Heb. *Whom he had ſet before her, in obſequium & ſervitium*, to be at her beck and obedience: probably, he was happy in ſuch a ſervice, for goodneſſe is communicative, and of a ſpreading nature. *Plutarch* ſaith of the neighbour-villages of *Rome* in *Numa*'s time, that ſucking in the aire of that City, they breathed δικαιοσύνη, *righteouſneſſe* and *devotion*: ſo it might very well be here. It was ſo with *Abrahams* ſervants, and *Solomons*, and *Cornelius*'s, *Acts* 10. 7. *Nero* complained (and no wonder) that he could never finde a faithful ſervant. What could they learn from him, but villany and cruelty?

And gave him a commandment to Mordecai] i. e. She commanded him to deliver her minde to *Mordecai*. A ſervant is not to be inquiſitive, (*John* 15. 15. *he knoweth not what his Lord doth*) but *executive*, ready to do what is required of him. He is the Maſters *inſtrument, and wholly his*, ſaith *Ariſtotle*. The hands muſt take counſel of the head, and beſtir them.

Ὅλως ἔκνης.

To know what it was, and why it was] Some great matter ſhe well knew it muſt needs be, that put him to thoſe loud laments. Wiſe men cry not till they are ſorely hurt. *Jobs ſtroak was heavier then his groaning*, Job 23. 2. He was not of thoſe that are ever whining: like ſome mens fleſh, if their skin be but razed with a pin, it preſently rankleth and feſtereth; or like rotten boughes, if a light weight be but hung on them, they preſently creak and break. *Mordecai* ſhe knew was none ſuch. She therefore ſendeth to ſee what was the matter, that ſhe might help him, if poſſible. The teares and moanes of men in miſery are not to be ſleighted, as if they were nothing to us. *Who is afflicted, and I burn not*, ſaith *Paul*? *Weep with thoſe that weep*, elſe you adde to their grief; as the Prieſt and Levite did, by paſſing by the wounded man: *Is it nothing to you, O ye that paſſe by the way*, Lam. 1. 12? *Are not ye alſo in the body*, Heb. 13. 3. that is, in the body of fleſh and frailty, ſubject to like afflictions? And may not your ſins procure their ſufferings, as a veine is opened in the arme, to eaſe the paine of the head?

2 Cor. 11. Rom. 12.

Verſe 6. *So Hatach went forth to Mordecai*] He was obedient to his Queen-miſtriſs, pleaſing her in all things, not anſwering again, *Tit.* 2. 10. unleſſe it were, *I will*, or the like. *Servus ſit monoſyllabus Domino. Apelles* painted a ſervant with Hindes feet, to run on his Maſters errands: with Aſſes eares, and with his mouth made faſt with two locks, to ſignifie that he ſhould be ſwift to heare, ſlow to ſpeak.

Unto the ſtreet of the City] The *Broad-ſtreet*, as the word ſignifieth: there *Mordecai* kept him, and might not come nearer the Court, becauſe a Mourner. See *verſe* 2. *Tiberius* the Emperour, counterfeiting grief at the Funeral of *Druſus*, there was a veile laid betwixt the dead and him, becauſe being High-Prieſt forſooth, he might not ſee any mournful object. The Statues of the gods were tranſported or covered (for like cauſe) in thoſe places where any puniſhment was inflicted. But what ſaith the wiſe man? *The heart of the wiſe is in the houſe of mourning*, (whereby we muſt underſtand any place or object, which occaſioneth mourning) *but the heart of fooles is in the houſe of mirth*, Eccleſ. 7. 4.

Ῥεχοβ. πλατεῖα ἀ latitudine, roomth.

Verſe 7. *And Mordecai told him all that had happened unto him*] Not by fate or blind fortune, (and yet time and chance happeneth to all, *Eccleſ.* 9. 11. and it was by chance to the wounded man, that the Prieſt and the Levite came down that way, *Luke* 10. 31.) but by the Providence of God, which hath an hand in ordering the moſt caſual and fortuitous events, to the execution of his righteous counſels: neither is there ever a Providence, but we ſhall once ſee a wonder, or a mercy wrapt up in it.

κατὰ συγκυρίαν.

And of the ſumme of money] See *chap.* 3. 9. Money is the Monarch of this preſent world. Money is to many dearer then their heart-blood, yet to gratifie their luſts, they *laviſh ſilver out of the bag*, and care not to purchaſe revenge or ſenſual delights, with miſery, beggery, diſcredit, damnation.

Verſe 8. *Alſo he gave him the copy of the writing*] That ſhe might ſee it, and reſt aſſured, that it was even ſo, and no otherwiſe: and that therefore now or never ſhe muſt beſtir her ſelf for the labouring Church.

That was given at Shuſhan] Which if ever it were full of judgement, and white as a lilie, (according to the name) is now ſtain'd with blood of innocents: if ever

righ-

righteouſneſſe did lodge in it, yet now murtherers, as *Eſay* 1. 21.

To ſhew it unto Eſther] That her *eye might affect her heart*, and her heart ſet all a-work for her people, that is, her ſelf, according to that, *Phyſician heale thy ſelfe*, that is, thine own Countreymen. Lam. 3. Luke 4.

And to declare it unto her] In the cauſe, *viz.* his refuſing to bow to *Haman* againſt his conſcience, (whereof it no whit repented him:) and in the ſeveral circumſtances laid forth in the livelieſt colours, for her thorough-information.

And to charge her that ſhe ſhould goe in unto the King] *Hoc perquam durum eſt, ſed ita lex ſcripta eſt*, ſaith the Civilian. This *Mordecai* knew would hardly be done: he therefore makes uſe of his ancient authority, and ſets it on with greateſt earneſtneſſe. So Saint *Paul*, *I charge you by the Lord*, 1 Theſ. 5. 27. And again, *I charge thee before God and the Lord Jeſus Chriſt*, &c. 2 Tim. 4. 1. So Saint *Auſtin* to his hearers, *Per tremendum Dei judicium vos adjuro*, I require and charge you by that dreadful day of judgement, when that *domeſ-day* book ſhall be opened, &c. It is a *weakneſſe* to be hot in a cold matter, but it is a *wickedneſſe* to be cold in a hot matter. He that is earneſt in good, though he may carry ſome things indiſcreetly, yet is he far better then a time-ſerver, and a cold friend to the truth: like as in falling forward is nothing ſo much danger, as in falling backward. *Eli* was too blame with his *Do no more ſo my ſonnes.* And ſo was *Jehoſhaphat* with his *Let not the King ſay ſo.* And the people in *Ahabs* time, who when they were preſſed to expreſſe whom they were for, God or *Baal*? they anſwered not a word, 1 *Kings* 18. 21. And yet how many ſuch cold friends hath the truth now adayes? Luke-warm Laodiceans, Neuter-paſſive Chriſtians, &c? When *Callidus* once declared againſt *Gallus* with a faint and languiſhing voice, Oh (ſaith *Tully*) *Tu niſi fingeres, ſic ageres*? Would'ſt thou plead on that manner, if thou wert in good earneſt? Mens faint appearing for Gods cauſe ſhewes they do but faine; their coldneſſe probably concludeth they do but counterfeit. *Mordecai* plays the man, and chargeth *Eſther* to improve her intereſt in the King her husband, for the Churches deliverance. See here how he turneth every ſtone, tradeth every talent, leaveth no meanes unuſed, no courſe unattempted for the Saints ſafety. And this the Spirit of God hath purpoſely recorded, that all may learn to lay out themſelvs to the utmoſt for the publike; to be moſt zealous for the conſervation and defence of the Church, when it is afflicted and oppoſed by Perſecutours; ſeeing they cannot be ſaved, unleſſe ſhe be in ſafety; neither can they have God for their Father, unleſſe they love and obſerve this their deare mother. *Utinam, iterùm autem utinam diligentiùs à cunctis ordinibus hæc hodiè conſiderarentur*, ſaith one. Oh that theſe things were duely conſidered by all ſorts now adayes. *Cypr. Aug. l. de unit. Eccleſ.*

To make ſupplication unto him] Heb. *to deprecate diſpleaſure and miſchief*, as 1 Kings 8. 28. Zech. 12. 10.

And to make requeſt before him] *Ad quærendum à facie ejus*; ſo *Pagnine* from the Hebrew, to ſeek for good from his face, an effectual ſmile, a gracious aſpect, that they may live in his ſight. For *in the light of the Kings countenance is life, and his favour is as a cloud of the latter raine*, Prov. 16. 15. The ancient Perſian Kings were moſt fond of their wives, doing them all the honour poſſible in Court, as Partakers of all their fortunes, and carried them and their children into their fartheſt warres: by the preſence of ſo dear pledges, the more to encourage their mindes in time of battel. Now therefore *Eſther* (whom *Herodotus* alſo witneſſeth to have been *Xerxes* his beſt beloved) is to try what ſhe can do with him for her people, who were haply grown too ſecure upon *Eſthers* preferment: as the *French* Churches alſo were upon the Queen of *Navarres* greatneſſe, and the promiſe of peace by that match. God therefore ſhortly after ſhook them up, (not by ſhaking his rod only at them, as here at theſe Jewes, but) by permitting that bloody Maſſacre.

Verſe 9. *And Hatach came, and told Eſther*] He acted the part of a faithful meſſenger: ſo muſt Miniſters thoſe ſervants of the Churches, declare unto the people all the minde of God, *Acts* 20. 27. and not *ſteal Gods word every one from his neighbour*, Jer. 23. 30. not *deal deceitfully* with it, but *as of ſincerity*, but *as of God, in the ſight of God, let them ſpeak in Chriſt*; and let them ſpeak out, not fearing any colours. *He that hath my Word, let him ſpeak my Word faithfully*, ſaith God, Jer. 23. 28. *Aarons* Bells were all of gold, the Trumpets of the Sanctuary were of pure ſilver: they did not (as thoſe inverſe Trumpets of *Furius Fulvius*) ſound a retreat, when they

should have sounded an alarm: No more must Gods Messengers. *Whatsoever the Lord*
1 Cor. 21. *saith unto me, that will I speak*, saith *Michaiah*. *Paul*, as he received what he deli-
vered, so he delivered whatsoever he received. *Moses* was faithful in all Gods
Heb. 3. 5. house, &c.

Verse 10. *Again, Esther spake unto Hatach*] Having before found him a fit and faith-
ful messenger she further employeth him: so those that minister well, do purchase to
themselves a good degree, and great boldnesse in the faith which is in Christ Jesus,
1 *Tim.* 3. 13. when others shall be laid by as *broken vessels, whereof there is not left a*
sherd to take fire from the hearth, or to take water withal from the pit, as the Prophet
hath it, *Esay* 30. 14.

Verse 11. *All the Kings servants*] His Courtiers and Counsellours, who haply were
Turk. Hist. 1153. as very slaves to him, as now the greatest Lords of the Court are to the great Turk; no
man having any power over himself, much lesse is he Master of the house wherein he
Ibid. 361. dwelleth, or of the land which he tilleth, but is in danger of being whipped upon the
least displeasure of the Tyrant: especially if he be not a natural Turk
borne.

And the people of the Kings Provinces do know] *i. e.* All, both far and near: this
shewes, that the Law here mentioned was no new Law procured by *Haman*, to pre-
vent Jewish Suppliants, as *Lyra* would have it, but long since made and known to all
the Kings subjects.

That whosoever, whether man or woman] Yea, though she be his deerest Con-
sort, who should cohabit with him, and not be sundred for a season, but by con-
sent, 1 *Cor.* 7. 5.

Shall come into the King] The Persians usually hid their King, *tanquam aliquod sa-*
crum mysterium, as some precious businesse, and that for two reasons; First, for
State and Authority, lest familiarity with their subjects should breed contempt, and
make them over-cheap. *Philip* the second King of *Spaine*, was of the same minde and
practice. For after that he had gotten into his hands the Kingdome of *Portugal*, and
therewith the wealth of the *Indies*, *includit se in Curiale*, he shut up and immured him-
Val. Max. Christ. self in his Court, and was seldome seen of any, though never so great a man, but upon
long suit, and as a singular favour. This made him to be adored as a demi-god. Se-
condly for security and safety, lest if all should be suffered to come that would, the
King should be assassinated and made away, as *Eglon* was by *Ehud*, *Ishbosheth* by *Ba-*
anah and *Rechab*, *Gedaliah* by *Ishmael*, and many Kings of *Israel* and Emperours of *Rome*
were by their own servants. The Turks at this day suffer no stranger to come into the
Presence of their Emperour, but first they search him that he have no weapon: and
Turk. Hist. so clasping him by the armes, under colour of doing him honour, dissemblingly they
bereave him of the use of his hands, lest he should offer him any violence: yet hath
he alway as he sitteth in his throne, lying at hand ready by him, a target, a scimiter,
an iron mace, with bow and arrowes.

——*Sors ista tyrannis*
Muriti ut gladiis vivant, cinctique veneni.

Xenoph. orat. de Agesil. How much better *Agesilaus* King of *Spartans*, who walked daily among his subjects,
doing justice, and is therefore by *Xenophon* worthily preferred before this stately King of
Persia? how much better Queen *Elizabeth*, who often shewed her selfe to her people,
and chearfully received nosegayes, flowers, rosemary from mean persons. She got the
hearts of her subjects (which *Philip* of *Spaine*, her stately Contemporary never could
do) by coupling mildnesse with Majesty, and stooping, yet in a stately manner, to
those of low condition. So reserved she was, that all about her stood in a reverent awe
of her very presence and aspect, but much more of her least frown or check, where-
Speed 1235. with some of them, who thought they might best presume of her favour, have been so
suddenly daunted and planet-stricken, that they could not lay down the grief thereof,
but in their graves.

There is one Law of his] A wretched Law it was, written not with black, but
with blood, and condemned by very heathens for barbarous and pernicious to the pub-
like. For if the King may not be come at, but upon paine of death, what shall be-
come of the poor oppressed? and how shall he ever heare of the rapines and other
bloom mis-

miſcarriages of his Favourites and under-Officers, by whom he ſhall be even bought and ſold, and himſelf never the wiſer, as *Amelius* the Emperour complained. *Orpheus*, that ancienteſt of Poets, faineth, that *Litæ* (or Petitions) are *Joves* daughters, and ever converſant about his Throne. *David* heard the woman of *Tecoa*, *Solomon* the two harlots, and King *Joram* the aſſamiſhed woman that called to him for juſtice, with *Help O King*. *Philip* of *Macedon* righted the old wife that check't him for his neglect of her; and *Trajan*, the widow that would not be put off till another time. This was King-like: His office is to judge the people with righteouſneſſe, and the poor with judgement. *He ſhall judge the poor of the people, —— and break in pieces the oppreſſour*, Pſal. 72. 2, 4. Plutarch.

To put him to death] Θάνατος ἐκ ζημίας, *Athenæus*. No ſuch danger in approaching Gods Preſence, he ſoliciteth ſuitours, and ſeeketh ſuch as may come before him, *John* 4. 23. This was anciently figured by the door of the Tabernacle, not made of any hard or debarring matter, but of a veile eaſily penetrable: which alſo now is rent, to ſhew our eaſie acceſſe to Him, who *heareth prayers*, and willeth that all *fleſh come unto him*, lifting up in all places *pure hands*, *without wrath*, and *without doubting*. Pſal. 65. 2. 1 Tim. 2. 8.

Except ſuch to whom the King ſhall hold out the golden Scepter] In token that he called for them. Thus, *whom he would he ſlew*, *and whom he would he kept alive*; as *Dan* 5. 19. But *Eſther* ſhould (as afterwards ſhe did) have truſted God with her life: and with a *Romane* reſolution have ſaid, *Neceſſe eſt ut eam, non ut vivam*. It is neceſſary, that I venture, not that I live. That ſhe was fearful when her life lay upon it, we may impute to the weakneſſe of her ſex, or rather of her faith, againſt which ſenſe fights ſore, when 'tis upon it's own dunghil, I mean, in a ſenſible danger. Natures retraction of it ſelf from a viſible feare, may cauſe the pulſe of a Chriſtian, that beats truly and ſtrongly in the main point (the ſtate of the ſoule) to intermit and faulter at ſuch a time. *Abraham* ſhewed ſome *trepidation*; and *Peter* much more.

But I have not been called to come in to the King theſe thirty dayes] There was hot love the while, his concubines, perhaps, had engroſſed him. Doves are ſaid to draw the charet of *Venus*: and thoſe neither change their mates, nor forſake their company. *Haman* was all the doer, now about the King, as our King *Richard* the ſecond his Favourites, *Knights of Venus rather then Bellona*, ſaith the Chronicler, converſing with the King, not without ſuſpicion of *foula familiarity*, as *Walſingham* writeth, *Sodomitica labe infecti*, ſaith another. Speed. 746.

Verſe 12. *And they told to Mordecai Eſthers words*] See the Note on *verſ.* 9. She would have been her own Meſſenger, but might not. The greateſt are not alwayes the happieſt. The Lady *Elizabeth* once wiſhed her ſelfe a merry milkmaid.

Verſe 13. *Then Mordecai commanded to anſwer Eſther*] He would not take her excuſe, but ſeemes to ſay unto her, as one once did to a Philoſopher, that in a great tempeſt at ſea asked many trifling queſtions. Are we periſhing, and doeſt thou trifle? So, Doeſt thou caſt off the care of community, and provide for no more then thine own ſafety? Aul. Gell. Ἡμῖς ἀπολλύμεθα, καὶ σὺ παίζεις.

Think not with thy ſelf, that thou ſhalt eſcape in the Kings houſe] Any more then *Serena* that Chriſtian Empreſſe, wife to *Diocleſian* did, or *Eliz.* Queen of *Denmark*, glad to flie for her life, becauſe a Lutheran; or Queen *Katharine Parr*, who hardly eſcaped the fire by the favour of her husband *Henry* the eighth. Sure it is, that *the feare of man bringeth a ſnare* (as fearful birds and beaſts fall into the Hunters toile) *but he that truſteth in the Lord*, (as good *Mordecai* did, and as he would have *Eſther* to do) *ſhall be ſafe*, or *ſhall be ſet on high*, out of harmes way, his place of defence ſhall be munitions of rocks, *Eſay* 33. 15. Like as the corney, that weak, but wiſe creature, *Prov.* 30. 24, 26.) flieth to the holes in the rocks, and doth eaſily avoid the dogs that purſue her: when the Hare that truſteth to the ſwiftneſſe of her legs, is at length overtaken, and torne in pieces. Prov. 29. 25.

More then all the Jewes] The Law was general and irreverſible. *Darius* ſought to deliver *Daniel*, and could not. And *Haman* (as once *Medina's* here in eighty eight) ſword knew no difference, nor would make any in that generall Maſſacre; like as in that at *Paris*, they poiſoned the Queen of *Navarre*, murdered the moſt part of the Peerleſſe Nobility in *France*, their wives and children, with a great lote of the common people.

Verſe

Verſe 14. *But if thou altogether holdeſt thy peace*] And ſo make thy ſelf guilty of a ſinful ſilence, nay, of the death of ſo many innocents! for *not to do good*, when it is in the power of a mans hand, is *to do evil*, and *not to ſave* is *to deſtroy*, as our Saviour ſheweth, *Mark* 3. 14. Paſſive wickedneſſe is deeply taxed in ſome of thoſe ſeven Churches, *Revel.* 2. and 3. In a ſtorme at ſea, it is a ſhame to ſit ſtill, or to be aſleep with *Jonas* in the ſides of the ſhip, when it is in danger of drowning. Every man cannot ſit at the Sterne, but then he may handle the ropes, or manage the oares, &c. The ſelf-ſeeker, the private-ſpirited man, may he be but warme in his own feathers, regards not the danger of the houſe; he is *rerum inſe*, like the ſnail, ſtill within doors and at home, like the Squirrel, he ever digs his hole towards the Sun-riſing: his care is to keep on the warme ſide of the hedge, to ſleep in a whole skin, to ſave one, whatever become of the many. From doing thus, *Mordecai* deterreth *Eſther* by an heap of holy arguments: diſcovering an heroical faith, and a well-knit reſolution.

Qui non cum poteſt, ſervat; occidit.

At this time] There is indeed *a time to keep ſilence*, and *a time to ſpeak*, Eccl. 3. 7. But if ever a man will ſpeak, let him do it when the enemies are ready to devoure the Church: as *Cræſus* his dumb ſon burſt out into, *Kill not King Cræſus*. *For Zions ſake I will not hold my peace, and for Jeruſalems ſake I will not reſt, &c.* Eſay 62. 1. *If I forget thee, O Jeruſalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, &c.* Pſal. 137. 5, 6. That noble *Terentius*, (General to *Valens* the Emperour) being bidden to ask what he would, asked nothing, but that the Church might be freed from Arians. And when the Emperour, upon a defeat by the Gothes, upbraided him with cowardiſe and ſloth as the cauſes of the overthrow, He boldly replied, Your ſelfe have loſt the day, by your warring againſt God, and perſecuting his people.

Niceph.

Then ſhall their enlargement] Heb. *Reſpiration*, a day of refreſhing ſhould come from the Preſence of the Lord. Confer *Job* 9. 18. At preſent they could hardly breath, for bitterneſſe of ſpirit.

And deliverance ariſe] Heb. *ſtand up*, as on its baſis or bottome, ſo as none ſhall be able to withſtand. This, *Mordecai* ſpeaketh, not by a ſpirit of Prophecy, but by the force of his faith, grounded upon the Promiſes of Gods defending his Church, hearing the cries of his afflicted, ariſing to their relief and ſuccour, &c. *Mira profecto ac omnibus linguis, ſæculis, laudeſque commendabilis fides*, faith one. A notable faith indeed, and worthy of higheſt commendation. Thorough the Perſpective of the Promiſes (thoſe *pabulum fidei*, food of faith) a believer may ſee deliverance at a great diſtance; ſee it and ſalute it, as thoſe did, *Heb.* 11. 13. What though Senſe ſaith, It will not be; Reaſon, It cannot be: yet Faith gets above, and ſayes, It ſhall be, I deſcry land.

Ἀγαπασίωτοι.

Virg. *Italiam, Italiam læti clamore ſalutat.*

But thou and thy fathers houſe ſhall be deſtroyed] Here he thundereth and threateneth her, if to ſave her ſelf ſhe ſhall deſert the Church. *Mordecai's* meſſage, like *Davids* ditty, is compoſed of diſcords. Soure and ſweet make the beſt ſauce: Promiſes and menaces mixed will ſooneſt work. God told *Abraham*, that for the love he bare him, he would *bleſſe thoſe that bleſſed him, and curſe ſuch as curſed him*. Their ſin ſhould finde them out, and they ſhould rue it in their poſterity. As one fire, ſo one feare ſhould drive out another.

Pſal. 101. 1.

Gen. 12. 3.

And who knoweth whether thou art come to the Kingdom] There is often *a wheel within a wheel*, Ezek. 1. God may have an end and an time in buſineſſes that we wot not of, nor can ſee into, till event hath explained it. Let us lay forth our ſelves for him, and labour to be publike-ſpirited, ſtanding on *tiptoe*, as Saint *Paul* did, to ſee which way we may moſt glorifie God, and gratifie our brethren.

Ἀπροσδόκητα Phil. 1. 20.

Verſe 16. *Then Eſther bade them returne Mordecai this anſwer*] A ſweet anſwer, and ſuch as fully ſatisfied him. No mans labour can be in vaine in the Lord. Good therefore and worthy of all acceptation is the wiſe mans counſel. *In the morning ſow thy ſeed, and in the evening withhold not thy hand; for thou knoweſt not whether ſhall proſper, either this or that, or whether they both ſhall be alike good*, Eccleſ. 11. 6. *Mordecai* had filled his mouth with Arguments, and now God filled his heart with comfort. *Eſther* yields, and reſolves to obey him, whatever come of it, only ſhe will go the wiſeſt

wiſeſt way to work, firſt ſeeking God, and then caſting herſelf upon the King. *Ora & labora*, God hath all hearts in his hand, and will grant good ſucceſſe to his ſuppliants.

Verſe 16. *Go gather together all the Jewes*] Great is the power of joynt prayer, it ſtirres heaven, and works wonders. Oh when a Church-full of good people ſhall ſet ſi des and ſhoulders to work, when they ſhall rouſe up themſelves, and wraſtle with God, when their pillars of incenſe ſhall come up into his Preſence, and their voices be heard as *the voice of many waters, and as the voice of a great thunder*, Rev. 14. What may not ſuch *thundring legions* have at Gods hands? Have it? they will have it: *Cœlum tundimus, preces fundimus, miſericordiam extorquemus*, ſaid thoſe primitive Prayer-makers. *Rev.* 9.13. the prayers of the Saints from the foure corners of the earth ſound, and do great things in the world, they make it ring. It was the ſpeech of a learned man, if there be but one ſigh come from a gracious heart (how much more then, a volley of ſighs from many good hearts together?) it filleth the eares of God, ſo that God heareth nothing elſe. Rev. 14.2.

And faſt ye for me] Who am now upon my life, and for ought I know, am ſhortly to appear before the Lord; (who requireth to be *ſanctified in all them that draw near unto him*) and wherein I may not look to have leave to erre twice. Foint therefore your prayers for me with holy faſting, that they may pierce heaven and prevail. Abſtinence meriteth not, ſaith a grave Divine, for Religion conſiſteth not in the belly, either full or empty. (What are meats or drinks to the Kingdome of God, which is, like himſelf, ſpiritual?) but it prepareth beſt for good duties. Full bellies are fitter for reſt. Not the body ſo much as the ſoule is more active with emptineſſe: Hence ſolemn prayer taketh ever faſting to attend it; and ſo much the rather ſpeedeth in heaven, when it is ſo accompanied. It is good ſo to diet the body, that the ſoule may be fattened. Non licet in bello bis errare. *D. Hall.*

And neither eat nor drink three dayes, &c.] That is, ſaith *Druſius*, two whole nights, one whole day, and part of two other dayes. See the like expreſſion, *Mat.* 12.40. Others ſay, that in thoſe hot countreyes they might faſt three dayes, as well as we two in theſe cold climates. *Tully* in one of his Epiſtles telleth us, that he faſted two dayes together, without ſo much as taſting a little water. For the Romanes alſo and Grecians had their Faſts private and publike, whether it were by a ſecret inſtinct of Nature, or by an imitation of the Hebrewes, *Faciunt & veſpe favos*. The Turks likewiſe at this day preciſely obſerve their Faſts, and will not ſo much as taſte a cup of water, or waſh their mouthes with water all the day long, before the ſtars appear in the ſky, be the days never ſo long and hot. The Hollanders and French faſt, but had need, ſaith one, to ſend for thoſe mourning women, *Jer.* 19. 17. by their cunning to teach them to mourn. The Engliſh are not ſick ſoon enough, ſaith another, and they are well too ſoon: this is true of their mindes as well as of their bodies. *Currat ergo pœnitentia, ne præcurrat ſententia*: and let our Faſts be either from morning till evening, *Judg.* 20.26. 2 *Sam.* 3.35. Or from evening till evening, *Levit.* 23.32. or longer, as here. And *Acts* 9.9. As the hand and wrath of God doth more or leſſe threaten us, or lie upon us. There is an old Canon that defineth their continuance, *Till ſtarres appear in the ſky*. *Epiſt.* 101. *Turk. Hiſt.* 777. Usque dum ſtellæ in cœlo appareant.

I alſo and my maids will faſt] She her ſelf would be in the head of them, as Queen *Elizabeth* alſo told her ſouldiers at *Tilbury* Camp for their comfort: and as *Cæſar* uſed to ſay to his ſouldiers *Go we*, and not *Go ye*; and as *Joſhua* ſaid, *I and my houſe will ſerve Jehovah*. *Eſthers* maids muſt faſt and pray, or they are no maids for her. Non ite, ſed eamus. Joſh. 24.15.

And ſo will I go unto the King] It is ſaid of *Achilles*, that he was *Styge armatus*: But he that faſteth, prayeth, believeth, *Eſt cœlo, Chriſto, Deo armatus*, armed with an undaunted reſolution to obey God whatever come of it.

Which is not according to the Law] She ſlights not the Law, but waves it, to obey Gods Law, and ſave her people.

And if I periſh, I periſh] This ſhe ſpeaketh not raſhly or deſperately, as prodigal of her life, but as ſacrificing the fame to God and his cauſe, thorough the obedience of faith, and ſaying, as that Martyr. *Can I die but once for Chriſt?* See the like phraſe, *Gen.* 43.14. with the Note there. Better do worthi'y, and periſh for a Kingdom, then unworthily, and periſh with a Kingdom.

Verſe 17. *So Mardecai went his way, and did according, &c.*] As he had put her upon a dangerous, but, as the cauſe ſtood, neceſſary exploit, (Nature will venture its own particular good for the general, as heavy things will aſcend to keep out vacuity, and preſerve the Univerſe,) ſo he is ruled by her, (though a woman, and once his pupil) when he perceived her counſel was good. *Abraham* muſt hear *Sarah*, and *David Abigail*, and *Apollos Priſcilla*, when they ſpeak reaſon. It is foretold of a man in Chriſt, that a little childe ſhall lead him, *Eſa.* 11.6.

CHAP. V.

Verſe 1. *Now it came to paſſe on the third day.*]

Seder. Olam.

THat is, on the fifteenth day of the moneth *Niſſan*, as the Hebrew Annals ſay. *Cum adhuc ferverent populariũm ſuorum preces*, (whiles the prayers of her Countreymen, like thoſe of *Cornelius*, *Acts* 10. 4.) were come up for a memorial before God: ſhe takes her opportunity and ſpeeds accordingly: ſhe knew that ſweet paſſage, *Pſalme* 145. 18. *The Lord is nigh to all that call upon him, to all that call upon him in truth. He will fulfil the deſire of them that feare him, he will alſo heare their cry and will ſave them, &c.* This ſhe could afterwards ſeale to and ſay, *This poor ſoul cried, and the Lord heard her, and ſaved her out of all her troubles*, Pſal. 34.6, *Luthers* widow confeſſed, that ſhe never underſtood many of *Davids* Pſalmes, till ſhe was in deep affliction.

Joh. Manl. loc. Com. 142.

That Eſther put on her royal apparel] She knew that

Hanc homines decorant, quam veſtimenta decôrant.

People are uſually regarded as they are habited, & good cloaths conduce much to the ſetting forth of beauty to the beſt. Like a right daughter of *Sarah*, ſhe knew that the outward adorning, by plaiting the haire, wearing of gold, and putting on of apparel, would not at all commend her to God, (in obedience to whom ſhe had *wanzed* her face with faſting, and truſted that he would put upon her his comelineſſe) But conſidering that the King, her husband looked much at ſuch things, ſhe laid aſide her faſting-weeds, and put on her beſt, *Induit ſe regno* (ſo the Original runs) ſhe clothed her ſelf in rich and royal aray; as Queen *Mary* of *England* did on her Coronation day: her head was ſo laden with precious ſtones, that ſhe could hardly hold it up, ſaith the Story: and all things elſe were according. Whether *Eſther* came to the King, leaning upon one maid, and having another to hold up her traine, as *Joſephus* hath it, is uncertain. 'Tis likely ſhe left her Attendants without, leſt ſhe ſhould draw them into danger: and contented her ſelf (when ſhe went in to the King,) with thoſe faithful companions, *Faith*, *Hope* and *Charity*, who brought her off alſo with ſafety, according to *Prov.* 18.10. and 14.26.

1 Pet. 3.3,5.

And ſtood in the inner Court of the Kings houſe] A bold adventure queſtionleſſe, but the fruit of the prayer of faith, this was it that put ſpirit and metal into her. What if ſhe were Queen? ſo had *Vaſthi* been, and yet diſcarded for her diſobedience. Beſides, how could ſhe tell, either what the Kings minde toward her was (he had not ſeen her of a moneth, and if *Haman* knew her to be a Jeweſſe, what would not he ſuggeſt againſt her?) Or, what was the minde of God, till he had ſignified it by the event? It was therefore an heroical courage in *Eſther*, proceeding from her faith, which when it is driven to work alone without ſenſe, then God thinks it lieth upon his credit to ſhew mercy.

Over againſt the Kings houſe] Where ſhe might ſee him, and be ſeen by him. This ſhe did, *Nec temerè, nec timidè*, which, ſaith one, is the Chriſtians Motto.

Lib. 12. 3.

And the King ſat upon his Royal Throne] Royal indeed, as *Athenæus* deſcribeth it. But yet ſhort of *Solomons*, much more of the Lord Chriſts, ſupported and ſurrounded with an innumerable company of Angels. It ſhould be our earneſt deſire to ſee this King of glory upon his Throne: to ſee him and enjoy him. *Auſtin* wiſhed that he might have ſeen three things, 1. *Romam in flore*, 2. *Paulum in ore*. 3. *Chriſtum in corpore*. *Rome* in the flouriſh, *Paul* in the Pulpit, Chriſt in the fleſh. Venerable *Bede* cometh after, and correcting this laſt wiſh, ſaith, *Imo verò*

1 Kings 10.18.

Chri-

Chriſtum in ſolio ſedentem. Let me ſee Chriſt upon his Throne-royal rather. *Eſay* ſaw him ſo *ch.* 6. 1. and took far more delight therein, then the merry Greeks did or could do at their Olympick games, celebrated at the ſame time, in the one thouſand five hundred and fourtieth yeare after the Flood, as the divine Chronologer compureth it. *Bucholc.* 541.

Verſe 2. *And it was ſo*] God the great Heart-diſpoſer ſo ordered it.

That when the King ſaw Eſther the Queen, &c.] Beautified by God in a ſpecial manner, as was *Moſes*, Acts 7. 20. *Stephen*, Acts 6. 15, &c. And ſome faces we know do appear moſt orientally faire, whenthey are moſt inſtamp't with ſorrow. Ἄστε τὸν θεὸν τὸν θεόν.

That ſhe obtained favour in his ſight] *Joſephus* ſaith, that at firſt the King frowned upon her, ſo that ſhe fell into a ſwoon before him. *Rex autem voluntate, arbitror Dei, mentem mutavit*, i. e. But the King as God would have it, changed his minde, and cheared her up. How true this is, I know not; But this I know, that the wrath of a King is as the roaring of a lion, which is ſo terrible, that it aſtonieth all that heare it, and that *Omne trahit ſecum Cæſaris ira malum.* Sir *Chriſtopher Hatton*, being check't and threatened by Queen *Elizabeth*, died ſoon after: Neither could the Queen, having once caſt him down with her word only, raiſe him up again, though ſhe viſited him, and comforted him. *Eſther* here was ſoon raiſed and relieved. *Amb hex. l. 6. c. 5.* *Camd. Eliz. 406.*

Dejicit ut relevet, premit ut ſolatia præſtet:
Enecat, ut poſſit vivificare Deus.

And the King held out to Eſther the golden Scepter] He did not kick her out of his Preſence, as ſome *Cambyſes* would have done, neither did he command her to the block, as *Henry* the eighth did his *Anne Bullen*, upon a meer miſpriſion of diſloyalty: neither yet did he caſhiere her, as he had done *Vaſhti* for a leſſe offence: but, by holding out his Scepter ſhewes his gracious reſpects unto her. This was the Lords own work, as was likewiſe that of old, that *Laban* ſhould leave *Jacob* with a kiſſe, *Eſau* meet him with a kiſſe, *Gen.* 33. 4. where the word *kiſſed* hath a prick over each letter in the Original, to ſhew the wonder of Gods work in changing *Eſaus* heart from his former hatred. Let a mans wayes pleaſe the Lord, and men ſhall quickly befriend him. This is *compendioſiſſima hominum gratiam conſequendi via*, ſaith *Lavater* here, the readieſt way to win favour with all others. When *David* was once a man after Gods heart, whatſoever he did, pleaſed the people.

So Eſther drew near, and touched the top of his Scepter] With her hand, ſaith the *Chaldee*: with her mouth, ſaith the *Vulgar* Tranſlation. This ſhe did either in token of ſubmiſſion, or for the avoiding of danger; for, as *Joſephus* ſaith, He that touched the Kings Scepter, was out of the reach of evil. Wives ſhould ſubmit themſelves to their own husbands, as it is fit in the Lord. Submiſſion includeth *Reverence*, (in heart, ſpeeches, geſtures) and obedience to all their husbands lawful commands and reſtraints. This is no more then is *meet*, ſaith the Apoſtle. Ὁ ἀνθρωπος, ἀνὴρ δὲ ὁ θεός. *Joſeph.* Col. 3. 19.

Verſe 3. *Then ſaid the King unto her*] He perceived both by this her bold adventure, and alſo by her countenance and habit, that ſhe had ſome very great ſuit to him. He therefore accoſteth her (as the Lord did the Angel, *Zech.* 1. 13.) *with good words*, and *comfortable words*. And this way one man may be an Angel, nay, a God to another, *Gen.* 33. 10. Indeed it is God that comforteth by the creature as by a conduit-pipe. The aire yieldeth light as an inſtrument, the water may *heat*, but not of it ſelfe. The Lord put it into the heart of *Ahaſhuerus*, to cheer up *Eſther* in this ſort: wherein alſo he did but his duty, for no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it, even as the Lord the Church; ſo ought men to love their wives as their own bodies, He that loveth his wife loveth himſelf, *Eph.* 6. 28, 29.

What wilt thou Queen Eſther?] That he called her by her name, and with ſuch an honourable attribution, was a ſigne of no ſmall favour. The hearts of *Joſephs* brethren were ſo big ſwolne with ſpite and ſpleen, that they could not call him by his name, but ſaid, *Behold, this dreamer*, Gen. 37. 19. So the Phariſees called our Saviour, *Thy father*. And the Jewes ſought him at the feaſt, and ſaid, *Where is he?* they could not finde in their hearts to ſay, *Where is Jeſus?* So *Saul* asked not for *David* much leſſe for his ſon-in-law *David*, but for the *ſon of Jeſſe*, by way of contempt. Chriſt tells his diſciples that their enemies ſhall caſt out their names for naught, *Luke* 6. 22. and charges them courteouſly to ſalute their enemies, calling them friendly by their names, *Mat.* 5. 47. Ἐκεῖνος. John 7. 11.

And what is thy request?] q. d. Feare not to utter it, I am very earneſt to know it, and fully reſolved to grant it. It was more troubleſome to *Severus* the Emperour to be asked nothing, then to give much. When any of his Courtiers had not made bold with him, he would call him and ſay, *Quid eſt cur nihil petes?* What meaneſt thou to ask me nothing? *Hitherto ye have asked me nothing* (ſaith the *King of Saints* to his beloved *Eſther*) *Ask, that your joy may be full*, John 16. 24. he is worthily miſerable, that will not make himſelf happy by asking.

It ſhall be given thee to the half of the Kingdom] A proverbial rather then a prodigal ſpeech, and much in this Kings mouth. If ſome ambitious *Semiramis* had had ſuch an offer, what ill uſe might ſhe ſoon have made of it? The dancing Damoſel made no good uſe of the like from *Herod*. But a Bee can ſuck honey out of a flower, that a flie cannot skill to do. *Eſther* prudently and modeſtly improveth the immoderate offer of the King, and conceiveth good hope. How much more may we (upon thoſe exceeding great and precious Promiſes given us by God) of an exuberancy of love, and a confluence of all comforts for this life and a better? Eſpecially ſince God doth not pay
Plut. his Promiſes with words, as *Sertorius* is ſaid to have done; neither is he off and on with his people (*nec mutatur, nec mentitur*) but performeth all with the better, as *Naaman* preſſed the Prophets man, to take two talents, when he asked but one. The widow of *Sarepta* had more then ſhe could tell what to do with: her cruſe never ceaſed running till ſhe had no room. The Shunamite would ask nothing of the Prophet, nor make uſe of his offered courteſie. He ſends for her again, and makes her a free Promiſe of that which ſhe moſt wanted and deſired, a ſonne, 2 *Kings* 4. 16. Gods kindneſſe is beyond all this. He giveth his ſervants what they forget or preſume to ask: and ſends his Spirit to help them, and to forme their prayers for them, and thereby to ſeale them up to the day of Redemption, to aſſure them of the Kingdome.

Verſe 4. *And Eſther anſwered*] She did not preſently poure forth her whole heart into the Kings boſome, raile againſt *Haman*, beg for her people, &c. but prudently reſerveth her ſelfe till a fitter opportunity. Unadviſed open-heartedneſſe is a fruit of fool-hardineſſe, *Prov.* 29. 11. *A fool uttereth all his minde*, (ye ſhall have it preſently, ſo near his mouth doth it lie, that all will out ſuddenly) *but a wiſe man keepeth it in till afterwards*, or, *in an inner room*, (*in ulteriori animi receſſu*) as the word may be rendred, till he ſee his time to produce it.

If it ſeem good to the King] Princes muſt have *ſilken words* given them, as the mother of *Artaxerxes* (haply *Eſther*) told one. The rule of old was ἢ ἥδεα, ἢ ἥδιονα; ſhort or ſweet.

Let the King and Haman come this day to the banquet] She knew that the King loved *Hamans* company, and eſpecially at a banquet. It was policie in *Rebecca* to provide ſuch ſavoury meat as the old man loved: ſo here. *Be wiſe as Serpents. David* is commended for his prudent, (and thereby proſperous) deporting himſelfe in *Sauls* houſe, 1 *Sam.* 18. God gave *Solomon* politick wiſdom exceeding much. *Who is a faithful and a*
Mat. 24. *wiſe ſervant*, ſaith our Saviour, &c? And *who is a wiſe man, and endued with knowledge*,
Jam. 3. 13. (ſaith St. *James*) *amongſt you? let him ſhew out of a good converſation his works, with meekneſſe of wiſdom.* But if it were policy in *Eſther* to invite *Haman* whom ſhe hated, was it likewiſe Piety? did ſhe not diſſemble? *R. Solomon* ſaith, She invited *Haman* alone with the King, that other Courtiers might envie him, and ſo undermine him. But that's but a ſorry excuſe, neither doth *Lyra's* allegation of her good intention much mend the matter. They anſwer better, who ſay, that ſhe invited him, that ſhe might accuſe him to his face: and ſo put off all matter of his excuſe or eſcape. Hereby alſo ſhe would ſhew, ſaith *Lavater*, that ſhe accuſed him, not out of wrath or revenge: but that ſhe was drawen to it, and as it were driven by meer neceſſity.

Verſe 5. *Then the King ſaid, Cauſe Haman to make haſte*] Heb. Accelerate or haſten *Haman*, ſc. to an ill bargain, as it proved the very next day. Loe, how thunder commonly happens, when the ſky ſeemeth moſt clear: ſo *Haman* ſaw himſelf inveloped with a ſtorme, in one of the faireſt skyes of his fortune. Philoſophers ſay, that before a ſhour, the weather will be warmiſh: when the winde lies, the great rain falls, and the aire is moſt quiet, when ſuddenly there will be an earthquake.

Σκοπει τον ἐπιτιθεντα, τουτεστι τον Dio. *Sit the King and Haman come to the banquet*] Who but the King and *Haman*? So *Tiberius* called *Sejanus*, *My Sejanus* Partaker of all my cares and counſels, &c. and made him

his

his Colleague in the Empire. But he ſoon caſt him from ſupreme honour, to extreme ignominy; ſo that the ſame Senatour, who accompanied him to the Senate, conducted him to priſon; they which ſacrificed unto him as to their god, which kneeled down to him to adore him, ſcoffed at him, and loaded him with contempt and contumelies. So *Cæſar Borgia*, that reſtleſſe Ambitioniſt, who emulating *Julius Cæſar*, would needs be *aut Cæſar, aut nullus*, was ſhortly after *& Cæſar, & nullus*, being ſlain in the Kingdom of *Navarre*.

Verſe 6. *And the King ſaid unto Eſther at the banquet of wine*] Which ſeemeth to have been after the other banquet of dainties and ſweet-meats, during which they drank water. Only the King had *aurum potabile*, a golden water prepared, which he and his eldeſt ſonne alone might drink: and none elſe might taſte of it on paine of death. At this latter Banquet they drank wine freely one to another; and, *inter poculorum lætitiam*, as *Joſephus* hath it, when his heart was now merry within him, after he had drunk wine abundantly, as the Latine hath it, the King ſaid unto *Eſther*,

Τῶν δ' ἄλλων ἐὰν τις πίῃ θανάτῳ ἡ ζημία. Athenæus. Ἐν τῷ πίνειν, Inter pocula.

What is thy Petition, —— to the halfe of the Kingdome] The Promiſe the King reneweth, as ſuppoſing that *Eſther* durſt not propoſe her requeſt, becauſe of the greatneſſe of the matter: and aſſuring her that ſhe ſhould have it, though never ſo great. And ſaith not the God of heaven as much to his ſervants and ſuppliants, *Eſay* 45. 11. *Jer.* 33. 3? Why then ſtand they off in a ſinful ſhamefacedneſſe, and improve not to the utmoſt this divine indulgence, this precious priviledge? why ſay they not with *Luther*, (who well underſtood the latitude of this royal Charter) *Fiat mea voluntas*, Let my will be done: my will I ſay, becauſe the ſame with thine, Lord? why do they not grow upon God, and work upon his Promiſe, (which is ſo exceeding broad, *Pſal.* 119. 96.) as *David* did, 1 *Chro.* 17. 23, 24, 25? he goes over it again, and yet ſtill encroacheth, *verſe* 26. he preſſeth and oppreſſeth it, till he hath expreſſed the ſweetneſſe out of it, and ſo we have all good leave to do, *Eſay* 66. 11. even to ſuck and be ſatisfied by thoſe full-ſtrutting breaſts of divine conſolation. But what mean thoſe ſoule great babies the Papiſts, to pray the Virgin *Mary* to exhibit unto them the breaſts of her grace, &c? And what frontleſſe blaſphemers are they to ſay, that God the Father hath ſhared his Kingdome with her: keeping his Juſtice to himſelf, and giving his Mercy to her to diſpoſe of? And this (ſay they, that they may not ſeem to be mad without reaſon) was prefigured by *Ahaſhuerus* his ſaying to *Eſther*, I will grant thy requeſt to the half of my Kingdom. *Gab. Biel.*

Verſe 7. *My Petition and my requeſt is*] She beſpeaketh the King in his own very words: and ſo muſt we if we mean to ſpeed in heaven, *Take unto you words*, and ſay, *Take away all iniquity, and give good, &c.* Produce Gods own words in prayer, and ſay (as ſhe did to *Judah*) *Whoſe are theſe?* He loves to be ſet upon in his own words, to be preſſed with his Promiſe, to be ſued upon his bond. This *David* knew, and therefore cries, *Pſal.* 86. 11. *Unite my heart to feare thy name*: it is as if he ſhould ſay, Thou haſt promiſed, Lord, to give me *one heart*, behold I finde mine heart divided, my thoughts diſſipated, and my ſelf diſabled for duty, (for *Anima diſperſa ſit minor*) *Unite it*, I beſeech thee, &c. This is the way to make our *prayers to be nigh the Lord day and night*, as *Solomon* phraſeth it, 1 *Kings* 8. 59. Gen. 38. 25. Ezek. 11. 19.

Verſe 8. *If I have found favour in the ſight of the King*] As ſhe had, not ſo much by her beauty and bravery (wherein *Vaſhti* perhaps might eaſily have compared with her) but by the finger of God, who tameth to his Elect the fierceſt creatures (as he did the Lions to *Daniel*, and other ſavage beaſts to the Martyrs, whom they would not meddle with,) and turneth the Kings heart, as *the rivers of water*, into what channel ſoever he pleaſeth to put it, *Prov.* 21. 1. as the Plowman doth the water-courſe with his paddle, or the Gardiner with his hand.

And if it pleaſe the King] See *verſe* 4. and ſubmit to God, *James* 4. 7.

And I will do to morrow as the King hath ſaid] She had learned to preferre opportunity before time. There might be ſome by, at this firſt banquet, whoſe company ſhe liked not: or ſhe might not yet have ſo clear an anſwer in her own heart to her former prayers, and therefore deſireth ſome farther time that night to ſeek God: whatever the reaſon of her putting it off till next day was, Gods holy hand was in it, that *Mordecai* might be firſt ſo greatly honoured, and *Hamans* high Gallowes prepared. *Illum itaque magis ſecurum, Regem autem magis benevolum magiſque ſibi amicum*, ſaith *Ru-*

Rupertus. Hereby ſhe made *Haman* more ſecure, and the King more kinde and attent.

Verſe 9. *Then went Haman that day forth joyful*] *Seculi lætitia eſt impunita nequitia*, ſaith an Ancient, He looked upon himſelf now as no leſſe favoured of the Queen, then of the King, and was puffed up with this new honour, as a bubble is with a childes blaſt in a walnut-ſhell, with a little ſope, but it ſhortly after falls down again into his eyes, and vexeth him.

And with a glad heart] But he rejoyced, as many more do, in a thing of nought, *Am.* 6. 13. And the end of this his mirth was heavineſſe, *Prov.* 14. 13. It was *riſus Sardonius*, like that of thoſe, who being ſtung with the *Tarantula* (a viper in *Italy*) die laughing and capering. Or as the Dolphin, that ſporteth moſt before a ſtorme. Or as the little fiſhes, that ſwimming merrily down the ſilver ſtream of *Jordan*, fall ſhortly after into the dead ſea. *Haman* doubtleſſe held himſelf now the happieſt man alive: as having the royalty, not of the Kings eare only, but of the Queens too, as he fooliſhly fancied. This wicked one *boaſted of his hearts deſire*, and *as for all his enemies, he puffed at them. He ſaid in his heart I ſhall not be moved, I ſhall never be in adverſity.* *Herodotus* ſaith of *Apryes* King of *Egypt* (*Pharaoh-Hophrah Jeremy* calleth him, *chap.* 44.) that he conceited and bragged that his Kingdome was better ſetled to him, then that any, either God or man could remove him: yet was he afterwards taken and hang'd by his own ſubjects. *Ælian* tells us, that *Dionyſius* the Tyrant, thought it impoſſible that he ſhould have been caſt out of *Sicily*, but it proved otherwiſe. How ſuddenly were *Alexander* the great Conquerour, and *Julius Cæſar* the perpetual Dictator, cut off, and quenched as the fire of thornes? *Sic tranſit gloria mundi.* The worlds greateſt darlings, are in no better condition, then the Bull that goes to be ſacrificed with garlands on his head, and muſick before him: but ſuddenly feels the ſtroke of the murthering axe.

Pſ. 10. 3, 5, 6.

Herod. l. 2.

Æl. var. hiſt. l. 2.

Pſ. 118. 12.

But when Haman ſaw Mordecai in the Kings gate] There he ſat, and would not ſtir an inch, for *Hamans* greatneſſe: as reſolute he remained, (notwithſtanding the bloody Edict now publiſhed) as was *Rawlins White* the Martyr in Queen *Maries* dayes. The Biſhop of *Landaffe* pretended to pray for his Converſion: after which he ſaid, Now *Rawlins* how is it with thee? Wilt thou revoke thine opinions or no? *Surely*, (ſaid he) *my Lord, Rawlins you left me, and Rawlins you finde me, and Rawlins, by Gods grace I will continue.* The heavens ſhall aſſoon fall, ſaid another, as I will recant. This, the mad world ſtiles ſtiffeneſſe, ſelf-willedneſſe, fool-hardineſſe, &c. as was before noted, but the Saints do it out of Chriſtian courage, an invincible faith, and zeale for Gods cauſe and Kingdome.

Act. & Mon. 1415. *Ibid.* 1430.

That he ſtood not up, nor moved for him] No, not he, *ne minimo quidem obſequiolo*, he neither moved nor muted. For he looked upon him firſt as a *vile perſon*, and therefore fit to be ſlighted, *Pſal.* 15. 4. Next, as an utter enemy to God and his people, a ſworn ſword-man to the devil. Laſtly, *Mordecai* herein ſhewed himſelf conſtant to his principles, and to his former practice, which a good man may not eaſily alter, leſt all be queſtioned. Beſides, ſhould he but have any whit yielded, *Haman* would have been thereby hardened, and his pride heightened. He therefore very honeſtly perſiſteth in his purpoſe, and giveth that wretch leſſe reſpect then ever.

He was full of indignation againſt Mordecai] Full, as heart could hold, of hot wrath: ſo that he gloweth like a fire-coal, *Et ferè crepat medius.* So unſatisfiable is ambition, ſo reſtleſſe, and ſo vindictive.

Verſe 10. *Nevertheleſſe Haman refrained himſelfe*] Much ado he had to forbeare miſchieving him: he was faine to force himſelf thereunto, as the word ſignifieth; for his fingers even itched to be having him by the eares, or to be bathing in his blood. This he did not, haply becauſe he durſt not, becauſe *Mordecai* was the Kings ſervant, his door-Keeper, as 'tis thought, and ſo went under his protection. It would therefore have reflected upon the King himſelf, if he ſhould lay violent hands on him. Moſt ſure it is, that God held his hands, and preſerved *Mordecai* for further good to his Church. Precious in the ſight of the Lord is the death of his Saints: neither will he ſend them to bed, till they have done their work.

And when he came home, he ſent and called for his friends] This had been a wiſe mans part, if he had done it for any good purpoſe. But as he was in an ill caſe to conſult, as being full of rage, ſo he minded nothing but revenge, and therefore adviſed

with

with none but such as would lay with him, and thereby hasten his downfal.

And Zeresh his wife] *Ut consiliariorum primam & præcipuam.* That she was wise above her sexe. See *chap.* 6. 13. But had she been as wise as *Pilates* wife was. She would not have given here such pestilent counsel, but have warned her husband of medling with just men. *Have these workers of iniquity no knowledge, that they eate up Gods people, as they eat bread?* that they make account to make but a breakfast of them? Psal. 14. 4.

Verse. 11. *And Haman told them of the glory of his riches*] Favourites (observing their *mollissima fandi tempora,*) get many times much wealth under Princes: as did *Sejanus* under *Tiberius*, *Seneca* under *Nero*, that rich and wretched Cardinal *Henry Beauford*, Bishop of *Winchester*, and Chancellour of *England*, in the reigne of *Henry* the sixth, Cardinal *Woolsey*, under *Henry* the eighth. That *Haman* had well-feathered his nest, appears by his large offer to the King of ten thousand talents of silver, &c. Now riches render a man glorious in the worlds eye; hence they go coupled together. *Prov.* 3. 16. and 8. 18. Hence that of *Labans* grumbling sonnes, *Gen.* 31. 1. *Jacob hath taken away all that was our fathers*, (nay, not all, but as avarice made *Sejanus* think all which he acquired not, to be lost; so did these losels) *and of that which was of our fathers hath he gotten all this glory.* But what were all this glory of his riches, if, for want of children, *Haman* should leave it to those, *Quos vel nescit, vel nolit*, as *Austin* hath it, to strangers or enemies? He tells them therefore Quicquid non acquiritur damnum est. *Sen.* *De C. D. l. 5. c. 18.*

Of the multitude of his children] His sonnes and his successours like to be. I say, likely to be, not sure to be, for

Omnia sunt hominum tenui pendentia filo.

God gave *Leda*, *Luctuosam fœcunditatem*, as *Hierom* saith of her, a sorrowful fruitfulnesse, because she lived to bury her many children. There were two and twenty children, and childrens children of the House of *Portugal*, betwixt *Philip* the second of *Spain*, and that Crown; and yet he out-lived them all, as Histories shew, and his successours held that Kingdome till within these few years. It is but a vain thing therefore for a man to boast of the *multitude of children*, sith he may either lose them, or live to wish as *Augustus* the Emperour did, *Oh that I had either lived a Batchelour, or died childelesse!* *Epist 7.* *Balthas Exner.* Utinam aut cœlebs vixissem, aut orbus periissem.

And all the things wherein the King had promoted him] *Wherein*, but *Wherefore*, he sheweth not. Dignity should wait upon desert; but many times we see it otherwise, and it was of old complained of, *Psal.* 12. *ult.* He telleth what the King had done for him, but not a tittle what God. *God was not in all his thoughts.* He might justly have been twitted, as once that Pope was pithily, when he had engraven upon the gates of his new-built Colledge. *Utrecht* (where he was borne) *planted me*, *Lovain* (where he was bred) *watered me*; but *Cesar* (who had promoted him to the Popedome) *gave increase*: a merry Passenger under-wrote *Hic Deus nihil fecit*, here God did nothing. God had done much for him, but for a mischief to him; as he once gave the Israelites quailes to choke them, and a King to vex them; as *Saul* gave *Michal* to *David* to be a snare to him; and as our Saviour gave *Judas* the bag, to discover the rottennesse of his heart. This *Bernard* calleth, *Misericordiam omni indignatione crudeliorem.* God gives outward blessings to wicked persons to furnish their enditement out of them: as *Joseph* put a cup into his brethrens sack, to pick a quarrel with them, and lay theft to their charge.

And how he had advanced him above the Princes] What an impudent *Thraso* was this *Haman*? this odious bragging of his, *Gregory* referreth to that third kinde of pride, such as Gods soule abhorreth, and surely punisheth; as he did in the Prince of *Tyre*, *Nebuchadnezzar*, *Antiochus*, *Herod*, whose hearts were lifted up with their estates, as a boat, that riseth with the rising of the water; whose bloods and goods rose together. *Lib. 25. Moral.*

Corde fiat inflato, pauper honore dato.

But as the Peacock so delighteth to be seen, and to behold his own taile, that he discovereth his filthy parts behinde, so do vain-glorious *Bragadochio's*. It is therefore very good counsel, that a grave Divine giveth to such, as are advanced above others.

Carry

Carry humble hearts, and adde grace and vertue to your places, elſe they ſhall prove but as an high gibbet to bring you to more diſgrace in this world, and torment in the next. That of the Poet alſo is very ſavoury and ſoveraign.

Whateleys Archetype.

Claudian.

Deſinat elatis quiſquam confidere rebus:
Magna repentè ruunt, ſumma cadunt ſubitò.

Verſe 12. *Haman ſaid moreover*] He makes no end of vaunting and vapouring; and all to aggravate the indignity done him by *Mordecai*, in not ſtooping to ſo great a perſonage.

Now Eſther the Queen did let no man come in, — but my ſelfe] This he miſtaketh for a ſpecial favour, when as *Eſthers* banquet proved no better to him, then *Semiramis* her tomb did to them that rifled it; they expected to finde treaſure, but met with a deadly poiſon.

And to morrow am I invited, &c.] Where thou ſhalt (as hypocrites do at the Lords Table) eate thy bane, and drink thy poiſon; yet art thou over-joyed as if highly favoured. A temporary may receive both the word *audible* and the *word viſible*, (the Sacrament) with much ſeeming joy: which yet is but only as the commotion of the affections in a dream: It fareth with ſuch in the end, as with one that ſleeping on the top of a ſteep rock, dreameth of great matters befallen him, but ſtarting ſuddenly through joy thereof, tumbleth headlong into the ſea, and breaketh his neck at the bottom.

Verſe 13. *Yet all this availeth me nothing*] It is ſeldome ſeen, (ſaith a Right Reverend Interpreter here) that God allows unto the greateſt darlings of the world a perfect contentment. Something they muſt have to complaine of, that ſhall give an unſavoury verdure to their ſweeteſt morſels, and make their felicity miſerable. *Totum hoc non eſt utile mihi*, I enjoy nothing of all this. No more did *Ahab*, when ſick of *Naboths* vineyard, 1 *Kings* 21.4. His heart did more afflict and vex it ſelf with greedy longing for that bit of earth, then the vaſt and ſpacious compaſſe of a Kingdom could counter-comfort.

So long as I ſee Mordecai the Jew ſitting at the Kings gate] So tormentful is envy, if it cannot come at another mans hurt, it will feed upon its own. Who would ever ſet by the profits, pleaſures and preferments of this preſent life, that yield ſo little ſound and ſincere contentment to thoſe that have moſt of them? In the very purſuit of them is much anguiſh, many grievances, feares, jealouſies, diſgraces, interruptions, &c. and after the unſanctified enjoyment of them (if any ſuch thing there be, *for even in laughter the heart is ſorrowful, Prov.* 14.13. and *there is a ſnare*, (or a cord) *in the ſin of the wicked*, Prov.29.6. to ſtrangle their joy with) followeth the ſting of conſcience, that will inexpreſſibly torment the ſoule throughout all eternity: beſides the vexation of it, to ſee ſuch as *Mordecai* the Jew, whom they once would not have ſet with the dogs of their flocks, ſitting not at the Kings gate, but on Chriſts own Throne, *Rev.* 3.21. as Partakers of all his glory.

Verſe 14. *Then ſaid Zereſh his wife*] *Thraſo's* ſhall never want for *Gnatho's*. Such as have firſt flattered themſelves, ſhall have enow others to ſooth them, and to ſay with them. *Zereſh* ſets the motion of revenge on foot, ſhe was a fit helve for ſuch an hatcher, *wittily wicked*. The wit of women hath wont to be noted, for more ſudden and more ſhrewd.

And all his friends unto him] Indeed no friends, becauſe flatterers and furtherers in evil. *Sed divitibus ideò amicus deeſt, quia nihil deeſt. The rich hath many friends*, ſaith *Solomon*, ſeeming friends, but true enemies, paraſites, brokers, cole-carriers, good to ſcoure an hot Oven withal. Such a one was that Adullamite to *Judah*, *Gen.* 38.20. *Jonadab* to *Ammon*, 2 *Sam.* 13.2,3. thoſe green-headed counſellours to *Rehoboam*, *&c.* *Haman* ſhould have made a better choice, and have come more calme to counſel. It is not good ſowing in a tempeſt, nor taking phyſick in a fit. Theſe friends of *Haman* deſerved to ſpeed as ill as thoſe of *Sejanus* did, who were executed with him, becauſe they ſerved his luſt, and added fewel to his flame.

Let a Gallowes be made of fifty cubits high] A cubit was halfe a yard at leaſt. In thoſe parts they had trees very tall, or they might piece one to another. But why ſo high a Gallowes, but for the greater diſgrace to *Mordecai*, and terrour to all that ſhould ſlight the Kings Favourite? So *Knute* the firſt *Danique* King of *England*, cauſed the

Daniels hiſt. fol. 19.

the false *Edricks* head to be set upon the highest part of the Tower of *London*. And our Gun-powder Traitours were served in like manner. *Daniels hist. f. 19.*

And to morrow] But why so soon, sith in case of life, *Nulla cunctatio satis diuturna esse possit*? were it not fit that he were tried first? *Hamans* malice will bear no delayes, he is in pain till the businesse be dispatched: he cannot sleep till he have caused this innocent man to fall, *Prov.* 4.16. though he fall with him, as the dragon doth with the Elephant, whose blood he sucketh out, and perisheth by his falling weight. *Plin. l.* 8 c 12.

Speak thou unto the King] It will be but *dictum factum*, he will lightly say as *Zedekiah* did to his Princes, requiring *Jeremiah* to the stocks. *The King is not he that can deny you any thing.* How much better that Romane Emperour, who being to subscribe a warrant for execution of a certain Malefactour, cried out, *Non nisi coactus*, full sore against my will? and another, *Utinam literas nescirem*, I would I could not write my name. So when one *Jone Butcher* was to be burned for her deserts, all the Council could not prevail with our *Edward* the sixth, of a long time to set to his hand. But these wicked friends of *Haman*, question not the Kings readinesse to gratifie him, though they could not but know, that *Mordecai* had once at least saved the Kings life, *chap.* 2. and what could they tell, but the King might now remember it? *Sed Deus quem destruere dementat*, when God has a minde to undoe a man, he first infatuateth him. *Act. & Mon. 1177.*

That Mordecai may be hanged thereon] And that before *Hamans* door, that he may feed his eyes on that sweet spectacle, and say as that bloody Prince *Charles* the ninth of *France* did, when he saw the noble Admirals carcasse hanging and stinking upon the Gallowes, *Quam suaviter olet cadaver inimici!* How sweetly smelleth the dead body of an enemy! *Ep. hist. Gall. 150, 151.*

Then go thou in merrily with the King, &c.] They knew that he could not be heartily merry till then, and forced smiles are but as counterfeit complexion, the hypocrisie of mirth. So *Richard* the third would not sit down to dinner till the Lord *Hastings* were beheaded: nor *Stephen Gardiner*, till he had the newes brought him that the Bishops were burnt at *Oxford*. Oh that we could be as restlesse, till the hindrances of our true spiritual joy were removed; I mean those stubborn corruptions that will not stoop to the power of grace. *Act. & Mon. f. 1692.*

And the thing pleased Haman] As being agreeable to his malicious humour, and that which he doubted not to be able to effect. Man purposeth, but God disposeth.

And he caused the Gallowes to be made] Little thought he for whom. *Æquum est ut faber quas fecit compedes ipse gestet. So let thine enemies perish, O Lord.*

CHAP. VI.

Verse 1. *On that night*]

THat very night before *Mordecai* should have been hang'd on the morrow morning, and so early that *Esther* could not have begged his life, would she never so faine. God will appeare for his poor people. ἐν τῷ καιρῷ, in the nick and opportunity of time, 1 *Pet.* 5. 6. He will be seen in the Mount, he will come as out of an Engine.

Could not the King sleep] Heb. *the Kings sleep fled away*, and, like a shadow, it fled away so much the faster, as it was more followed. Sleep is best solicited by neglect, and soonest found, when we have forgotten to seek it. They are likeliest for it, who together with their clothes can put off their cares: and say as Lord *Burleigh* did when he threw off his gown, *Lie there Lord Treasurer.* This, great *Ahashuerus* cannot do at present, (for Crowns also have their cares, thistles in their armes, and thornes in their sides) Lo, he that commanded one hundred and twenty seven Provinces cannot command an hours sleep; how should he when as sleep is Gods gift, *Psal.* 127.2? And it was he that at this time kept him awake for excellent ends; and put small thoughts into his heart for great purpose, like as he did into our *Henry* the eighth, when the Bishop of *Baion* (the French Ambassadour) coming to consult with him about a marriage between the Lady *Mary* and the Duke of *Orleans*, cast a scruple into his mind, which rendred him restlesse. Whether *Mary* were legitimate, &c. *Life and death of Card. Wolsey* 65.

If it were his ſurfetting and drunkenneſſe the day before that hindred *Ahaſhuerus* from ſleeping, (*habent enim hoc ebrii, ut neque dormiant, neque vigilent*) Gods goodneſſe appeareth the more, in turning his ſinne to the good of the Church. *Venenum aliquando pro remedio fuit*, ſaith *Seneca*, He can make of a poiſonful viper an wholeſome treacle: and by an Almighty Alchymy draw good out of evil.

lin.

And he commanded to bring the book of records] Perhaps ſome ſpecial Notes or Commentaries, written for the Kings own uſe; as *M. Aurelius* had his τὰ εἰς ἑαυτόν. *Julius Cæſar* had his Commentaries written with his own hand, and for the help of his own memory. *Tamerlane* had the like book, wherein he read a great part of the night, before the mortal battel between him and *Bajazet*.

πομνήματα.

urk. hiſt.

Of the Chronicles] Perhaps, beſides the former book of remembrances, or elſe the ſame; *Librum Commentariorum, Chronica*, as *Tremelius* rendreth it, the book of Commentaries, even the Chronicles; but the Vulgar and Tygurine make them ſeveral books.

And they were read before the King] Perhaps as a *Recipe*, to bring on ſleep, or at leaſt to deceive the time; and yet it may be too for a better purpoſe, *viz.* to better his knowledge, and to rub up his memory, that dignity might wait upon deſert: as it did in *Tamerlanes* time, who kept a catalogue of their names who had beſt deſerved of him, which he daily peruſed, oftentimes ſaying, that day to be loſt, wherein he had not done ſomething for them. This *Ahaſhuerus* had not yet done for *Mordecai*, who therefore haply held with the Poet.

urk. hiſt. 227.

Omnia ſunt ingrata nihil feciſſe benignè eſt.

ſet us gratia ormire. Pind. er rarò grati periuntur. ic.

But God was not unrighteous to forget his work and labour of love, *Heb.* 6. 10. though men were unthankful.

Verſe 2. *And it was found written*] It was God who directed the Reader to that very place: like as he did the Eunuch to *Eſay* 53. 7, 8. where reading of the meekneſſe of Jeſus Chriſt, he was transformed into the ſame image; as was likewiſe *Johannes Iſaac* a Jew, converted by reading the ſame chapter. *Hoc ego ingennè profiteor*, ſaith he, *Caput illud ad fidem Chriſti me adduxiſſe*. This I confeſſe ingenuouſly, that lighting upon that chapter, I was brought thereby to the faith of Chriſt. *Auſtin* thought he heard a voice, ſaying, *Tolle, lege*, take up the Bible and reade: accordingly he took it up, and opening it, fell upon that text in the *Romanes*, *chap.* 13, 14. which was the main meanes of his Converſion.

That Mordecai had told of Bigthana, &c.] See *chap.* 2. 21.

Verſe 3. *And the King ſaid, What honour and dignity hath been done to Mordecai for this?*] *Lyra* ſaith that he had waited ſix yeares for a reward, and had none. In Princes Courts men are ſure to meet with two evils, Ἀναβολὴ and Μεταβολὴ, not ſo in heaven. The Butler forgate *Joſeph*. *Solomon* ſpeaketh of a poor wiſe man, who by his wiſdome delivered the City, yet no man remembred that ſame poor man, *Eccl.* 9. 15. This is *merces mundi*, the worlds wages. *Mordecai* had ſaved the Kings life, and yet is unrewarded. The Kings of *Perſia* uſed to be very bountiful to thoſe that had well deſerved of them, or of the Common-wealth: calling ſuch *Oroſanga*, and ſetting down both their names and their acts in the *Chronicles*, as *Herodotus* teſtifieth. Among the reſt he mentioneth one *Phylacus*, *Qui inter benè de rege meritos aſcriptus eſt, & multo tractu ſoli donatus*, who was put upon record for his good ſervice to the King, and rewarded with a great deal of land given him. Others had great ſtore of gold and ſilver, and a gallant houſe, as *Democedes Crotoniates* the Phyſician, who cured *Darius*, had at *Suſis*. It is well known out of *Xenophon*, what rich gifts *Cyrus* gave to his friends and followers, chains of gold, armelets, bridles boſſed with gold, Perſian Stoles, called *Doropherice*, *&c.* *Herodotus* telleth us, that this *Ahaſhuerus* (*alias Xerxes*) gave *Megabyzus* for his good ſervice at *Babylon*, a golden Mill weighing ſix talents. *Plutarch* writeth, that he gave *Themiſtocles* above two hundred talents, and three Cities beſides, (*viz. Magneſia, Lampſacus* and *Myuntis*) to finde him food, and for clothing and furniture two more, *viz. Percos* and *Paleſcepſis*. How came it then to paſſe that good *Mordecai* was ſo forgotten? Surely it was a great fault in this ungrateful King, but Gods holy hand was in it, that *Mordecai* ſhould not have no preſent recompence, but that it ſhould be deferred till a fitter opportunity, when God might be

erod. l. 8.

erod. l. 3.

ib. 8 Cyrop.

lut. in Themiſt.

more glorified in the preſervation of his people, and deſtruction of their enemies. Let us not therefore be weary of well-doing: for (however men deal by us) we ſhall be ſure to reap in due ſeaſon if we faint not, *Gal.* 6. 9. God beſt ſeeth when a mercy will be moſt ſweet and ſeaſonable. When his people are low enough, and the enemy high enough, then uſually it appeareth, that there is a God that *judgeth in the earth, and a rich reward for the righteous.* Men may neither remunerate nor remember the good turnes we have done them: but there is a book of remembrance written before the Lord for all them that feare him, and that think upon his name, *Mal.* 3. 16. See my Treatiſe on that text, called, *The Righteous mans Recompence*, annexed to my *Comment* upon the Small Prophets.

Then ſaid the Kings ſervants] The Eunuches or Gentlemen of the bed-chamber: ingenuous men they were, and not diſaffected to *Mordecai*, whom yet they could not but know to be a great eye-ſore to Prince *Haman*. *Si juvenes iſti vulgari invidentiæ morbo laborâſſent*, ſaith *Lavater*. If theſe young men had been ſick of that common diſeaſe of envy, they would have extenuated his good ſervice, and have ſaid, *Mordecai* is a deſpiſed Jew, a ſtranger, a captive. If he revealed the conſpiracy, he did but his duty, and provided thereby well for his own ſafety. Is it not reward enough that he lives, and at Court, where he hath a place, an office, &c? Courtiers, we know, love not to have others come over their heads, but think all loſt which themſelves acquire not, as *Seneca* ſaith *Sejanus* did. We know how it was in the Courts of *Pharaoh, Saul, Herod.* That's a rare commendation that is given by *Xenophon* of *Cyrus* his courtiers, that though a man ſhould ſeek or chooſe blindfold, he could not miſſe of a good man. *Davids* Court might very well be ſuch, *Pſal.* 101. and Queen *Elizabeths*, and *George* Prince of *Anhalts*, of whom *Melanthon* writeth, that his chamber was *Eccleſia, Academia, Curia*, a Church, an Univerſity, and a Court, *Paleſtra pietatis & literarum*; as *Tremelius* ſaith of *Cranmers* family, a School of Piety and Learning.

Quicquid non acquiritur damnum eſt.

Ἔνθα κέρμα οὐ βάλλῃ τίς ἐκ ἀν ἀμάρτοι τὸ ἀργύριον. *Cyrop. l. 8.*

Ep. Præf. Enarr. in Hoſ.

There is nothing done for him] And yet the Apocryphal Additions, *chap.* 12. *ver.* 5, 6. ſay otherwiſe.

Verſe 4. *And the King ſaid, Who is in the Court*] *Joſephus* ſaith, that he firſt asked, *What a clock it was*, and underſtanding that it was morn-light, (for ſo long he had heard his ſervants reade, and till then it was not that *Mordecai's* matter was mentioned, *Haman* being now ready to get a warrant for his execution) he asked, Who's there without? as desirous to proceed by counſel in a buſineſſe of that conſequence.

Now Haman was come, &c.] He was early up, (and at Court for a miſchief) but never the nearer, ſave only to his own utter ruine.

To ſpeak to the King to hang Mordecai] Which till it were done, he could neither ſleep in quiet, nor eat with comfort. Little conſidered he how the Gallowes groaned for himſelf. *The righteous is delivered out of trouble, and the wicked cometh in his ſtead*, Prov. 11. 8.

Vivit adhuc Chriſtus, regnat, regnabit & uſque:
Atque hoſtes omnes ſub ditione premit.

Verſe 5. *Behold Haman ſtandeth in the Court*] For into the Preſence he might not come uncalled. And to be thus called in he held it no ſmall happineſſe; but was ſoon confuted. He came into the room (as men come to a Lottery) with his *head full of hopes*, but he went thence with his *heart full of blanks*.

And the King ſaid, let him come in] See here, ſaith *Merlin*, a ſweet and ſpecial Providence of God in this, that *Ahaſhuerus* ſhould take advice about honouring *Mordecai*, and not of his ſervants that attended upon his perſon, but of *Haman* then preſent, (though for another purpoſe) and, concealing the man he meant, ſhould make *Haman* ſay what was fit to be done, and then do it accordingly. Neither the King nor his ſervants likely, would ever have thought of doing *Mordecai* ſo great honour as *Haman* preſcribed. See here, as in a mirrour, how the Lord by a ſecret Providence bringeth about, and over-ruleth the wiles of men, their affaires, times, counſels, words and ſpeeches, to the fulfilling of his own Will and Decree; and this, when they think leaſt of doing Gods Will, or ſerving his Providence.

Verſe 6. *So Haman came in*] Merry and jocund, but went out ſad and heavy-hearted. Theſe hoaſts (profit, pleaſure and preferment) though they welcom us into our Inne with ſmiling countenances, yet if we watch them not, they will cut our throats in our beds.

Speed. Walsingham. It is obſerved of *Edward* the third, that he had alwayes faire weather at his paſſage into *France*, and foule upon his return. *Pharaoh* had faire weather till he was in the heart of the red ſea. The Sun ſhone faire upon the earth that morning that *Lot* came out of *Sodom*, but ere night there was a diſmal change. He that lives in the height of the worlds blandiſhments, is not far from deſtruction.

And the King ſaid unto him, What ſhall be done, &c.] Though the King knew of no difference betwixt *Haman* and *Mordecai* (ſaith a grave Interpreter) yet he ſuppreſſeth *Mordecai*'s name: and thus the Lord by his Providence brought it about, that even *Haman* himſelf ſhould, to his greater vexation, appoint the honours that ſhould be done to *Mordecai*, and that at a time when he was come to deſire of the King that he might be hanged, and with full aſſurance that he ſhould have obtained his deſire. Mr. Jackſon.

Now Haman thought in his heart] Heb. *ſaid in his heart*; the language whereof God very well underſtood: and here uttereth, to the perpetual ſhame of this monſtrous Ambitioniſt.

To whom would the King delight to do honour more then to my ſelf?] Ambition (as they ſay of the Crocodile) groweth as long as it liveth; and ſelf-love, like to a good ſtomack, draws to it ſelf what nouriſhment it liketh, and caſts off that which offends it. It maketh men unreaſonable, and teacheth them to turne the glaſſe to ſee themſelves bigger, others leſſer then they are. *Herodotus* reporteth, that after the Greeks had got the better of this *Xerxes* and his Perſians, and came together to divide the ſpoile, when it was put to the queſtion, who of all the Commanders had deſerved the beſt and chief reward? none would yield to other, but every man thought himſelf beſt deſerving, and ſecond to none. In the battel at *Belgrade*, where *Mahomet* the great Turk was beaten and driven out of the field, *Capiſtranus* and *Hunniades* were the Chieftaines there. And whereas both of them wrote the relation of that dayes work, neither of them ſo much as once mentioned the other, (though both of them had done their parts gallantly,) but each one took the whole praiſe of it to himſelfe. *Haman*, though altogether unworthy of the leaſt reſpect, yet holds himſelf beſt worthy of the greateſt honours, and therefore will be ſure to be no niggard in adviſing thoſe ceremonies of honour, which he preſumes meant to his own perſon. Herod. l. 8. Æn. Sylv.

Verſe 7. *And Haman anſwered the King*] After a ſhort pauſe, he had his anſwer ready; but making a bridge of his own ſhadow, he ſoon fell into the brook. Ambition rideth without reines, and like thoſe horſes, *Amos* 6.11. runneth upon the rocks, where firſt ſhe breaks her hooſes, and then her neck. It ſeemeth by that which followeth, that *Haman* aſpired to the Kingdome: why elſe did he ask the Crown-royal, and the Kings horſe, &c? When *David* would declare *Solomon* his ſucceſſour in the Kingdom, he ſet him upon his own mule, *1 Kings* 1.33. But *Haman* little thought that thoſe his high hopes ſhould end in a rope. So did *Hanno*'s the Carthaginian, and *Roger Mortimers* in King *Edward* the ſecond his time, and the falſe *Edrick* in King *Knute*'s dayes: and laſtly *Hadrian de Caſtello*, an Italian Legate, made by King *Henry* the ſeventh, Biſhop of *Hereford*, who conſpired with *Alphonſo Petruccio*, and other ſacred Cardinals, to murther *Pope Leo* the tenth, induced thereunto by the ſuggeſtion of a witch, who foretold him, that one *Hadrian* an old man, of mean Parentage, of great learning and wiſdome, ſhould ſucceed in the Papacy; the man (*Haman*-like) thought it muſt needs be himſelf: but another *Hadrian* Schoolmaſter to *Charles* the fifth proved to be the man: and this our *Hadrian* loſt by deprivation all his promotions whatſoever, (for his life could not be come at) for his nefarious attempt. Paul. Jovius.

For the man whom the King delighteth to honour] Heb. In whoſe honour the King delighteth. And what will not delight do whether in good or evil? See the Note on *Micah* 7.18.

Verſe 8. *Let the royal apparel be brought, &c.*] This was very glorious and gorgeous; as is to be ſeen in *Xenophon*, *Plutarch*, *Lucian*, *Dion*, *Chryſoſtome*, and other good Authours. The Perſian Kings wore on their heads an upright Tiare or Turbant very ſumptuous; a Diademe alſo made of white and purple colour. On their bodies a rich purple Stole, or robe of State, reaching down to the heeles: this *Curtius* calleth *pallam Perſicam*, a Perſian Pall, beſet with gold and precious ſtones, great ſtore, and the pictures of wilde creatures and foules of the aire. *Curtius* deſcribing *Xerxes* his royal apparel, ſaith, that golden hawkes encountring one another with their beakes adorned his robe Xenoph. l. 8 Plut. l. 21. de fort. Alex. Luc. de navig. Dion. Orat. de Ierus. & lib Curt. l. 3. & 6.

made

made of cloth of gold. Beſides, they wore a rich Caſſock (called *Candy*) bound to them with a golden girdle, breeches alſo of ſcarlet, reaching to their knees; called therefore by the Greeks, Περισκελίδες, as *Hierome* teſtifieth. *Ep. ad Fabi*

And the horſe that the King rideth upon] The King of *Perſia* did alwayes ride, either on horſeback, or in a charet, and had one ſpecial horſe proper to himſelf, as had alſo *David*, 1 *Kings* 1.33. *Alexander*, *Julius Cæſar*, &c. At this day the better ſort in *Perſia* fight, buy, ſell, confer, and do all on horſeback. The difference between the Gentleman and the Peaſant is, that the Peaſant never rides, the Gentleman never goes on foot. *Carwr. trav* 63.

And the Crown-royal that is ſet upon his head] This was monſtrous ambition: appoint him the Kingdom alſo, might *Ahaſhuerus* have ſaid. *Lyra* noteth here, that *Haman* aſpired to the Kingdom, becauſe none but the King could have the Crown-royal ſet upon his head: wherefore the King alſo in anſwering to the things propounded by him, ſaith, *Take the robe and the horſe as thou haſt ſaid*, but of the Crown he maketh no mention. Some of the Hebrews by *head* here underſtand the horſes head; *Nam apud Perſas ſolebat equus deferre diadema regni*, the Kings horſe was wont to carry the royal Crown. *Vatablus* thinks this ſenſe not unlikely, becauſe the Crown is not mentioned, *verſe* 11. and this might alſo peradventure be the cuſtome and faſhion of *Perſia*, ſaith *Diodate*. *Merlin* noteth here, that *Haman* maketh no mention of rewards or gifts to be conferred upon him, becauſe he had wealth enough already, and deſired only more honours, inſtancing the utmoſt that could be done to any ſubject, in ſeeking whereof he miſerably failed.

Verſe 9. *And let this apparel and horſe be delivered*, &c.] All muſt be done in ampleſt manner: and if it had been done to himſelf as he deſired, what had all that been but a *magnum nihil*, as one ſaith, a great nothing, a glorious fancie, a rattle to ſtill his ambition for a while? He, ſimple man, had wrought himſelf into the fooles paradiſe of a ſublime dotage, like as the Spaniards have in their dream of a Catholick Monarchy, *diviſitus debita*, ſaith one, *ſed in Utopia*. They were laughed at agood by Captain *Drake*, and his company, when they took *Santta Domingo*. *Anno* 1585. and in the Town-Hall found the King of *Spaines* armes, and under them a Globe of the world, out of which aroſe a horſe with his fore-feet caſt forth with this Inſcription, *Non ſufficit orbis*. *Pyrrhus*, that ambitious King of *Epirotes*, had the like thought, but was ſlain at laſt with a tileſtone thrown upon his head by a woman. And a like evil end befel *Cæſar Borgia*, who in imitation of *Julius Cæſar*, would needs be, *aut Cæſar*, *aut nullus*, and ſoon after proved to be *Et Cæſar*, *& nullus*. Had *Haman* but contented himſelf with his preſent condition (too good for ſuch a Caitiffe) he might have lived in the worlds account happily, and have called himſelf as that French King did *Treſheureuſe*, thrice bleſſed, but that inſatiable thirſt after honour, that gluttonous exceſſive deſire after more and more greatneſſe undid him. So true is that Proverb of the Ancients, *Turdus ipſe ſibi malum cacat*, Of the black birds dung is made the lime wherewith he is taken, ſo out of the dung of mens ſinnes doth God make his lime-twigs of judgement to take them withal. Forte ampli fuiſſet, niſi v riras eſſet re ſuſpicione n tiquàm care *Lavat.*

To one of the Kings moſt noble Princes] *Principibus majoribus paratiſſimis.* This would be no ſmall addition to the honour of the man, and ſplendour of the day, like as it was here in *England*, when *Henry* the ſecond, at the Coronation of his eldeſt ſonne, renounced the name of a King for that day, and, as Sewer, ſerved at the Table.

That they may aray the man withal] Setting him forth to the greateſt advantage: as our *Henry* the ſixth did, when he crowned the Lord *Beauch. mp* King of the Iſle of *Wight*, and as *Xerxes* did *Demaratus*, when for honours ſake he granted him to enter into *Sardis*, the chief City of *Aſia*, arayed like himſelf, with a ſtraight Tiare upon his head, which none might wear but Kings only. *Sen. l. 6. de*

Through the ſtreet of the City] Of *Suſa*, that he might be ſeen and cried up by many, for *Honor eſt in honorante*. As the Meteor liveth in the aire, ſo doth honour in the breath of other men. *Plato* reckoneth it among thoſe *dei Indibria quæ ſurſum ac deorſum ſub cœlo feruntur*, like tennis-balls bandied up and down from one to another.

Verſe 10. *Then the King ſaid to Haman*] The King had no intent herein to enſnare *Haman*, or croſſe his humour, but God had a hand in it for the effecting of his

own ends, which cannot but be ever exceeding good, ſith his will is not only *recta* but *regula*.

Make haſte, and take the aparel, and the horſe, &c.] Here was no time left him of deliberation, or liberty of contradiction, diſpute he muſt not, but diſpatch what was given him in charge. Had he had but the leaſt breathing-while, that ſtepping out of the preſence he might have conſidered with himſelfe, or conſulted with his friends, he would either have fained himſelf ſick, or found ſome other excuſe, that he might not have done his enemy this honour. But God had ſo ordered it, and the King commanded it to be done forthwith; it was not therefore for *Haman*, *vel reſponſare, vel repugnare*, to chat or chafe, unleſſe he would run the hazard of all; for, *Where the word of a King is, there is power; and who may ſay unto him, What doſt thou?*

And do even ſo to Mordecai the Jew] This word ſtabb'd *Haman* to the heart, who had run many great hazards doubtleſſe to dominere in his undeſerved dignities, and now muſt perforce honour him whom he had hoped to have hanged; cloath him whom he hoped to have ſtripped; help him up to his horſe, upon whoſe grave he hoped to have danced; prepare a triumph for him, for whom he had prepared a tree; make Proclamation before him as a Crier, lead his horſe as a Lacquey, do all offices for him as a ſlave or underling: Oh what a cut, what a *Cordolium* was this to a man of his metal and making! It was wonder his heart burſt not, as did *Achitophels*, for pride ſo ſwelleth the ſoul many times, that it breaketh the caſe, the body I mean, and endeth the life: but this had been here to have ſaved the Hangman a labour. But baſe ſpirits will buckle, and fall down to riſe, crouch and creep to mount, &c.

That ſitteth at the Kings gate] There you ſhall have him, and ſee that you miſtake him not. *Haman* knew him well enough by his ſtiffeneſſe and ſtoutneſſe, and wiſhed him of all the men in the world out of the world.

Let nothing faile of all that thou haſt ſpoken] *Perquàm hoc durum eſt, ſed ita lex ſcripta eſt*, ſaith the Civil Lawyer, this was an hard ſaying, and as hard meat to *Hamans* ſtomack that would ill go down, but there was no help for it, himſelf had adviſed it, and muſt therefore ſpeedily execute it. *Lata negligentia dolus eſt*, ſayes the Lawyer: remiſſeneſs is a kinde of perfidiouſneſſe. Excuſes would have been conſtrued for refuſals, delayes for denials, &c.

Verſe 11. *Then took Haman the aparel, &c.*] Full ſore againſt ſtomack be ſure, But how could he help it? Thus God compelleth the devil and his limbes ſometimes, though againſt their wills, to ſerve him and his ſervants, *Canes linguunt ulcera Lazari*: *Saul* pronounceth *David* more righteous then he; *Judas* and *Pilate* give teſtimony to Chriſts innocency. Theſe are the ſervants of the High God, which ſhew unto us the way of ſalvation, ſaid the Pythoniſſe concerning *Paul* and his companions, *Acts* 16. 17.

And arayed Mordecai] Whoſe heart he could rather have torne out, and eaten it with ſalt. But Courtiers are uſually notable Diſſemblers, cunning Politicians, &c. How buſie is *Haman* now about *Mordecai* to aray him, to mount him, and to attend upon him, whom yet he hated and inwardly curſed to the pit of hell? *Cavete ab oſculo Iſcariotico, ab officio Hamanitico.* Beware of men, *Matth.* 10. *Joſephus* telleth us, that when *Haman* came to do theſe things to *Mordecai*, he (thinking that he had mocked him) anſwered with indignation, *Thou moſt wicked man, doeſt thou thus inſult over the miſerable.* But when he had told him, that indeed it was the Kings pleaſure, he ſuffered him to do it. But what ſhall we ſay to reconcile thoſe croſſe paſſions in *Ahaſhuerus*? Before he ſigned that decree of killing all the Jewes, he could not but know that a Jew had ſaved his life: and now after that he had enacted the ſlaughter of all the Jewes as rebels, he giveth order to honour a Jew as his Preſerver. It were ſtrange (ſaith a right Reverend Writer hereupon) if great perſons in the multitude of their diſtractions, ſhould not let fall ſome incongruities. r. Hall.

And brought him on horſeback] Whom before he could not endure to ſee ſitting at the Court-gate. A great trouble it was to *Haman* to lead *Mordecai*'s horſe, which another man would not have thought ſo, the moving of a ſtraw troubleth proud fleſh, &c.

Thorough the ſtreets of the City] Where all men were now in an amazement at that ſudden glory of *Mordecai*, and ſtudy how to reconcile this day with the thirteenth of *Adar*.

And

And proclaimed before him] Not without an honourable mention made of his loyalty and fidelity to the King, the cauſe of that great honour. This *Haman* was forced to proclaim, and that on foot as a ſervant: when *Mordecai* as a Prince in his ſtate was on horſeback. It is probable, that *Haman* thought within himſelf, that he ſhould ſhortly have his penniworths of that vile varlet, whom now he thus far honoured, and that haply ere night yet, at the feaſt, he might prevaile with the King to do by *Mordecai*, as once he did by his Steerſman, when he came back with ſhame and loſſe from his warres with *Greece*. He was forced, ſaith the Hiſtory, to flie back in a poor Fiſhers boat: which being over-burdened had ſunk all, if the Perſians by caſting away themſelves had not ſaved the life of their King: the loſſe of which noble ſpirits ſo vexed him, that having given the Steerſman a golden Coronet for preſerving his own life, he commanded him to execution as a Co-Authour of the death of his ſervants.

Verſe 12. *And Mordecai came again to the Kings gate*] No whit over-joyed of his new honour, or puffed up thereby (as many would have been, a ſmall winde bloweth up a bubble) only he conceiveth hope thereby of a better condition, and taketh every former mercy for a pledge of a future: this experience breedeth confidence. He doth not ruſh into the Court at his return, and reach after an higher room, but came again to the Kings gate, where his office was, and his buſineſſe lay: he took up alſo, as ſome think, his old habit again: (the Kings apparel and horſe being reſtored to the right owner, he had as little delight in it, as *David* once had of *Sauls* armour;) but it is rather probable, ſaith an Expoſitour, that he now left that off, being full of hope, that as God had heard his prayers, to bring him out of danger, and to high honour: ſo he ſhould now, be able to help his brethren the Jewes out of theirs alſo. Mean-while he doth not envie his ſuperiours, inſult over his inferiours, trouble his equals, threaten his enemies, &c. but committeth himſelf and all his affairs to Gods good pleaſure and Providence: and this is the guiſe of a godly man, *Pſal.*131.1,2.

But Haman haſted to his houſe mourning] Or, vexed at heart, fretting within himſelfe, that he was ſo very much diſappointed. Merrily he made account to have gone to the Queens feaſt, when he had firſt truſſed up *Mordecai*. Of which not only miſſing, but made to do him publike honour in that ſort, and that by his own direction, this gall'd him and grieved him above meaſure; ſo bladder-like is the foul of an unregenerate man, that filled with earthly vanities, though but winde, it growes great, and ſwells in pride: but if prick't with the leaſt pin of piercing grief, it ſhriveleth to nothing.

And having his head covered] With his cap pulled over his eyes, as aſhamed to look any one in the face. See, *2Sam.*15.30. *Jer.*14.4.

Verſe 13. *And Haman told Zereſh his wife, and all his friends*] Expecting comfort and counſel from them, but they read him his deſtiny, and adde to his grief and deſparation: letting him know, that his ſtate was ſuch, as that there was neither hope of better, nor place of worſe: a juſt hand of God upon ſuch an hard-hearted wretch, that had plotted the ruine of ſo many innocents. And this his wife and friends, had they done well, ſhould have minded him of, and ſtirred him up to repent of his wickedneſſe againſt God, the cauſe of his preſent wretchedneſſe, to be reconciled to *Mordecai*, whom he and they plainly ſaw to be Gods Favourite, and now the Kings alſo) to take down that ugly Gallowes, (that there were no further notice taken of it) the evidence and enſign of his inſufferable pride, and their unſavoury counſel, to get the decree for the Jewes Maſſacre reverſed or countermanded, &c. But not a word find we of any thing this way tending. Graceleſſe people neither have God in their heads, *Pſal.* 10.4. nor hearts, *Pſal.*14.1. nor words, *Pſal.*12.4. nor wayes, *Tit.*1.16. but ſtand in a poſture of diſtance, nay defiance: walking contrary to him, and therefore he alſo to cry quittance, walketh contrary to them, *Lev.*26. ſhewing himſelf as froward as they for the hearts of them, *Pſal.*18.26.

Every thing that had befallen him] The ſad accidents of that day, nothing now (as once, *chap.*5.11.) boaſteth he to them of the glory of his riches, and multitude of his children, and how the King had advanced him above all his other Courtiers. *Hamans crowing* was now turned into *crying*, &c.

Then ſaid his wiſe men] Wizards haply, ſuch as he made uſe of when he caſt *Pur* for a luckie day, and into whoſe mouthes the devil might put this anſwer. It is his uſe to bring

bring his impes into the briars, and there to leave them, as he did *Saul*, (whoſe Funeral Sermon he preached, and *Judas*, *Julian*, *Valens* and others.

And Zereſh his wife ſaid unto him] She is noted for a prudent woman; but here ſhe proves as cold a comforter, as before ſhe had been an evil counſellour.

If Mordecai be of the ſeed of the Jewes] A Nation noted for dear to God, often delivered by him, and that had alſo the faculty of gaining the good-will of Princes, by their excellent vertues, as it had been ſeen in *Daniel* and his companions, in *Jechoniah*, *Zerubbabel*, *Ezra*, *Nehemiah*, and the whole Nation, ſo graciouſly licenſed by *Cyrus* to return into their own Countrey. It is a good Note that one gives here, A Jew may fall before a Perſian, and get up and prevail: but if a Perſian, or whoſoever of the Gentiles begin to fall before a Jew, he can neither ſtay nor riſe, &c.

Thou ſhalt not prevaile againſt him] But why did they not tell him this before, ſith they knew as well as *Haman*, that *Mordecai* was of the ſeed of the Jewes, and therefore adviſed him to prepare ſuch a huge Gallowes? Surely, he that had ſo flattered himſelf, deſerved to be ſo flattered and undone by others: he that had given ſo evil counſel to the King againſt the Jewes, deſerved by ſuch evil counſellours to be caſt into ſtraits, and have no hand to help him out; they lead him to his bane, and there leave him: as familiars do their witches, when they have once brought them into fetters.

But ſhalt ſurely fall before him] Thus is *Haman* judged of all, condemned by all, and this with ſo great aſſurance of ſuch an event, as if they had ſeen it. *Utique coram eo concides.* Thou ſhalt ſurely fall before him, and that irrecoverably: as *Eli* fell, and as thoſe idolaters are threatened, *Amos* 8.14. The Hebrew is, *falling thou ſhalt fall*, *viz.* to the loweſt and utmoſt ebbe of diſgrace and miſery, πεσὼν πεσῇ. ἄλγεα πάσῃ.

Verſe 14. *And while they were yet talking with him*] But could not yield him one word of comfort. He hoped haply that they would have found out for him ſome good occaſion, ſome mean of ſupplanting *Mordecai*, now his Corival and Counter-factioniſt, and of incenſing the King againſt him, that he might build upon his ruines. *But the hope of unjuſt men ſhall periſh*, Prov.11.7. (*Etiam ſpes valentiſſimo perit*, ſo ſome render it,) and themſelves with it. As *Haman* had not one to ſpeak for him, when the King frowned upon him: ſo here he hath not one to ſpeak to his heart, or to ſhoare him up, now that he is upon the fall. Thoſe that before took crafty counſel againſt Gods people, and conſulted againſt his hidden ones, *Pſal.*83.3. are now at their wits end, as ſeeing themſelves taken (as wilde beaſts in a ſnare,) *in their own craftineſſe*, yea, they are mad for the ſight of their eyes, which that day they ſhould ſee, *Deut.*28.34.

ἐφρόνησεν G. 1 Cor. 3.19.

Came the Kings Chamberlaines, and haſted to bring Haman] Heb. and hurried and headlonged in a turbulent manner: for it may be the King and Queen tarried for him. Could he have been any way excuſed, he had no ſuch minde to have gone. For his ſtomack was full, and what if he ſhould meet *Mordecai* the new Favourite there, and ſee him ſet above him? But now it is no time to conſult further with friends, or caſt perils by himſelf. *Harbonah* haſteneth him, having firſt taken notice of the lofty Gallowes, and (as *Joſephus* ſaith) asked of one of the ſervants of the houſe what it meant, and for whom it was prepared? See *chap.*7.9.

*Lib.*11.*c.*6.

Unto the banquet that Eſther had prepared] That fatal feaſt, *Ubi manducaret quod apud inferos digereret*, where his meat in his bowels was turned, it became the gall of aſpes within him, *Job* 20.14. why then ſhould any Saint envy the wicked man his fed bits, his murthering morſels? is not his meat ſawced, his drink ſpiced with the bitter wrath of God? *Adoniah*'s feaſt ended in horrour: the eares of his gueſts were filled, (becauſe their *bellies had prepared deceit*, Job 15.35.) with the ſound of thoſe trumpets, which at once proclaim *Solomons* triumph, and their confuſion. Ever after the meale is ended, comes the reckoning; but at this banquet of *Eſther* it came before, *chap.*7.2. And *Haman* ſped not ſo well as *Cæſar Borgia*'s Nobles, whom he invited to a feaſt, and after they had well dined, he cut off their heads.

Au guſt.

CHAP.

CHAP. VII.

Verſe 1. *So the King and Haman came to the banquet.*] HEb. *to drink*, for *multorum vivere eſt bibere*: and profane perſons have a Proverb; *Bibere & ſudare eſt vita Cardiaci*: Such are your chamber-Champions: whoſe teeth in a temperate aire, do beat in their heads at a cup of cold ſack and ſugar. *Belſhazzars* feaſt-dayes were called σαββατα ἀνομα: becauſe he was quaffing in the bowles of the Sanctuary, to the honour of *Shac* or *Bacchus*. Little did either he or *Haman* think, that *in the fulneſſe of their ſufficiency, they ſhould be in ſuch ſtraits, and that every hand of the troubleſome ſhould come upon him*: that when they were about to fill their bellies, God ſhould caſt the fury of his wrath upon them, and raine it upon them whiles they were drinking, *Job* 20.22,23. But, *this is the portion of a wicked man from God, and the heritage appointed unto him by God*, verſe 29. Why then ſhould any Saint *be ſick of the fret*, at the proſperity of the ungodly? ſurely, as fiſhes are taken in an evil net, and as birds are caught in a ſnare, ſo are ſuch ſnared in an evil time, when it falleth ſuddenly upon them; *Eccleſ.* 9.12. Of *Eſthers* invitation *Haman* might have ſaid, as he did of the gifts one ſent him, Greg. Poſtbu

Munera magna quidem mittit ſed mittit in hamo. Martial.

But he knew not yet what evil was toward him; though I doubt not but his conſcience, (if not altogether dead and dedolent) began by this time to ſtare him in the face; his friends having already read his deſtiny.

Verſe 2. *And the King ſaid again unto Eſther*] He was very deſirous to know what her ſuit was; and with thought thereof, as it may ſeem, could not reſt the night before. He purſueth his deſires, not a little edged by her delayes; neither was he of thoſe lusks, who

Remque aliquam exoptant, intabeſcúntque relictâ.

His love to *Eſther* made him ask again, What is thy petition, and what is thy requeſt, &c? He preſſeth her to ſpeak out, ſo doth God his Suppliants. *Hitherto ye have asked nothing, ask that your joy may be full.* Pray that ye may joy; ye are not ſtraitened in me, but in your own bowels: as if no water come by the conduit, it is not becauſe there is none in the ſpring, but becauſe the pipes are broken. See the Note on *chapter* 5. 6.

Verſe 3. *Then Eſther the Queen, &c.*] See *chapter* 5.7,8. As *Abigail*, her family; and the woman of *Abel*, the City: ſo doth *Eſther* by her wiſdom and humility deliver her ſelf and her people, *ducem ſequens lucem fidei*, as one ſaith of her.

Let my life be given me at my Petition] Heb. *my ſoule*. See how diſcreetly ſhe marſhalleth her words: ſetting theſe two great requeſts in the head of her petition, which is *ſimplex & non fucata*, plain and downright. Truth is like our firſt Parents, moſt beautiful when naked. Our words in prayer muſt be *neque lecta, neque neglecta*, neither curious nor careleſſe; but as the words of Petitioners, plain and full, and direct to the point. *Eſther* reckoneth her ſelfe here among the reſt of her poor Countreymen; *free among the dead*, free of that company, and begs for her life and theirs together; becauſe hers was even *bound up* in theirs. *Mortis habet vices quæ trahitur vitâ genitibus*; to live after their death would be a lifeleſſe life; and hence her importunity for both together, ſith they were in her heart, *ad commoriendum & convivendum*, if they died ſhe could not live. Good blood will not belie it ſelfe. *Eſther* had not ſhewed her kindred and people till now, that ſhe muſt appear for them. See the like in *Moſes*, *Heb.* 11. 25. in *Nicodemus* that night-bird, *John* 7.51. he ſpeaks boldly and ſilences the whole company, *John* 19. he boldly beggeth the body of Jeſus; neither could he any longer conceal himſelf. Surely, as *Solomon* by trial found out the true harlot-mother; ſo doth God by hard times deſcry the affections of his people. Then, as *Joſeph* could not refrain teares, ſo nor they the exerciſe of their faith and charity. John 19.3

Verſe 4. *For we are ſold*] *i. e.* given up wholly into the power of the enemy, as that which a man hath bought with his money, is his own to diſpoſe of. She referres, doubtleſſe to the ſumme proffered by *Haman*, *chap.* 3.9. not fearing the face of ſo potent an enemy, nor going behind his back to ſet him out in his colours, yea, though her diſcourſe could not but ſomewhat reflect upon the King, who had given *Haman* his conſent.

I, and my people] She makes it a common cauſe, and ſaith to her Countreymen, as once *David* did to *Abiathar*, 1 *Sam.* 22.23. or, as *Charles* the fifth ſaid to *Julius Peſtugius*, who complained that he had been much wronged by the Duke of *Saxony*. Have a little patience, thy cauſe ſhall be my cauſe, neither will I ſit down till I have ſeen you ſome way righted. See *verſe* 3.

To be deſtroyed, to be ſlain, and to periſh] Theſe were the very words of that bloody decree which ſhe purpoſely maketh uſe of, that he might be ſenſible of what he had conſented to: and might ſee that ſhe complained not without cauſe. But what a caſe was *Haman* in at the hearing of this? and how did he now repent him, but too late, of ever having a hand in ſo bloody a buſineſſe? His iniquity was now full, and the bottle of his wickedneſſe filled up to the brim with thoſe bitter waters, was even about to ſink to the bottom. His Gallowes was finiſhed laſt night, and now it groaned hard for him, that he might be deſtroyed, ſlain and made to periſh.

——— *Neque enim lex juſtior ulla eſt,*
Quàm necis artifices arte perire ſuâ.

But if we had been ſold for bondmen and bondwomen] Though it had been an hard and ſad condition for a Queen, eſpecially (which yet was *Hecuba's* caſe and *Zenobia's*) yet it would not be grievous to them to ſacrifice their liberty to the ſervice of their life: the *Gibeonites* were glad they might live upon any termes, *Joſh.* 9.16. Maſters might ſlay their bondſervants, but that was counted a cruelty, and when one did it at *Rome*, he was amerced by the Cenſor: many times they were manumitted for their good ſervice, and came to great eſtates.

I had held my tongue] Silence is in ſome caſes a crying ſinne. Taciturnity, I confeſſe, is ſometimes a vertue, but not at all where it tends to the betraying of a good cauſe, or the detriment of the labouring Church. *For Zions ſake I will not hold my peace, and for Jeruſalems ſake I will not reſt, &c.* Eſay 62.1. *Terentius* that noble General told *Valens* the Arian Emperour, that he had abandoned the victory and ſent it to the enemy, by his perſecuting Gods people, and favouring hereticks. That was an excellent ſaying of *Hierome* to *Vigilantius*, *Meam injuriam patienter tuli, &c.* whiles the wrong thou didſt, reached only to my ſelf, I took it patiently, but thy wickedneſſe againſt God I cannot beare with: ſo was that of *Occolampadius* to *Servetus*, (blaming him for his ſharpneſſe to the ſelf-ſame purpoſe. And laſtly, that of *Luther* in a letter to his friend *Staupitius*. *Inveniar ſanè ſuperbus, &c.* Let me be accounted proud, peremptory, paſſionate, or what men pleaſe, ſo that I be not found guilty of a ſinful ſilence, when called to ſpeak for God.

Although the enemy could not countervaile the Kings damage] *q. d.* It is not his ten thouſand talents, *ch.* 3.9. nor all that he is worth, and ten more ſuch as he is, that can make up the loſſe, that the King is ſure to ſuſtain by the ſlaughter of the Jewes, a people painful and prayerful, (this, *Darius* made high account of, *Ezra* 6.16.) uſeful and profitable, careful to maintain good works in St. *Pauls* ſenſe, *Tit.* 3.8. that is, ſuch as were noted to exceed and excel others in *witty inventions*, to be their Craftſmaſters, and faithful to their truſt. Beſides, if they be taken away, great damage ſhall redound to the Kings revenue, by non-payment of toll, tribute and cuſtome, as thoſe Malignants could alledge, *Ezra* 4.12. a thing that Princes uſually are very ſenſible of. Or if there ſhould be *lucrum in arca*, yet there would be *damnum in conſcientia*, the foule blurre of blood-guiltineſſe would lie heavy, both upon the Kings conſcience, and his name among all Nations. The Vulgar rendreth this text thus, *Nunc autem hoſtis noſter eſt, cujus crudelitas redundat in regem.* And now he is our enemy, whoſe cruelty reflecteth upon the King. *Tremelius* thus, *Sed non eſt hoſtis iſte utilis, damnoſus eſt regi*; but now this enemy is no way profitable, but to the King diſadvantageous. This the King conſiders not, and the enemy cares not, ſo that he may ſerve his own turne, and ſatisfie his murtherous minde.

Verſe

Verſe 5. *Then the King Ahaſhuerus anſwered, &c.*] It ſeems he did not yet, by all that *Eſther* had ſaid, underſtand whom ſhe meant: ſo high an opinion he had of *Haman* his minion, the only ornament and bulwark of the Empire, the greateſt *Publicola*, and moſt eſteemed Patriot. The King therefore, as not thinking him ſo near hand, haſtily asketh, *He ſaid and ſaid*, (ſo the *Heb.* hath it) *to the Queen.*

Quis hic ipſe, & ubi hic ille?

Who is he, and where is he?] Who is that *Sirrah*, he, and where is that *Sirrah*, he? words of utmoſt indignation and readineſſe to be revenged: ſuch as were thoſe of *Charles* the fifth Emperour. If that Villaine were here (ſpeaking of *Farneſius* the Popes General, who had raviſhed certain Ladies) I would kill him with mine own hand: or thoſe of fiery Friar, who openly in the Pulpit at *Antwerp*, preaching to the people, wiſhed that *Luther* were there, that he might tear him with his teeth. But could this King poſſibly ſo ſoon forget what himſelf had not two moneths before granted to be done againſt *Eſthers* people, (which was with his right hand to cut off his left?) or did he not all this while know what Countrey-woman his beloved *Eſther* was? and might he not expect that the Hamaniſts ſhould come and take her forcibly from him to execution, by vertue of his own Edict, as *Daniels* adverſaries had dealt by him, though *Darius* laboured till the going down of the Sun to deliver him, but could not, *Dan.* 6. 14? and as *Steven Gardiner* and his Complices attempted to do by Queen *Katherine Parre*, had not her husband *Henry* the eighth rated them away, and graciouſly reſcued her out of their bloody fingers?

Petri Medul. Hiſt. Proſan. Eraſm ep. l. 16 ad obtrectat.

That durſt preſume in his heart to do ſo] *Heb. Whoſe heart hath filled him to do ſo? Cujus cor perſuaſit ipſi*, ſo *Vatablus*. Whoſe heart hath perſwaded him thus to do. The devil had filled *Hamans* heart, ſitting a brood thereon, and hatching there this horrid plot, *Acts* 5. 3. But (to do the devil right) *Haman* had ſuffered the Sun, (nay many Suns) to go down upon his wrath, and thereby given place to the devil, *Eph.* 4. 26, 27. *Nemo ſibi de ſuo palpet* (ſaith an Ancient) *quiſque ſibi Satan eſt*; Let no man deceive his own heart, each man is a Satan to himſelf; and though men bleſſe themſelves from having to do with the devil, and ſpet at his very name, yet they fetch not up their ſpettle low enough; they ſpet him out of their mouthes, but not out of their hearts, as being filled *with all unrighteouſneſſe, fornication, wickedneſſe, covetouſneſſe, maliciouſneſſe; full of envy, murder, debate, deceit, malignity*, Rom 1. 29. *Hamans* heart thus ſtuffed might well have ſaid to him at the Gallows, as the heart of *Apollodorus* the Tyrant ſeemed to ſay to him, who dreamed one night that he was fleaed by the Scythians, and boiled in a Cauldron, and that his heart ſpake to him out of the kettle. *It is I that have drawn thee to all this.* Thoſe in hell cry ſo ſurely.

Ἐγω σοι τῶν κακῶν.

Verſe 6. *And Eſther ſaid*] Now ſhe found her time to ſtrike whiles the iron was hot: ſhe therefore layeth hold upon the opportunity that God had even thruſt into her hand, and, laying aſide all baſe feare, pointeth out the enemy preſent, and painteth him out in his proper colours. A well-choſen ſeaſon, ſaith one, is the greateſt advantage of any action; which as it is ſeldome found in haſte, ſo it is too often loſt in delay. It is not for Queen *Eſther* now to drive off any longer. The negligent ſpirit cries, *Cras Domine*, *To morrow thou ſhalt pray for me*, ſaid *Pharaoh* to *Moſes*, Fooles are ever *futuring*, *ſemper victuri*, as *Seneca* hath it, *but a wiſe mans heart diſcerneth both time and judgement*, *Eccleſ.* 8. 5. The men of *Iſſachar* in *Davids* dayes were in great account, becauſe they had underſtanding of the times to know what *Iſrael* ought to do, and when to do it, 1 *Chron.* 12. 32.

Aug.

The adverſary] Heb. *The man adverſary*, the *Lycanthropos*, the man of might that diſtreſſeth us, *anguſtiator*, that is, our *calamity*; as the people of *Rome* once by an elegant ſoleciſme, cried out, *Calamitas noſtra Magnus eſt*: meaning it of *Pompey* ſir-named *Magnus*.

And enemy] That is, the utter enemy, that ſworn Swordman of Satan, the old manſlayer, from whom *Haman* hath drawn this ancient enmity, *Geneſis* 3. 15.

Is this wicked Haman] *Peſſimus iſte*, this *homo hominum quantum eſt, peſſimus, homo poſt homines natos nequiſſimus*, as wicked a man as goes on two legges, a *Merum ſcelus*, a man made up of miſchief, a very breathing devil. *Cicero* telleth of one *Tubulus*, who was *Prætor* a little before his time, ſo wicked a wretch, *Ut ejus nomen non hominis ſed vitii eſſe videretur*,

Bipedum nequiſſimus.

that his name ſeemed to be not the name of a man, but of vice it ſelf. And *Joſephus* ſaith of *Antipater*, that his life was a very *myſtery of iniquity*. Think the ſame of *Haman* ſo portentouſly, ſo peerleſly wicked and malicious, that *Eſther* can finde no word bad enough for him, unleſſe it be *Harang*, that naughtieſt of all naughts, as Saint *Paul* could call ſin no worſe then by its own name *ſinful ſin, exceeding ſinful*, Rom. 7.13. *Tiberius* was rightly characterized by his Tutour *Theodorus Gadareus*, dirt kned with blood; *Haman* was ſuch another, if not worſe, and now he heares of it: for never till now did the *man adverſary* heare his true title. Before, ſome had ſtiled him Noble, others Great, ſome magnificent, and ſome perhaps vertuous: only *Eſther* gives him his own, *wicked Haman*. Ill-deſerving greatneſſe doth in vain promiſe to it ſelf a perpetuity of applauſe. There will be thoſe that will deal plainly, and call *a ſpade, a ſpade*. Thus *Jeremy* dealt with *Jehoiakim*, and *Ezekiel* with *Zedekiah*, whom he calleth *naught* and *polluted*. *Go tell that fox*, ſaith our Saviour, concerning *Herod*; and God ſhall ſmite thee, *thou whited wall*, ſaith *Paul* to *Ananias*. But what a courage had *Eſther* to ſpeak thus to the King, and of his Favourite, and before his face? This was the work of her faith, and the fruit of her prayer.

κακίας μυσήριον.

Ἱλὺς αἷμα πεφυραμένης.

Then Haman was afraid before the King and the Queen] He was amazed and amated, troubled and terrified.

Virg. *Obſtupuit, ſteteruntque comæ, & vox faucibus hæſit.*

In the fulneſſe of his ſufficiency he fell into ſtraits, *Job.* 29.22. So that being convinced in his own conſcience that the Queens accuſation was very true, and that the King knew it to be ſo, he had nothing to ſay for himſelf, he was even gagg'd, as it were, or muzled, as *Mat* 22.12. according to that of *David*, *Pſal.* 63.11. the mouth of them that ſpeak lies ſhall be ſtopped. And again, *Pſal.* 12.3. The Lord ſhall cut off lying lips, and the tongue that ſpeaketh proud things. Here we ſee how ſuddenly wicked ones may be caſt down upon the diſcovery of their wickedneſſe, in the height of their pride, in the ruffe of their jollity, as was *Nebuchadnezzar*, *Belſhazzar*, *Herod*, *Haman*. Surely as thunder commonly is heard when the skie ſeemeth moſt clear: ſo this man ſaw himſelf enveloped in a ſtorme, in one of the faireſt dayes that ever befell him.

Verſe 7. *And the King ariſing from the banquet of wine in his wrath*] As not able to abide the ſight of ſuch a caitiffe, he flings away in a chafe. This wrath of the King was to *Haman a meſſenger of death*: and ſo he apprehended it, as appears by that which followeth. Aſhamed the King was, and vexed, that his favour and power had been ſo much abuſed, to the hazarding of the Queens life, and the taking away the lives of ſo many innocents. It troubled him alſo to conſider how he had loſt his love upon ſo unworthy a wretch, and truſted him with his ſecrets, whom now he findeth treacherous, and all for his own ends. This King ſhould firſt have fallen out with himſelf for his raſhneſſe, and then have ſaid as *Alphonſus*, that renowned King, did in a ſpeech to the Popes Ambaſſadour: he profeſſed that he did not ſo much wonder at his Courtiers ingratitude to him, who had raiſed ſundry of them from mean to great eſtates, as at his own to God. This one conſideration would have cooled him better then the repeating of the Greek Alphabet, or his taking a turne in the Palace Garden, before he paſſed ſentence upon the Delinquent. *Rex amici memor, paulliſper cunctatur, deliberandique gratiâ modicum ſeceſſit*, ſaith *Severus*: that is, the King mindful of the friendſhip that had been betwixt him and *Haman*, maketh a pauſe, and retireth for a while, that he may deliberate with himſelf what to do. If theſe were the reaſons, it was a piece of prudence in the King, for anger is known to be an evil counſelour, and as ſmoke in a mans eyes hindreth his ſight, ſo doth raſh anger the uſe of reaſon. Hence wiſe men have refrained the act when angry: *Plutarch* telleth of one *Architas*, that diſpleaſed with his ſervants for their ſloth, he flung from them, ſaying, *Valete, quoniam vobis iraſcor*: farewel, for I am angry with you, and may not therefore meddle with you. *Vapulares, niſi iraſcerer*, I would pay thee, but that I am diſpleaſed at thee, ſaid *Plato* to a ſervant of his. And of *Alphonſus* King of *Arragon* it is reported, that vexed at his Cup-bearers ſtubbornneſſe, he drew his dagger and ran after him: but before he came at him he threw away his dagger, *ne jam prehenſum iratus feriret*, leſt he ſhould catch him and kill him in the heat of his anger. This was better then *Sauls* caſting a javelin at *Jonathan*, *Alexanders* killing of his friend *Clitus* and others in his drink, *Herods* commanding the Keepers of the priſon to execution, *Acts* 12.19. Whether *Ahaſuerus* went

De ſera numinis *Vindic.*

Val. Max. Chriſt. l. 5. *c* 20

went into the garden (as *Jonathan* took his Artillery and went into the field) to divert and mitigate his anger, is uncertain. Possibly he might do that to edge and increase it. Of *Tiberius* it is storied, that the more he meditated revenge, the more did time and delay sharpen it: and the farther off he threatened, the heavier the stroke fell. Most certain it is, that *Haman* gat little by the Kings going into the garden; for upon his return, he was the more enraged: *Nempe impiis omnia ad malum cooperantur*, saith *Lavater*, to the wicked all things work together for the worse. Lentus in r ditando tri ribus dictis trocia facta jungebat. T

And Haman stood up to make request for his life] See what a strange turne of things here was all upon the sudden. He that was bowed unto by all men, is now upon his knees before a woman. He that was erst the professed enemy of the Jewes, is now suppliant to a Jewesse. He that had contrived the death of that whole people, is now begging for his own life. He that had provided a Gallowes for *Mordecai*, feares nothing more now, then that himself shall be hanged on it.

Discite justitiam moniti, & non temnere sanctos.

Haman hoped that *Esther* would have interceded for him to the King, but there was little reason for it: a drowning man will catch hold on any twig. *Esther* knew him too well, to befriend him so farre. Let him have judgement without mercy (thinks she) who shewed no mercy.

Quisquam nec ipsum supplicem,
Quamvis jacentem sublevet. Psal. 109.

Let him lie for me, and die according to his deserts. *A man that doth violence to the blood of any person shall flee to the pit; Let no man stay him*, Prov. 28. 17. to mediate for such an one, is no mercy: neither is it any almes-deed, as we say, for, save a Rogue from the Gallows and he will cut your throat if he can, as the proverb hath it, and experience hath confirmed it. *Magnentius* slew *Constans* the Emperour, *Anno Dom.* 337. who had formerly saved his life from the souldiers fury. *Parry* the Traitour offered the like to Queen *Elizabeth*, who had pardoned him after that he had been condemned to die for burglary. *Michael Balbus* slew his Master *Leo Armenius* the Emperour that same night that he had pardoned him, and released him out of prison. Those that are habituated and hardened in wickednesse, will not be mollified or mended by any kindnesse that is shewen them. *Speed.* *Zonar. An*

For he saw that there was evil determined against him] *Vidit quod completum esset malum, rem ad restim rediisse*; He perceived himself to be altogether in as ill a condition, as Judge *Belknap* in *Richard* the second his time, who said there wanted but an *hurdle*, an *horse*, and a *halter*, to have him to the place where he might have his due; where he might weare a *Tyburne-tippet*, as father *Latimer* afterwards phraseth it. *Speed.*

Verse 8. *Then the King returned out of the Palace-Garden*] Where he had either increased his choler, and cast on more fuel by plodding, or (as some think) strove to disgest it, as horses do by biting on the bit.

Ut fragilis glacies occidit ira morâ. *Ovid.*

Unto the house of the banquet of wine] Called also by the Hebrew *Beth-mittoth*, the house of beds *triclinium*: because at beds they used to sit, as we do at tables to eat and drink. See *chap.* 1. 6. *Stuccius tiq. Cor*

And Haman was fallen upon the bed whereon Esther was] He had stood up before, (for he saw the Queen took no felicity in his company) to make request for his life, which now was in suspense; here he falls down, either as swooning, or supplicating at the Queens feet, to beg her favour. But she very well knew, that there is both a cruel mercy, and a pious cruelty, and that although the sword of justice should be furbished with the oyle of mercy, yet there are cases (and this was one) wherein severity ought to cast the scale: when there is no hope of curing, men must fall to cutting: *Immedicabile vulnus, &c.*

Then said the King, will he force the Queen also] *Haman* had little minde of any such matter, as being now in the hands of the *King of terrours*, and ready to be devoured by

the firſt-borne of death, as *Bildad* hath it, *Job* 18. 13. But the angry King was willing to miſinterpret him, and to take all things at the worſt. It is an eaſie matter to finde a cudgel for a dog, to pick a quarrel where men intend a miſchief *Ahaſhuerus* was not unwilling to miſconſtrue the poſture of *Hamans* body, whiles proſtrate he ſpred his armes in a vehement imploration up to the Queens bed. How oft might he have done ſo and more, whileſt he was in favour, uncenſured? Actions are not the ſame when the man alters. Men either judge or not judge as their paſſions and affections carry them. See this *Acts* 23. 9. Before *Paul* had diſcovered himſelf to be a Phariſee, *this man is not worthy to live*, ſaid they, but when he had cried out in the Council, *I am a Phariſee, the ſonne of a Phariſee*, oh how finely do they mince the matter? Perhaps an Angel hath revealed it to him, &c. *Paul* was an honeſt man then.

Impedit ira animum, ne poſſit cernere verum.

But though the King were unjuſt in judging thus amiſſe of *Haman*, yet God was righteous in meaſuring to him as he had meted to others, by belying and ſlandering ſo many innocents as he had deſigned to deſtruction. The devil was and ſtill is, firſt a liar, and then a murtherer, he cannot murther without he ſlander firſt. But God loves to retaliate and proportion device to device, *Mic.* 2.1,3. frowardneſſe to frowardneſſe, *Pſ.* 18.26. ſpoiling to ſpoiling, *Eſa.* 33. 1. tribulation to them that trouble his people, 2 *Theſ.* 1.6.

As the word went out of the Kings mouth] Either the former words, or elſe ſome words of command not here related, ſuch as are *Corripite, velate vultum*, take him away, cover his face. And this word was to *Haman* the meſſenger of death, driving him from the light in to darkneſſe, and chaſing him out of the world, *Job* 18. 18. Nay worſe. That book of *Job* elegantly ſets forth the miſery of a wicked man dying, under the notion of one not only driven out of the light by devils, where he ſhall ſee nothing but his tormentors, but alſo made to ſtand upon ſhares or grinnes with iron teeth, ready to ſtrike up and grinde him to pieces, having gall poured down to his belly, with an inſtrument raking in his bowels, and the pains of a travelling woman upon him, and an hideous noiſe of horrour in his eares, and a great Giant with a ſpeare running upon his neck, and a flame burning upon him round about, &c. and yet all this to hell it ſelf is but as a prick with a pin, or a flea-biting.

Joh. 18.18. & 20.24,15. & 15.20,21,16, 30.

They covered Hamans face] In token of his irrevocable condition. See *Job* 9.24. *Eſa.* 22. 17. The Turks caſt a black gown upon ſuch, as they ſit at ſupper with the great Turk, and preſently ſtrangle them. Many of their Viſiers or greateſt Favourites die in this ſort, which makes them uſe this proverb, He that is greateſt in office, is but a Statue of glaſſe. *Plutarch* wittily compareth great men to counters, which now ſtand for a thouſand pound, and anon for a farthing. — *Sic tranſit gloria mundi.*

Grand. Sign. Seraj. 148.

Quem dies veniens vidit ſuperbum,
Hunc dies abiens vidit jacentem.

Haman for inſtance, and ſo *Sejanus*, the ſame Senatours who accompanied him to the Senate, conducted him to priſon; they which ſacrificed unto him as to their god, which kneeled down to adore him, ſcoffed at him, ſeeing him dragged from the Temple to the Goale, from ſupreme honour, to extreme ignominy.

Ludit in humanis divina potentia rebus.

Pertinax Imp. fortunæ pila dictus eſt.

One reaſon why the King flang out of the room, and went into the Palace-garden, might be becauſe he could not endure the ſight of *Haman* any more. Wherefore upon his return they inſtantly covered his face. Some ſay, the manner was, that when the King of *Perſia* was moſt highly offended with any man, his face was immediately covered, to ſhew that he was unworthy to ſee the Sun, whom they counted their god; or to be an eyeſore to the diſpleaſed King. Among the *Romanes* it was, *Majeſtas læſa ſi exeunti Proconſuli meretti x non ſun. movetur*, high treaſon for any Strumpet to ſtand in the Proconſuls way, whenſoever he came abroad. The ſtatues of the gods were tranſported or covered in thoſe places where any puniſhment was inflicted. That in *Tully* and *Livy* is

Tanquam indignus qui rem oculis uſurparet *Druſ Sen. Tac. Tull. pro Rab. Liv.*

well

well knowen, *I lictor colliga manus, caput abnubito, arbori infelici ſuſpendito.* Go Hangman, binde his hands, cover his face, hang him on the Gallow-tree. This was their condemnatory ſentence.

Verſe 9. *And Harbonah one of the Kings Chamberlaines, &c.*] See *chapter* 6. 14. with the Note.

Said before the King] Not a man opens his mouth to ſpeak for *Haman*, but all againſt him. Had the cauſe been better, thus it would have been. Every curre is ready to fall upon the dog that he ſeeth worried; every man ready to pull a branch from the tree is falling. *Cromwell* had experience of this when once he fell into diſpleaſure, by ſpeaking againſt the Kings match with Lady *Katherine Howard*, in defence of Queen *Anne* of *Cleeve*, and diſcharge of his conſcience, for the which he ſuffered death, *Steven Gardiner* being the chiefe Engineere. Had *Hamans* cauſe been like his, albeit he had found as few friends to intercede for him as *Cromwell*, yet he might have died with as much comfort as he did. But he died more like to the Lord *Hungerford* of *Hatesby*, who was beheaded together with the noble *Cromwell*, but neither ſo Chriſtianly ſuffering, nor ſo quietly dying for his offence committed againſt nature, *viz.* buggery. *Cromwell* exhorted him to repent, and promiſed him mercy from God; but his heart was hardened, and ſo was this wicked *Hamans*. God therefore juſtly ſet off all hearts from him in his greateſt neceſſity; and now, to adde to his miſery, brings another of his foule ſins to light, that he might the more condignely be cut off.

Σφοδρὸς πούσης πᾶς ἀνὴρ ξυλίνεται. *Speed.*

Speed.

Behold alſo the Gallowe, fifty cubits high] See *chap.* 5. 14. This the Queen knew not of when ſhe petitioned againſt *Haman*. But now they all heare of it for *Hamans* utter confuſion.

Which he had prepared for Mordecai] At a time when the King had done him greateſt honour, as his Preſerver and near Ally by marriage, as now it appeared. This muſt needs reflect upon the King, and be a reproach to him. Beſides, the King looked upon him, as one that went about either to throttle the Queen, (as ſome underſtand the words, *verſe* 8.) or to raviſh her: and this was juſt upon him, ſay ſome Interpreters, *eò quòd aliis virginibus & matronis vini intuliſſet*, becauſe it was common with him to raviſh other maids and matrons, and hence the Kings ſuſpicion and charge, whereof before.

Who had ſpoken good for the King] All is now for *Mordecai*, but not a word for *Haman*; the riſing Sun ſhall be ſure to be adored. And the contrary, *Sejanus* his friends ſhewed themſelves moſt paſſionate againſt him, when once the Emperour frowned upon him, ſaying, that if *Cæſar* had clemency, he ought to reſerve it for men, and not uſe it toward monſters. This is Courtiers cuſtome, *ad quamlibet auram ſeſe inclinare*, to ſhift their ſails to the ſitting of every winde, to comply with the King which way ſoever he enclineth. *It is better therefore to put truſt in the Lord, then to put confidence in man. It is better to truſt in the Lord, then to put confidence in Princes*, Pſal. 118. 8, 9. If *Harbonah* ſpake this out of hatred of *Hamans* inſolency, and in favour of *Mordecai*'s innocency and loyalty, he deſerved commendation. Howſoever Gods holy hand was in it for the good of his people, and overthrow of their enemy; and little did this night-ſprung-Muſhrom *Haman*, (that ſuck't the earths fatneſſe from far better plants then himſelf) take notice till now, of the many hands ready to pluck him up by the roots, when the ſeaſon ſhould ſerve to clear the land of ſuch weeds.

Standeth in the houſe of Haman] Or, *by the houſe of Haman*, that he might feed his eyes with that delightful ſight, and cry out, as *Hannibal* did when he ſaw a ditch filled with mans blood, *O jucundum ſpectaculum*, O pleaſant Spectacle. The Story of that King of *France* is well known, who vowed to ſee a certain Martyr executed; but before that could be done, had his eye put out at a Juſtes, whereof not long after alſo he died. And that of Sir *Ralph Ellerker* Governour of *Callice* in King *Henry* the eighths time, who at the death of *Adam Damlip* Martyr, called to the Executioner, ſaying, *Diſpatch the Knave, have done, I will not away before I ſee the Traitours heart out.* But ſhortly after in a skirmiſh betwixt the *French* and us at *Bullen*, this Knight was not only ſlain among others, but ſtrip't, diſmembred, and his heart rip't out, and ſo left a terrible example, ſaith Mr. *Fox* of Gods juſtice to all bloody and mercileſſe men. *Thou ſhouldeſt not have looked, &c. Obad.* 12. See the Note there.

Acts & Mon. fol. 1120.

Then the King ſaid, Hang him thereon] The Kings of *Perſia*, had abſolute and unqueſtionable power to do whatſoever they liſted, *Quicquid libuit, licuit.* All their ſubjects except their Queens, were no better then their Slaves, whom they would they ſlew, and

and whom they would they kept alive: whom they would they ſet up, and whom they would they put down, *Dan.* 5. 19 *Haman* is here without order of law, more then the Kings command, adjudged to be hanged. The truth is, it was a clear caſe, and the malefactour was ſelf-condemned; Hang him therefore, ſaith the King, a ſhort and juſt ſentence, and ſoon executed.

Verſe 10. *So they hanged Haman on the Gallowes*] Heb. *tree.* Neither hanged they him only to death: but crucified or nailed his dead body to the tree, for greater ignominy. So ſome gather from *chap.* 8. 5. The Septuagint alſo render it: *So they crucified him.* And here hanged the greatneſſe of *Haman*, who now is fallen from the Palace to the Gallowes, from the higheſt ſtage of honour, to the loweſt ſtaire of diſgrace, and lies wrap't up in the ſheet of perpetual infamy. *So let all thine enemies periſh, O Lord, &c.* A like end befell *Bonoſus* the drunken Emperour, *Amaſis* that inſolent King of *Egypt*, *Joane* that libidinous Queen of *Naples*, our *Roger Mortimer*, that Troubler of the Realme hang'd at *Tyburne*, *Oliver* that proud Prefect, advanced to higheſt honours and offices by *Lewis* King of *France*, but hang'd up by his ſonne and ſucceſſour upon a new and large Gallowes, ſet up for the purpoſe, and not without his deſert. High places are not more uneaſie then ſlippery. Even height it ſelf maketh mens brains to ſwim, and when they fall they come down with a poiſe.

Cranz l. 12. *c.* 17.

That he had prepared for Mordecai] *Joſephus* hath here a very good Note; *Unde mihi contigit mirari nomen Dei, & ſapientiam & juſtitiam ejus agnoſcere, &c.* I cannot but admire the Lords wiſdom, and acknowledge his juſtice, in that he not only puniſhed him for his malice to the Church, but by turning his own miſchief upon himſelf, hath made him an example to all poſterity, hanging him up in gibbets that others may take warning. The like the Lord did by *Adonibezek*, *Pharaoh*, *Goliah*, *Achitophel*, *Abſalom*, *Sennacherib*, *Maxentius*, *Valerianus*, *&c.*

Lib. 1. Antiq. c. 6.

Claud. lib. in Eutrop.

Quàm benè diſpoſitum terris ut dignus iniqui,
Fructus conſilii primis authoribus inſtet, &c.

Ὁι ἂν αὐτῷ κακὰ τεύχει ἀνὴρ ἄλλῳ κακὰ τεύχων Heſiod.

See thoſe ſacred *Similies* to the ſame ſenſe, *Eccleſ.* 10. 8, 9. *Prov.* 26. 27. *Pſal.* 7. 16. *&c.* and beware of making a match with miſchief, leſt ye have your belly-full thereof. He that conceiveth with guile, ſhall (though he grow never ſo big) bring forth nothing but vanity and worſe, *Job* 15. 35. As he hath ſowen the winde, ſo he ſhall reap the whirlwinde, *Hoſ.* 8. 6. See the Note there. *Diabeli ſervus & ſatelles præcipuus erat Haman*, ſaith *Rupertus*. *Haman* was a main ſtickler for the devil, who paid him accordingly; the wages of ſin is death, and it may well be feared that *Haman* was *killed with death*, as *Jezabels* children were, *Rev.* 2. 23 *Fuit enim homo diræ feritatis planéque ἄθεος*, for he was a moſt cruel wretch, and a plain Atheiſt. I ſhall ſhut up the ſtory of his life, as *Ambroſe* doth that of *Ahab* and *Jezabels* fearful end. *Fuge ergo, dives ejuſmodi exitum, &c.* Tremble at ſuch ends, and be careful to avoid them. Such ends ye ſhall eaſily avoid, if ye carefully fly ſuch like foule and flagitious practiſes.

Lib 8 de vic. verb. c. 21.

Lavat. in loc.

Amb. de Nab. Iſr. c 11.

Then was the Kings wrath pacified] *Harbonah* had helped to kindle it, *verſe* 9. and by executing *Haman*, whom he had accuſed, he now helpeth to quench it. For it was not unuſual of old, that men of greateſt rank and quality ſhould execute Malefactours, as *Gideon* did *Zeba* and *Zalmunnah*, as *Samuel* did *Agag*, as *Benaiah* did *Adonijah*, *Joab* and *Shimei*, by the command of *Solomon*. The holy Angels delight in ſuch an office, as at *Sodom*, and in *Sennacheribs* army: and how active ſhall they be at the laſt day, but *chiefly againſt ſuch as walk after the fleſh in the luſt of uncleanneſſe, and deſpiſe Government*, 2 Pet. 2. 10. So ſhall Gods wrath be pacified, as once it was when *Phineas* the High Prieſt had done execution upon that unclean couple. The Saints have another way of pacifying him, of preventing his judgements, and diſarming his indignation: and that is by *remembring their ſins, and being confounded* in his Preſence, *never opening their mouths any more*, unleſſe it be in an humble confeſſion, which is the Chriſtians beſt *Apology*? as the Apoſtle calleth it, 2 *Cor.* 7. 11. This will quiet Gods Spirit (as the phraſe is, *Zech.* 6. 8. and cauſe him to ſay as *Job* 33. 24. I have found a reconciliation. Surely, if we judge our ſelves, he will not judge us, 1 *Cor.* 11. 31. God ſhall be prevented, and the Accuſer of the brethren put out of office; our *Hamans* alſo ſhall be hang'd up before the Sun, our ſturdy corruptions crucified, and the Lord ſhall as little repent him of

Sententiam ocyus dicto exequuntur oculi. *Merl.*

Ezech. 16. 63.

of any good he hath done us, as *Ahaſhuerus* did of gratifying his wife *Eſther*, and Kinſman *Mordecai*; who were now all the doers, ſeeking the wealth of *Iſrael*, and ſpeaking peace to that whole people, as appeareth in the following chapters. As for the King he never ſo much as once lamented the loſſe of *Haman*, nor ſaid, *ſe properantius quàm prudentius egiſſe*, that he had been more haſty then wiſe in doing him to death; but was very well pleaſed with what he had done, *his wrath reſted*, ſaith the text, as the ſea doth in a calme: *it lay and ſlept*, as the word ſignifieth; for anger is an eager deſire of revenge, and rendreth a man reſtleſſe, till that be done.

Ira eſt libido puniendi ejus qui videtur læſiſſe injuriâ. Cicero.

CHAP. VIII.

Verſe 1. *On that day*]

THis was a feſtival and a good day, as *verſ.* 17. *albo lapillo notandus*, for the many ſignal mercies that thereon came in together; *viz.* *Eſthers* Petition granted, *Haman* hanged, *Mordecai* advanced, the proſcribed Jews relieved, &c. As croſſes ſeldom come ſingle, but trooping together commonly, and treading upon the heels of one another, like *Jobs* meſſengers, *James* 1.2. So do bleſſings from God; there is oft a continued *Series*, a Concatenation; there comes a troop, as ſhe ſaid, when her ſon *Gad* came. God is rich in mercy, *Rom.*10.12. Neither are we at any time ſtraitened in him, but in our own bowels.

Catenata pio-ru n crux.

*Gen.*30.11.

Did the King Ahaſhuerus give] For into the Kings hands was all *Hamans* eſtate forfeited. The Turks have a Proverb, *He that is greateſt in office, is but a ſtatue of glaſſe.* Few of their Viſiers die in their beds, but are cut off at a ſhort warning, and all they have is confiſcate.

The houſe of Haman] *i.e.* his goods and chattels, all that glory of his riches, whereof he had ſo greatly boaſted, *chap* 5.11. and which he had been ſo many yeares heaping and hoarding. *Nemo confidat nimirum ſecundis.*

The Jewes enemy] It is ill being the Churches enemy: ſhe hath a champion that will ſtick to her, *Eſay* 37.23. ſo that her enemies ſhall all be found liars unto her, *Deut.* 33.29. Let them reade their deſtiny in that *cup of trembling*, *burdenſome ſtone*, *hearth of fire* mentioned, *Zech.* 12.2, 3, 6. and here the Churches Motto, *Nemo me impunè laceſſit*; there cannot be a greater folly then to be her enemy; for ſhe conquereth even when conquered: as Chriſt overcame as well by patience, as by power.

Victa tamen vinces, everſáq; Troia reſurges.

Unto Eſther the Queen] So making good that of *Solomon*, *Prov.* 13.22 The wealth of the ſinner is laid up for the juſt. Thus was that of the *Canaanites* for the *Iſraelites*, of *Nabal* for *David*, of the former tyrants and perſecutors, for *Conſtantine* the Great, to whom the good God (ſaith *Auſtin*) gave ſo much worldly wealth, *Quantas optare nullus auderet*, as no man could ever have wiſhed. That *Haman* was exceeding rich, appeareth by that large offer of his, *chap.* 3.9. who can tell, but that he might have as much as Pope *John* the 22. in whoſe coffers were found by his heires two hundred and fifty tunnes of gold, as *Petrarch* reporteth.

See Job 27.16 17.

*De C.D.l.*5. *c.*25.

And Mordecai came before the King] As his continual Attendant and ſpecial Favourite; his Couſin and Councellour: perhaps one of the ſeven mentioned, *chap.* 1.14. He that hitherto ſate as a ſervant before the Kings gate, is now grown ſo great a man all upon the ſudden. It is the Lord that thus raiſeth up the poor out of the duſt, and lifteth up the beggar from the dunghil to ſet them among Princes, and to make them inherit the throne of glory. 1*Sam.*2.8. Promotion cometh neither from the Eaſt, Weſt, nor South, (where the warm Sun-ſhine is) but God is the Judge, he putteth down one, and ſetteth up another, *Pſal.*75.6,7. He advanced *Jovinian* and *Valentinian*, men of low birth, to the Empire. In the yeare of grace 518. *Juſtinus* was firſt a Swineherd, then an Herdſman, then a Carpenter, then a Souldier, and laſtly an Emperour. *Cromwell* a *Smiths* ſonne of *Putney* or thereabouts, (whoſe mother married after to a Sheerman) what a great man grew he here to be in King *Henry* the eighths time? Vertue exalteth the meaneſt, when villany tumbleth down the nobleſt.

Act. & Mon.

For Esther had told what he was unto her] Viz. her Cousin-germane and foster-father, her *friend that was as her own soule*, as *Moses* phraseth it, *Deut.*13.6. and preferreth him before brother, sonne, daughter, wife. This his relation to *Esther* was as a Stirrop to help him into the Saddle of highest preferment.

Verse 2. *And the King took off his ring*] As a signe of intimate friendship, and a bond of strictest league of love. That this was usual among the Persians, is testified by *Alexander ab Alexandro*. Of *Alexander* the great it is storied, that when he died, he left his ring to his dearest friend *Perdiccas*, but his dominions τῷ κοσμίῳ, to the Worthiest. This set up Competitours, and bred much trouble. *Ahashuerus* knew that a worthier then *Mordecai* he could not easily finde, and therefore besides that momentary honour he had newly done him, *chap.*6.10. he now not only by this ring admitteth him into neerest friendship, but, as some think, advanceth him to be Keeper of the Seale, and Lord Chancellour of all the Empire.

Lib.1.c.26.

Which he had taken from Haman] And so degraded and exauthorated him before his execution: this is usual.

And gave it unto Mordecai] Acknowledging thereby his errour in promoting so unworthy a man before: whom having punished for his deserts, he here pitcheth upon a better. *En Imperatorem valdè terribilem nec minus Clementem*, as *Frederick* the Elector of *Saxony* said of *Charles* the fifth. Let *Ahashuerus* be what he will, Almighty God is in this text set forth as bountiful to his people, and terrible to his enemies. See *Psal.*34.15,16.

And Esther set Mordecai over the house of Haman] As her chief Steward, to see that every thing went right, and were put to the best. *Hamans* sons lived some months after this, but were outed of all. An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed, *Prov.*20.21. He that by usury and unjust gain encreaseth his substance, he shall gather it for him that will pity the poor, *Prov.* 28.8. God will provide him both an Executour and an Overseer, as here he did *Haman*.

Verse 3. *And Esther spake yet again*] Having sped so well before, she is encouraged to speak yet again. *Heb. She added to speak before the King.* She had a further request, and having had so free accesse, and so good successe, she takes the boldnesse to commence it. We should do so when we come before God. Prayer should be multiplied like those arrows of deliverance, *2Kings* 13.18. and our suits re-inforced whilest we speak yet again; as *Abraham* did in his intercession for *Sodom*. See, for our encouragement, that fourefold comfortable, *yet again* uttered by the Lord, *Zech.*1.17.

Nec his contenta Esther. Vulg.

And fell down at his feet] This was a more humble posture, then yet she had used: importing her lowly minde and most earnest desire, whereunto she added tears, those effectual Oratours, (— *Nam lachryma pondera vocis habent*) that prevaile with the hardest hearts many times, and alter the strongest resolutions. Hereof we have an instance in our Chronicles, which, because it somewhat suiteth with the case in this text, I will here relate: King *Edward* the third laying siege to *Callice*, they desired parley, and had this final sentence, that six of the chief Burgesses should be sent to the King, bareheaded, barefooted, in their shirts, with halters about their necks, the Keyes of the Town and Castle in their hands, and submit themselves to the Kings will: for the residue he was content to take to mercy. Those came, and the King commands them presently to be carried to execution, and would not on any suit be diverted, in regard, as he said of his oath; till the Queen, great with childe, fell on her knees before him, and with teares obtained their pardon, and had them given unto her. *Nescit Antipater*, said *Alexander* the great? Knoweth not *Antipater*, that one teare of my mother *Olympias*, can easily wash off all his accusations of her to me?

Da. Hist.140.

To put away the mischief of Haman the Agagite] She doth not say to reverse the bloody decree of the King of *Persia*, for this might have irritated that waspish Prince, and made him to have rejected her request as unreasonable, impossible. She therefore useth a great deal of commendable prudence, (*I wisdom dwell with prudence, and finde out knowledge of witty inventions*, Pro.8.12.) and picks out her best time, that she may set her words upon the wheels, as *Solomon* hath it, *Prov.*25.11. and utter right words that may be forcible, *Job* 6.25. Such another was *Abigail*, the woman of *Tekoah*, and the Matron of *Abel*.

And

And his device that he had deviſed againſt the Jewes] All the blame is laid upon *Haman*, who was indeed a man of wicked devices, and had taken counſel both crafty and cruel againſt Gods people. Him therefore ſhe maketh the only Authour and Actour in this buſineſſe, not once mentioning the King, who yet had ratified the decree, but by his late dealing with *Haman*, had ſufficiently teſtified his utter diſlike of his own act therein, and cried, *Had I wiſt!* ὡς ἄμην.

Verſe 4. *Then the King held out the golden Scepter*] It appeareth by this, that ſhe once more put her life in her hand; hazarding it for her peoples ſafety, (as *Arſinoe* interpoſed her own body, betwixt her children and the murtherers ſent to ſlay them) and ſo performing her promiſe made to *Mordecai*, *chap.*4.16. Gods children are all ſuch as will not lie, *Eſay* 63.8. if they ſwear to their hurt, yet they dare not change, *Pſal.* 15.4. dare not ſay and unſay, 2*Cor.*1.18,19 Of many Promiſers it may be ſaid, as *Tertullian* doth of the Peacock, that they are all in changeable colours: as often changed as moved. Holy *Eſther* was none ſuch; no more was that bleſſed Martyr of Jeſus Chriſt, Mr. *Hawkes*, when in the flames remembring his promiſe to certain friends, (to give them a ſigne whether the rage of the paine were tolerable) he reached up his hands burning on a light fire, and clapt them over his head three times together, to the great aſtoniſhment of the beholders, but eſpecially of them who underſtood the matter. Act. & Mon. 1446.

So Eſther aroſe and ſtood before the King] Experience had bred confidence. They likewiſe that humble themſelves under the mighty hand of God, ſhall be exalted in due time, 1 *Peter* 5. 6. And as the lower the ebbe, the higher will be the tide; ſo the lower we deſcend in humiliation, the higher ſhall we aſcend in exaltation

Verſe 5. *And ſaid, If it pleaſe the King*] See *chap.* 5.8. Thus when we pray to God, we muſt take unto us words, and ſpeak in a low language, as broken men, *The poor ſpeaketh ſupplications*, Prov.19.23.

And the thing ſeem right before the King] She taketh not upon her to preſcribe, but is willing to ſubſcribe to the Kings good pleaſure, let us do ſo to the only wiſe God, *John* 2.3. The mother of Chriſt doth not over-earneſtly in words preſſe him to do that ſhe deſired, but only layes open the caſe, *They have no wine*, referring all to his diſcretion; ſo ought we in our prayers for temporal things. *Socrates* taught his ſcholars, to ask no more of God but this, that he would do them good: but how, and how much, they ſhould leave that to him, as beſt underſtanding what is beſt and fitteſt for us. Thoſe in the Goſpel that would needs be at a certainty, and bargain with the Maſter of the vineyard for a penny a day, when they had their penny, they went grumbling away, that it was but a penny, *Mat.*20.11.

And I be pleaſing in his eyes] If my beauty pleaſe him, which is the beſt letter of recommendation to a Prince, as the Queen-mother of *France* was wont to ſay.

Let it be written to reverſe the letter] She did not requeſt to rule the whole Empire for three days, as *Semiramis* once did; nor to ſet *Perſepolis* on fire, as *Alexander* the great did, at the motion of his Concubine; but that the King her husband would revoke and reſcind the letters of *Hamans* device, that he would by new letters correct and over-rule (as the Vulgar Latine hath it) thoſe former deviſed by *Haman*, that he would antiquate and aboliſh the plots and projects of that wicked man. And albeit this requeſt of hers might ſeem to ſome uncivil and over-bold; yet in a caſe of ſuch great conſequence, wherein the glory of God, the preſervation of his people, and the honour of the King were ſo much concerned, ſhe doubteth not to preſent and proſecute it. *Hinc igitur ſatis eſt conſpicua Eſtheræ ſanctæ audacia*, ſaith an Interpreter: ſuch as was alſo that of *Cranmer* in the Parliament houſe, when the ſix Articles were in Agitation, and that of *George* Marqueſſe of *Brandenburg*, who profeſſed at the Imperial Diet at *Ausborough*, *Malle ſe flexis ibi coram Cæſare genibus, ſpiculatori cervicem feriendam ſtatim præbere*, that he had rather loſe his head preſently there in the Preſence of the Emperour, then to yield his aſſent to the Popiſh *Interim*. Act. & Mon. fol. 1037. Sculter. Annal.

Verſe 6. *For how can I endure to ſee the evil, &c.*] She had her life already given her at her petition, but unleſſe ſhe might have her people at her requeſt, who

were ſold as well as her ſelf, to be deſtroyed, to be ſlain, and to periſh, *chapt.* 7.3,4. her life would be unto her a joyleſſe, that is, a lifeleſſe life, *Mortis enim habet vices quæ trahitur vita gemitibus.* It is rather a death then a life that is ſpent in heavineſſe and horrour. And this would be *Eſthers* caſe if her people ſhould be maſſacred, as was deſigned and decreed: Such was her holy ſympathy and endeared affection to her Countrey-men and fellow-Citizens of heaven, that ſhe could not live to behold ſuch a ſad and bloody ſpectacle:

Abſit ut excisâ poſſim ſuper vivere Troiâ,

ſaid *Anchiſes*, to his ſon *Æneas*, that would have ſaved his life in that common deſtruction of his countrey, Far be it from me to out-live *Troy*. *Curtius* telleth us, that *Alexander* the great, when he was extreme thirſty, and had water offered him, he would not receive it, but put it by with this brave ſpeech, *Nec ſolus bibere ſuſtineo, nec tam exiguum dividere omnibus poſſum*, There is not enough for all my ſouldiers to ſhare with me, and to drink it alone I cannot finde in my heart, I will never do it. Compare herewith this ſpeech of *Eſther*, and you ſhall finde it far the better, as being full of thoſe precious graces, (whereunto *Alexander* was a perfect ſtranger) humility, prudence, faith, zeal toward God, and ardent love toward his people. Oh how great is the number of thoſe now adayes, (ſaith *Lavater* here) *qui ne micam Spiritus Eſtheræ habent*, who have not the leaſt parcel of *Eſthers* ſpirit, but are all for themſelves, and for their own intereſts!

Curt. l. 7.

Or how can I endure to ſee!] Heb. *quomodo potero & videbo?* How can I? and ſhall I ſee? how ſhould I do otherwiſe then ſink at the ſight, (as ſhe did in the Romane hiſtory, when her ſonne was butchered: and as the Virgin *Mary* felt a ſword at her heart, when ſhe beheld Chriſt crucified, *Luke* 2.35.) *Melanchthon* ſaid, that good *Oecolampadius* died of grief for the Churches calamities. *Nehemiah* was heart-ſick for the breaches of *Joſeph*, *chap.* 2.3. with *Amos* 6.6. *Moſes* wiſhed himſelf expunged, and *Paul* accurſed, rather then it ſhould go ill with Gods people.

Verſe 7. *Then the King Ahaſhuerus ſaid unto Eſther, &c.*] Here *Hamans* letters of Mart are reverſed by *Ahaſhuerus*, whoſe anſwer to *Eſther* is full of gentleneſſe and ſweetneſſe: but yet ſuch as diſcovereth a minde perplexed, and caſt into ſtraits, as Princes eſt-ſoones are by the ſubtilties and malice of wicked counſellours, *Dan.* 6. 15. ſo that they cannot do as they would, unleſſe they will bring all into a combuſtion, though uſually where the word of a King is, there is power, *Eccleſ.* 8. 4. and the old Lord Treaſurer *Burleigh*, was wont to ſay, that he knew not what an Act of Parliament could not do in *England*: and King *James* in his ſpeech in the Starre-chamber, *Anno* 1616. ſaid as much.

Behold I have given Eſther the houſe of Haman] *i. e.* I have done ſomewhat toward the performance of my Promiſe made to *Eſther*, *chap.* 7.2. and more I am willing to do, only I muſt obſerve good order, and do things with diſcretion. Behold, I give you, *poteſtatem plenariam & omnimodam*, all the power I have, that therewith you may help your ſelves, only my former decree I cannot reverſe, but I ſhall ſtirre up great garboiles in the Kingdome. *Joſephus* indeed telleth us, that *Ahaſhuerus* did retract the Edict procured by *Haman*; and further, gave power to the Jewes, that if any withſtood the Kings will herein, they ſhould kill them, &c. But we are not bound to believe him in all things; as neither *Herodotus*, *Livy*, nor any of the Hiſtorians, (the Sacred always excepted) for *Vopiſcus*, who was one of them, confeſſeth, *neminem hiſtoricorum non aliquid eſſe mentitum*, that there is none of them that hath not taken liberty to lie more or leſſe: and it is manifeſt, that *Joſephus* his manner is, to recite what he thinks likely to have been done, and what is fit to be written of ſuch a buſineſſe. *Baronius annales facit non ſcribit* ſaith one: think the ſame of *Joſephus*, he rather maketh an hiſtory ſometimes, then writeth it. And therefore that is but a ſorry excuſe, that the Papiſts make for their ſacrilegious forbidding the people to reade the Scriptures, when they refer them to *Joſephus*, as having the Hiſtory of the Bible more largely and plainly deſcribed.

In vita Aureliani.

Joh. Barclai. M. Parænesi.

Becauſe he laid his hands upon the Jewes] He did it becauſe he deſigned it. Like as *Balak* alſo aroſe and fought with *Iſrael*, *Joſh.* 24.9. and yet the ſtory ſaith nothing ſo. But that is in Scripture ſaid to be done, that is intended or attempted. And this the Heathen alſo ſaw by the dimme light of nature. Hence that of *Seneca*, *Fecit quiſque quantum voluit.* And another ſaith.

Qua

Quæ quia non licuit, non facit, illa facit.

Polybius attributeth the death of *Antiochus* to his ſacriledge, only in his purpoſe and will. This *Joſephus* thinks could not be. *ſcil.* that a man having a purpoſe only to ſinne, ſhould be puniſhed by God for it. Hence he derideth *Polybius* for the fortcited cenſure: but he had no cauſe ſo to do, for the Heathens herein exceeded the Phariſees, who held thought free and *Joſephus* was ſowred with their leaven.

Verſe 8. *Write ye alſo for the Jews*] Here was one Syngram or authoritative writing, croſſing another. What could the people think of this, but that crownes have their cares, and it were a wonder if great perſons, in the multitude of their diſtractions, ſhould not let fall ſome incongruities. We muſt not think, ſaith *Lavater* here, if Princes or States command things different one from another, that it proceedeth from lightneſſe of minde; but that they make Lawes, and ſet forth Edicts according to the ſtate and neceſſity of the times, and as the publick good requireth. In the beginning of Queen *Elizabeths* reign here, (when mens mindes differed concerning Religion, and Reformation could not ſafely be wrought at once) it was by one and the ſame Proclamation commanded, that no man ſhould ſpeak unreverently of the Sacrament of the Altar, and both kindes were permitted in the adminiſtration. Religion was changed without commotion by degrees: after that the Romiſh ſuperſtition had ſtood a whole moneth and more, after the death of Queen *Mary*, as afore. The ſacrifice of the Maſſe was not aboliſhed till half a yeare after: nor images caſt out of Churches, till two moneths after that. Here then let St. *James* his counſel take place. *Be ſwift to hear, ſlow to ſpeak*; to ſpeak evil of Governours, when they anſwer not our expectations, but ſeem to command contradictories. There are certain *Arcana imperii*, ſecrets of State that moſt men underſtand not: and muſt therefore dedicate them to victory, as the Romanes did that lake, the depth whereof they could not fathom nor finde out. Beſides, we muſt know that there will be faults ſo long as there be men, and *faults will ſlip betwixt the beſt mens fingers*; as Biſhop *Jewel* was wont to ſay. And as we endure with patience a barren yeare if it happen, and unſeaſonable weather; ſo muſt we tolerate the imperfections of Rulers, and quietly expect either reformation or alteration. Camd. El. 1. p. 9. Ib. 17 & 20

As it liketh you] Having been ſo lately deceived in *Haman*, and by him miſcarried to the ratifying of that bloody Edict, he will no more truſt his own judgement, but referres the managing of the Jewes deliverance. (which now he greatly deſired) to their prudence, diſcretion and faithfulneſſe. Few Kings would have yielded to have retracted, leſt they ſhould thereby ſeem light and inconſtant: and confeſſe themſelves to have been in an errour. Hence, right or wrong, their laws muſt ſtand: and if any demand a reaſon. *Sic volo, ſic jubeo*, muſt ſtop his mouth: And *Quod ego volo pro Canone ſit*. Let my will be your reaſon and rule, as *Conſtantius* ſaid to the Orthodox Biſhops, refuſing to communicate with the Arrians. But God who tameth the fierceſt creatures, had for his poor peoples ſake brought *Ahaſhuerus* to a better bent; ſo that rather then contract the ſtaine and ſting of ſuch barbarous cruelty, he will run the hazard of being accounted inconſtant: and not care though a *Retraxit* be entred againſt him, as is uſually againſt the Plaintiffe, when he cometh into the Court where his plea is, and ſaith he will not proceed.

In the Kings name, and ſeale it with the Kings ring] He was well perſwaded of their fidelity, piety and prudence. Otherwiſe it had been too great weakneſſe in this Prince, (who had been ſo lately abuſed by *Haman*) to have truſted his whole power in the hands of ſtrangers. But natural conſcience cannot but ſtoop to the image of God, whereſoever it meeteth therewith, and have high thoughts of ſuch, as *Pharaoh* had of *Joſeph*, *Nebuchadnezzar* of thoſe three Worthies, *Darius* of *Daniel*, &c. Surely, when men ſee in the Saints that which is above ordinary, or beyond their expectation, they are afraid of the Name of God which is called upon by them, *Deut.* 28. 10. and will entruſt them more then any other whatſoever. It is a Probleme in *Ariſtotle*, why man is credited more then other creatures? The anſwer is, ὅτι θεὸς τοὺς ἐσθλοὺς φίλους, becauſe he alone reverenceth God, therefore you may truſt him; honeſty floweth from piety.

For the writing which is written in the Kings name, &c.] Therefore you muſt not take it amiſſe, that I reverſe not *Hamans* letters; for I alſo am under a Law, (whatever

ever my Predeceſſour *Cambyſes* held to the contrary,) neither need you doubt but that what you write in my name, and ſigne with my ſeal will be authentick, and paſſe for a current countermand, feare it not.

Scu'tet. Verſe 9. *Then were the Kings Scribes called*] This verſe is noted to be the longeſt in all the Bible. It was *Robert Stevens* the Printer (I trow) that firſt diſtinguiſhed the chapters by verſes: and this he hath done not ſo well in ſome places, as were to be wiſhed. Theſe Scribes were as ready at *Mordecai*'s call, as before they had been at *Hamans*, *chap.* 3.12. neither cared they much what they wrote, ſo that they might be ſure it was the Kings pleaſure they ſhould do it. As for their Religion, it may ſeem to be the ſame with Act 18.17. that of *Gallio* the Pro-conſul, a meer irreligion, their Motto, *Mihi placet quicquid Regi placet.* Whatſoever pleaſeth the King ſhall pleaſe me, and if their hearts could be ripped up, there would be found written therein, *The god of this preſent world.*

At that time] So ſoon as the word was out of the Kings mouth, delay might have bred danger. *Habent aulæ ſuum citò, citò,* Courtiers are quick of diſpatch, as they carefully obſerve their *molliſſima fandi tempora*, ſo when once they have got a grant, they loſe no time, they know that opportunities are headlong, and once loſt irrecoverable. Plutarch. *Hannibal*, when he could have taken *Rome* would not; when he would, could not. *Vincere ſcis Hannibal victoriâ uti neſcis*, ſaid one to him. *Mordecai* made uſe of the preſent, the nick of time. *Eſther* could tell him by experience, that a well choſen ſeaſon is the greateſt advantage of an action, which as it is ſeldome found in haſte, ſo it is too often loſt in delay. It is not for *Mordecai* to drive off any longer, the whole Church was in heavineſſe, and needed comfort; and ſome might be ſlain, ere notice came to the contrary.

Ovid. Metam. l. 4. *— Ad opem brevis hora ferenda eſt.*

In the third moneth] Two moneths and more the poor Jewes lay under the ſentence of death, in a foreloin condition; God loves to help ſuch as are forſaken of their hopes, to help at a dead lift, to comfort the abject, 2*Cor.*7.6. Though *Jacob* be a *worm*, yet God will not cruſh him, but cheriſh him. *And I will reſtore health unto thee, and I will heal thee of thy wounds*, ſaith the Lord; *becauſe they called thee an out-caſt, ſaying, This is Zion whom no man ſeeketh after*, Jer.30.17. The ſeaſonableneſſe of Gods mercies doth much commend them. Theſe poor wretches cried, and the Lord heard them, and ſaved them out of all their troubles, *Pſal.*34.6.

This is the moneth Sivan] That is, *May*, when all things are in their prime and pride, and the earth checkred and entrailed with variety of flowers, and God is ſeen to be *Magnus in minimis*, great in the ſmalleſt creatures. Then did the Sun of righteouſneſſe ariſe to theſe afflicted exiles, with healing in his wings, *Mal.* 4.2. Like as the Sunbeams did to the dry and cold earth, calling out the herbes and flowers, and healing thoſe deformities that Winter had brought upon it.

On the three and twentieth day thereof] The preciſe time is thus noted, not only to ſet forth the certainty and truth of the hiſtory, but alſo to let us ſee what was the preſent ſtate of the Church, and what is Gods uſual diſpenſation and dealing with his people. For two moneths and more they were in a very low, and as it might ſeem a loſt condition. Now they have eight moneths ſpace of breathing and preparing themſelves to their juſt and lawful defence: yet are they not without divers difficulties and diſcouragements, until God had given them a full and final victory over their enemies. The Saints proſperity here, like checker-work, is inter-woven with feares and croſſes. They muſt not look for a perpetual ſerenity till they come to heaven. *I ſhall die in my neſt*, ſaid *Job*, *I ſhall never be moved*, ſaid *David*. How apt are the holieſt to be proud and ſecure, to ſettle upon their lees, unleſſe God poure them from veſſel to veſſel? This the wiſe God well knoweth, and therefore exerciſeth them with interchanges. See the circle that he goeth in with his *Davids*, *Pſal.*30.5. to 10. and reckon upon this, that if our ſorrows be long, they are light, if ſharper the ſhorter: as thunder the more violent, the leſſe permanent.

Flebile principium melior fortuna ſequetur.

And

And it was written according to all that Mordecai commanded] Had he not been a man of ſingular parts, he had not been fit for ſuch a ſervice. It could not otherwiſe be, but that many eyes were upon him, and ſome evil eyes, that would more curiouſly pry into his proceedings, then *Laban* once did into *Jacobs* ſtuffe. It behooved him therefore to look to his behaviour, and to weigh well his words in dictating ſuch a ticklish edict as this to the Kings Secretaries. But God who had called him to this high employment, did likewiſe gift him for it. He was with his mouth, (as once with *Moſes*, *Exod.* 4. 11.) and taught him what he ſhould ſay. There is no mouth into which God cannot put fit words: and how oft doth he chuſe the weak and unwiſe, to confound the learned and mighty, as he did *Balaams* Aſſe, to convince his Maſter?

Unto the Jewes] To them firſt, becauſe they were in their deepeſt dumps, and ſtood in need of comfort; *Go tell my diſciples and Peter*; let him know with the firſt that I am riſen, for he is in greateſt heavineſſe.

And to the Lieutenants, and the Deputies, &c.] That they might know that the Kings minde was altered, and that the Jewes were now to be favoured and furthered in their juſt and neceſſary defence. The equity of this Edict, ſo oppoſite to the former, they were not to diſpute but to diſpatch. To argue or debate the buſineſſe were preſumption, proud curioſity to ſearch the reaſon thereof, to detract or diſobey, high offence, equal to rebellion.

Unto every Province, according to the writing thereof] In their ſeveral characters, and manner of writing. The *China* and *Japan* writing is from the right hand to the left, but with the lines down the leafe, not croſſing, &c.

And unto every people after their language] The whole earth was once of one language, lip, and ſpeech, *Gen.* 11. 1. This was the Hebrew-tongue, called the Jewes language here, and more plainly, *Eſa.* 36. 11. (though ſome fond men have given the ſeniority to other languages, many ages younger then the Hebrew) ever ſince the building of *Babel* languages were confounded, and thereby a great labour laid upon the ſonnes of men. The Hebrew Doctours ſay, that thenceforth for one tongue there were ſeventy two languages. Others think there were as many tongues as ſeveral kindreds and families; and theſe have multiplied alſo ſince that time exceedingly. It was *Mordecai*'s care here, that all Nations under the Perſian Dominion, might have the Kings Edict in their ſeveral dialects, that ſo none might plead ignorance. It ſhould be the Magiſtrates care, that their people have the Law of God, the holy Scriptures, in a known language, ſith the ignorance thereof is deſtructive to the ſoule. This the Pope denieth to thoſe miſled and muzled ſoules, that are faſt locked up in his dark dungeon; and giveth this bald reaſon, *Ne ſacra verba vileſcerent*, leſt thoſe holy words ſhould be undervalued, and become too cheap. This is good Turciſme: the Mahometans reade their Alcoran, (which is their Bible) in the Arabick (which is their learned) tongue, leſt, if tranſlated it ſhould be prophaned by the vulgar.

Verſe 10. *And he wrote in the King Ahaſhuerus name*] For he knew that where the word of a King is, there is power, and who may ſay unto him, What doeſt thou? *Eccl.* 8. 4. See *Dan.* 5. 19. *Mordecai*, as he was careful not to abuſe his authority, ſo he ſpareth not to improve it to the utmoſt for the Churches good. We may alſo lawfully and comfortably improve the benefits and priviledges granted us by Princes and other Benefactors: *Conſtantines* donation, and *Peters* patrimony is much boaſted of by that Antichriſt of *Rome*. A meer fiction, as divers learned men of their own ſide have proved. But if it were never ſo true, what power had *Conſtantine* to give away and alienate ſuch a conſiderable part of the Empire? (Might he not well have been therefore called *Pupillus*, (as he was in ſcorn by ſome Heathen Hiſtorians for his bounty to poor Chriſtians?) or with what conſcience could the Biſhop of *Rome* have accepted of ſuch a gift, and left it to his Succeſſours. But it was neither ſo, nor ſo. Not *Conſtantine* but *Pepin* enlarged the Popes territories: as not *Peter* but *Phocas*, is the right craggy rock upon which is founded the Popes Supremacy.

Cuſanus, Ficinus, Volater. Otho Friſing.

Lavat. in loc.

And ſealed it with the Kings ring] See *chap.* 3. 12. and obſerve what a ſtrange turne of things here was all on the ſudden. *Merlin* from this clauſe gathereth, that the King peruſed and approved whatſoever the Scribes wrote by the appointment of *Mordecai*, he ſaw it, and ſigned it.

And ſent letters by Poſts] *Chap.* 3. 23. That was a witty ſpeech of him, who ſaid of Sectaries, that pretend much to Scripture; they were like Poſts, that bring truth in their letters,

letters, and lies in their mouthes. And of another, that they do *angariare*, make Posts of the holy Scriptures; compelling them to go two miles, which of themselves would go but one.

Equitantes in equis angariis Tremel.

And riders on mules] Which are counted swifter then horses, and yet an horse is so swift a creature, that the Argives consecrated a horse to the Sun, as the swiftest beast to the swiftest Planet.

Ὃς τάχιστος τῷ πτερωτάτῳ.

Camels] These were large strong beasts, that could endure long and hard travel. It is said of them, that they do drink, *in præsens & in posterum*, and can hold out travelling three dayes together without meat.

And young Dromedaries] These were also swift beasts, *Jer.* 2.23. and therefore it is by *Antiphrasis*, that amongst us a slow person is called a *Dromedary*, *Ut lucus à non lucendo bellum, quasi minimè bellum.*

Verse 11. *Wherein the King granted the Jewes*] The slaughter therefore that they made of their enemies was not unlawful: Because, 1. They were armed with authority. 2. In their own necessary defence.

To gather themselves together] Which till now they might not do, lest it should seem a riot or rebellion. Conquerours use to disarme and disperse those whom they have vanquished, *ut sit*

Una salus victis, nullam spirare salutem.

that they may not make head and shake off the yoke.

And to stand for their life] Life is a precious mercy, such as all creatures make much of, from the highest Angel, to the lowest worme. See the sweetnesse of it, 1 *Kings* 20.32. *Jer.*39.18. and 45.5. *Eccl.*9.4. *Job* 2.4. *Quis vitam non vult?* saith *Austin. Joseph is yet alive*, saith *Jacob*, *Gen.* 45.26. This was more joy to him then all his honour. A man is bound to sacrifice all he hath to the service of his life, and to die in the defence of it; to kill another rather then to be killed by another. If it be the defence of a mans own life which the King himself attempteth, violently and injuriously to take away, in such a case ordinarily it shall be lawful for a subject to defend himself, although the death of the Prince follow thereupon, saith *Suarez*. In the defence of himself and his friends, it may be lawful for a private person to lay hands upon his lawful Prince, that setteth upon him without cause, saith another Casuist. Only such an act as this must not proceed out of hatred or desire of revenge, but out of right self-love, and pure necessity; *adhibitâ magna inculpatæ tutelæ moderatione*, as the Lawyers call it, using great moderation of harmlesse defence.

Suar. l.6.c.4. sect.4. Sebast. Huissius.

To destroy, and to slay, and to cause to perish] *Mordecai* maketh use of the self-same termes that *Haman* had done, *chap.*3.13. that all men might know, that his commission was altogether as large as the others, and that they would, *vim vi repellere*; stand upon their guard, slay all such as should seek their lives, and fight stoutly, *pro aris & focis*. This, saith *Tully*, is *Lex non scripta sed nata; ad quam non docti, sed facti; non instituti, sed imbuti sumus, &c.* that which uncorrupted nature teacheth every man.

Cic. pro milone

Both little ones and women] This seemeth spoken *in terrorem*, that the enemy might forbear to meddle; if not for their own sakes, yet for their wives and children, whom many hold more deare to themselves then their own lives. But the Text may be better read thus. *To destroy, to slay, and to cause to perish all the power of the people and Province that would assault them, their little ones and women.*

And to take the spoile of them for a prey] This also would work much with those that had estates to lose, For money is the Monarch of this present world; and many had as live part with their blood as their good.

Verse 12. *Upon one day in all the Provinces, &c.*] That once fatal day, but henceforth (the brunt once past) festival. That long-looked-for day, wherein the enemy hoped to revel in the Churches ruines, to frame Comedies out of her Tragedies, to wash their feet in her blood, yea, to ride their horses up to the Saddle-skirts therein, as *Farnesius* the Popes Champion threatened to do in *Germany*; and *Minerius* in *France*, and the Papists here in *England*, at the death of Queen *Elizabeth*, and again upon the good success of the Powder-plot, that great crack and black day, as they called it. For the speeding and furthering whereof, they had a devillish ditty, consisting of a seven-fold Psalmody,

which

which ſecretly they paſſed from hand to hand with tunes ſet to be ſung for the chearing up of their wicked hearts with an expectation (as they called it) of their day of Jubilee. This is one paſſage therein, *Confirme your hearts with hope, for the day of your Redemption is not far off. The year of viſitation draweth to an end, and Jubilation is at hand, &c.* The Pſalter is hard to be had, for they are taken up by the Papiſts, as other books be that diſcover their ſhame. But do what they can, *ſhame ſhall be the promotion of fooles,* (as it was of *Haman*) but *the wiſe* (as *Mordecai*) *ſhall inherit glory*, Prov. 3. 35. Spec. Bell. ſacr. l. 2.

Verſe 13. *The Copy of the writing*] Tranſcripts of the Original were every where publiſhed and proclaimed, as the contrary Edict had been before, *chap.* 3. 14. This muſt needs amuſe and amaze the people, but who durſt ſay to their Monarch, What doeſt thou? Is it ſafe to take a Lion by the beard, or a Beare by the tooth?

That the Jewes ſhould be ready againſt that day] God ſometimes taketh notice, (in his vindictive juſtice,) as of the offending member, *Judg.* 1. 6, 7. *Luke* 16. 24. ſo of the place where, 1 *Kings* 21. 19. (*Henry* the third of *France* was ſtabbed to death in that very chamber, where he had contrived the Maſſacre of *Paris*,) and of the time when miſchief ſhould have been acted to prevent and puniſh it, as *Exod.* 15. 9, 10. *Ladiſlaus* King of *Bohemia* and *Hungary*, having conſpired with other Popiſh Princes, to root out the true Chriſtians in *Bohemia*, on ſuch a day, on his marriage-day, was immediately before in the midſt of his great preparations, viſited with a peſtilent ſore in his groine, whereof within thirty ſix houres he died. *Henry* the ſecond King of *France*, the ſelf-ſame day that he had purpoſed to perſecute the Church, and burne certain of his guard whom he had in priſon for religion, (at whoſe execution he had promiſed to have been himſelf in perſon) in the midſt of his triumph, at a Tourney, was wounded ſo ſore in the head with a ſpeare, by one of his own ſubjects, that ere long he died. The Duke of *Guiſe* threatened to deſtroy utterly the Town of *Orleans*, but was himſelf ſlain that very evening. The Conſtable of *France* made a vow, that ſo ſoon as he had taken St. *Quintons*, he would ſet upon *Geneva*: but ſped as ill as *Julian* the Apoſtate did, when going againſt the Perſians, he ſwore that upon his return he would offer the blood of Chriſtians. But the Galilæan (as he called Chriſt in ſcorne) took an order with him ere that day came; the Carpenters ſonne had made ready his coffin, as was foretold him by a Chriſtian, in anſwer to that bitter jeare. M. Clarks Examples. Act & Mon. 1784. Ib. 19. 14.

To avenge themſelves on their enemies] This was no private revenge, but licenſed by the chief Magiſtrates, entruſted by God with the adminiſtration of his Kingdome upon earth, by the exerciſe of vindictive and remunerative juſtice, *Rom.* 13. 4. And here, *Bonis nocet qui malis parcit.* He wrongeth the good, that puniſheth not the bad. True it is, that private revenge is utterly unlawful, unleſſe it be in a mans own neceſſary defence, where the caſe is ſo ſudden, that a man cannot call in the help of the Magiſtrate, but muſt either kill or be killed. Otherwiſe that of *Lactantius* holdeth true, *Non minus mali eſt injuriam referre quam inferre.* And that of *Seneca*, *immane verbum eſt ultio*, Revenge is a cruel word, *Manhood* ſome call it, but it is rather *doghood*. The manlier any man is, the milder and more merciful, as *David*, 2 *Sam.* 1. 12. and *Julius Ceſar*, who when he had *Pompey*'s head preſented to him, wept and ſaid, *Non mihi placet, vindicta ſed victoria*, I ſeek not revenge but victory. The Jewes here ſought not revenge, but ſafety. If they had been ſold for bondmen, they had borne it in ſilence and ſufferance, the language of the Lamb, *dumb before the Shearer*, *chap.* 7. 4.

Verſe 14. *So the Poſts that rode upon mules and camels went out*] Thus God provided that his poor afflicted ſhould be ſpeedily comforted, and aſſured that their prayers were accepted; when this good newes came flying towards them, as on the wings of the wind, over the mountaines of *Bether*, all lets and impediments. *Thy words were heard, and I am come for thy words*, ſaith the Angel to *Daniel*, *chap.* 10. 12. yea, as theſe Poſts were haſtened and preſſed on by the Kings commandment; ſo was the Angel *Gabriel* cauſed to *flie ſwiftly*, *chap.* 9. 21. or as the Hebrew hath it, *with wearineſſe of flight*, to bring the Prophet an anſwer to his prayers. Who would not then pray to ſuch a God, as maketh his Angels Spirits, his Miniſters a flame of fire to convey ſeaſonable relief to his poor Suppliants?

Being haſtened] Heb. *Frighted and headlonged*, by a ſolicitous celerity, haſting and hurrying for life, as we ſay; being driven on to a diſpatch with utmoſt expedition, they *threw themſelves onward* their way, as the ſecond word here uſed, importeth.

And the decree was given at Shushan the Palace] So had the former decree againſt the Jewes been, *chap.* 3.15. the Poſt alſo haſtened as now. There is no doubt but many diſaffected perſons would jeare at this laſt decree, as extorteth from the King by the Queens importunity, and would perſwade themſelves and others, that the King was of the ſame minde as before, to have the Jewes rooted out, only to give his wife content he had ſet forth this counter-edict, which they would not take notice of. Thus thoſe that are ripe for ruine harden their own hearts, and haſten their own deſtruction.

Verſe 15. *And Mordecai went out from the Preſence of the King*] Whether he went, is not ſet down. It is probable, he either went to *Hamans* houſe, the overſight whereof was committed to him by *Eſther*; or that he went to ſome other parts of the City, upon the publick emploiment, whereof now he had his hands full: and therefore all his faculties were in motion, and every motion ſeemed a well-guided action, as one ſaith well of Queen *Elizabeth*, when ſhe firſt came to the Crown.

In royal apparel] Suitable to his new condition. This he might lawfully do, no doubt, as did *Joſeph*, *Daniel*, *Solomon*. Generally thoſe that are in Kings houſes are clothed in ſofts, and go gorgeouſly. There is indeed a blame-worthy exceſſe herein, *Zeph.* 1.8. Athenæus. *Iſa.* 3.18. *Alcisthenes* his coſtly cloak, prized at one hundred and twenty talents. *Demetrius* King of *Macedony* his robe of State, which none of his Succeſſours would weare, *propter invidioſam impendii magnificentiam*; *Herods* cloth of ſilver, which by refraction of the Sun-beams upon it, gave ſuch a ſplendour, that the fooliſh people for that and for his ſpeech, cried him up for a god. Good *Mordecai* thought never a whit the better of himſelf for his gay clothing: neither did his heart riſe with his habit, as the boat doth with the water that carrieth it. He affecteth not this change, but rather accepteth it: he endureth it rather then deſireth it. Sheeps-ruſſet would pleaſe him every whit as well as cloth of tiſſue, but that the King will have it ſo; and being now the ſecond man in the Kingdome, he muſt go accordingly, leſt he ſhould be ſleighted, as *Ageſilaus* King of *Sparta* was by the Perſians for his over-plain habit. *Veſtis virum facit*, a man is eſteemed as he is arrayed: *cultuſque conceſſus atque magnificus*, comely and coſtly attire addeth authority, as *Quintilian* long ſince obſerved.

And with a great crown of gold] We reade not that *Haman* had any ſuch. It may be the King had beſtowed it upon *Mordecai* as a ſpecial favour, for having ſaved his life, *chap.* 2. Sure it is, that he gave it him for a better cauſe, then *Alexander* the Great did his crown of one hundred and eighty pounds, provided by him at a great Supper, and promiſed to him that ſhould drink moſt. *Mordecai* had his temporal Crown upon far better termes, and yet looked for a more maſſie one in heaven, 2*Cor.* 4.17. even ſuch a weight of glory, as that if the body were not by the Power of God upheld, it were impoſſible it ſhould beare it.

And with a garment of fine linnen] Or of *ſilk*, which was anciently ſold for its weight in gold, as *Pliny* teſtifieth. This rich glutton is taxed for the too frequent uſe of it, *Luke* 16.19. It was his every dayes weare, as the Greek word importeth. Plin. l. 19. c. 1. ἐσθῆτι νυσταχῆ. Verb. frequentativum.

And purple] This was alſo much worn by great ones of old. *Dives* was daily clothed with it, and was ſo far from cloaking his pride, that he proclaimed it in his cloak. This purple colour was made, ſaith *Lavater* here, of the juice or blood of a certain ſhell-fiſh. Now, they ſay there is no right purple. Perhaps, when the foure Monarchies ceaſed, purple ceaſed with them.

And the City of Suſan rejoyced and was glad] Time was when they were in perplexity, *chap.* 3.5. now in jollity. *Then ſaid they among the Heathen, the Lord hath done great things for them*: The joyful Jews there by way of Antiphony anſwer, *The Lord hath indeed done great things for us, whereof we are glad*, Pſal. 126.2,3. *Tremelius*, after *Aben-Ezra*, rendreth it. *And the City of Shushan ſhone*: the Lilly was now moſt lovely and lightſom. The word ſignifieth properly *hinnivit*, neighed as an horſe: which he doeth not but when he is well-pleaſed. The whole City was well apaid, but the poor Jewes were over-joyed; ſo that their mouth was filled with laughter, and their tongue with ſinging: This is the import of the Metaphor here uſed. Lucebat.

Verſe 16. *The Jews had light and gladneſſe*] *Truly the light is ſweet, and a pleaſant thing it is for the eyes to behold the Sun*, Eccl. 11.7. Such as have been long ſhut up in a dark dungeon, as *Joſeph* will ſurely ſay ſo. Theſe Jews had for two months & more layn buried alive,

as

as it were in heavineſſe and horrour, they walked in the very vale of the ſhadow of death, the darkeſt ſide of death, death in its moſt hideous and horrid repreſentations, ſtared them in the face.

Luctus ubique pavor, & plurima mortis imago. Virg.

Their Motto at the beſt was that of the City of *Geneva* out of *Job*, *Poſt tenebras ſpero lucem*, after darkneſſe we have ſome faint hopes of life. But now it was otherwiſe with them. Light was riſen to theſe righteous, and joy to theſe upright in heart. *Judæis fuit lux & lætitia* (or as *Tremelius* rendreth it, *illuſtris lætitia*, famous gladneſſe) *gaudium & gloria*, unſpeakable joy and full of glory, as St. *Peter* phraſeth it, an exuberancy of ſpiritual joy and inward comfort, fitter to be believed, then poſſible to be diſcourſed. For we may not think, that the joy and gladneſſe here mentioned, was no more then that of profane and carnal people, upon the receipt of ſome ſpecial mercy, or ſignal deliverance. They rejoyce (harlot-like) in the gift, but not in the Giver; they gnabble upon the ſhell, but taſte not of the kernel. The joy that theſe Jewes had, was the fruit of faſting and prayer, according to that of our Saviour. *Ask, that your joy may be full.* Pray that ye may joy. The fountain of it was the light of Gods loving countenance: it was φῶς ὃ σωτήριον, (as *Joſephus* hath it here) a *ſalvifical light*. The matter of it was the happy change of their late lamentable condition: and this as a pledge of that light of life eternal. See *Pſal.* 23. 5, 6. the end of it was a teſtification of their hearty thankfulneſſe to God, for his unconceivable loving kindneſſe, a breaking forth into thoſe or the like words of the Pſalmiſt, *Bleſſed be the Lord, who daily loadeth us with benefits: even the God of our ſalvation. Selah. He that is our God is the God of ſalvation; and unto God the Lord belong the iſſues from death*, Pſalme 68. 19, 20. Job 17.

And gladneſſe] Habitual joy, ſolid and ſubſtantial. *Crede mihi, res ſevera eſt, gaudium verum.* Beleeve me, ſaith *Seneca*, true joy is a ſevere and ſolid buſineſſe, that few men are acquainted with; It is indeed the juſt mans jewel, ſuch as the ſtranger may not meddle with, *Prov.* 14. 13. he is flatly forbidden it, *Hoſ.* 9. 1. The wicked mans joy is of another alloy, then that of the righteous. The light of a candle is fed with ſtinking taliow, but the light of the Sun hath influence from heaven to feed it, and therefore is not ſo ſoon blown out. Like as together with Manna there fell a dew, ſo together with temporal mercies and deliverances, there is a ſecret influence of God to a ſpiritual heart, as there was to theſe good Jewes; and thence their ſo well rooted gladneſſe. It was ſuch as did not only wet the mouth, but warm the heart; ſmooth the brow, but fill the breaſt; it was more inward, as the windowes of *Solomons* Temple were wider within then without. Whereas on the contrary, the wickeds joy is but in the face only, and not in the heart, 2 *Cor.* 5. 12. it is but the hypocriſie of mirth, like a little counterfeit complexion. It is but a cold armful, as *Lycophron* ſaid of an ill wife, or as *Lamech*'s ſecond wives name, was *Zillah*, that is, the *ſhadow of a wife*, ſo is this, the ſhadow of gladneſſe, the ſubſtance is wanting. λυκόφρων σκιᾶς γαμετῆς ἄγαλμα.

And honour] Heb. *weight, account, eſteem.* The poor Jewes formerly ſlighted, were now highly honoured: *chari & rari*, as *Eſa.* 43. 4. bright and glorious as the word ſignifieth, *Jeh* 31. 26. precious and ponderous, ſo that their name was much let by, as 1 *Sam.* 18. 30. This was the Lords own work, for it is he that gives credit, and faſhioneth mens opinions: he, beſides wiſdom, gave *Solomon* honour.

Verſe 17. *And in every Province, and in every City*] Not at *Shuſhan* only, where it began, but thoroughout the whole Empire there was a general joy among the Jewes. For albeit the worſt was not yet paſt with them: but the thirteenth of *Adar* is meant ſtill by *Hamans* abettours to be a bloody day, (and this the Jewes knew well enough, and therefore prepared for the encounter, ſo that they could not be without their feares and anxieties,) yet the *joy of the Lord was their ſtrength*. Their hopes and prayers were like thoſe of *David*, *Pſal.* 138. 8. *The Lord will perfect that which concerneth us; thy mercy, O Lord, endureth for ever; forſake not the works of thine own hands.*

Bern. *The Jewes had joy and gladneſſe*] *Gaudium in re, gaudium in ſpe; gaudium de poſſeſſione, gaudium de promiſſione; gaudium de præſenti exhibitione, gaudium de futura expectatione.* The Perſians might revel, but the Jewes only rejoyced. See the Note on *ver.*16.

A feaſt and a good day] *Convivium & hilaria*, a compotation and a merry meeting, ſuch as the Saints have here, in their foretaſts of eternal life, thoſe ſweet-meats of the feaſt of a good conſcience, (ſo Mr. *Latimer* called the aſſurance of heaven) which they have here, before they come to that ful feaſt above. This feaſt and good day here mentioned, was but a preparation unto that in the following chapter, when the warfare was accompliſhed, and all feares removed, and God ſaid, *Comfort ye, comfort ye my people, &c.*

And many of the people of the Land became Jewes] That is, they were proſelyted, profeſſing the Jewiſh Religion, and ſiding with them: ſome in ſincerity doubtleſſe, and ſome out of *ſiniſterity*, and for ſelf-reſpects, becauſe they ſaw the King favoured them, the Queen and *Mordecai* were altogether of them and for them, &c.

Ovid. Triſt. l. 1. *Mobile ſic ſequitur fortunæ lumina vulgus.*

So that mixed multitude, *Exod.*12.38. moved with miracles, removed out of *Egypt* with the Iſraelites, took hold of the skirts of theſe Jewes, and ſaid, *We will go with you*, *Zech.*8.23. So in *Davids* dayes, whileſt he dealt prudently and proſpered, ſo that he became the head of the heathen, a people whom he had not known offered him their ſervice, and ſtrangers feinedly ſubmitted themſelves unto him, *Pſal.*18.43,44. The like they did in *Solomons* dayes, as *Joſephus* relateth; as alſo, that the people then were very careful how they received ſuch *Proſperity-Proſelytes*. So, many ſtrangers followed the captives returning out of *Babylon*, under the conduct of *Zorobabel*: and many heathens joyned themſelves to the Chriſtian Congregations, under *Conſtantine* the firſt ChriſtianEmperour. The Hunnes well-beaten by the Chriſtians, concluded that their God was the true God, and received the Goſpel. Thus, whether it be *in pretence or in truth*, (as Saint *Paul* hath it) that people come in, God is glorified, and his Church amplified, and the Saints therein do rejoyce, yea, and will rejoyce, *Phil.* 1.18.

For the feare of the Jews fell upon them] So that either for love or feare they conformed to the Jewiſh way of worſhip, or at leaſt they forbare to attempt againſt them, whom now they looked upon as Heavens darlings. Whether *Ahaſhuerus* himſelf were drawn by the faith and piety of *Eſther* and *Mordecai*, to embrace the true Religion, is not expreſſed. It is hard for Princes drowned in delights, to deny themſelves, and to yield the obedience of faith. The poor receive the Goſpel, *Mat.*11.5. the leſſer fiſhes bite ſooneſt: the Lamb and the Dove were offered up in ſacrifice, not the Lion and the Eagle; *Not many mighty, not many noble are called*, 1*Cor.*1.26. That this King was not converted, we have ground to believe, when as, after this, we read that in his expedition into *Greece*, he was angry with mountaines, windes, rivers, elements, no otherwiſe then as if they had been men, cauſing the ſea to be beaten with three hundred ſtripes for battering his bridge of boats, and caſting a paire of fetters into it, to make it know to whom it was ſubject. Let him be what he will, God made uſe of him for the good of his people, and ſo over-awed the malignant Perſians, that they had (very many of them) no minde to meddle.

CHAP.

CHAP. IX.

Verſe. 1. *Now in the twelfth moneth, &c.*]

THat lucky time, as *Haman* had deemed it, but was deluded by the devil, (the Author of all ſuch Arts and lots of divination, to foretel future arbitrary events) *qui etſi ſemel videatur verax, millies eſt mendax, & ſemper fallax*; who, if he ſometimes hit upon the truth, yet uſually cozeneth thoſe that truſt to him. Thus he ſerved *Balaam* the Sorcerer ſlain by the ſword of *Iſrael*; *Creſus* taken priſoner by *Cyrus*: *Ahab* ſlain at *Ramoth-Gilead*: *Julian* the Apoſtate going againſt the Perſians: *Walter* Earle of *Athol*, who murthered his Maſter *James* the firſt King of *Scots*, in hope to attain to the Crown. Crowned indeed he was, but not as his witches and ſorcerers had ambiguouſly inſinuated with the Crown of that Realme, but with a crown of red hot iron clap't upon his head, being one of the tortures wherewith he ended at once his wicked dayes and deſires. The Pope to honour and encourage the Leaguers in *France*, ſent them conſecrated pictures and medals! promiſing them thereby good ſucceſſe againſt the Huguenots, but God confuted and defeated them all: as he did likewiſe *Tyrone* in *Ireland*, to whom, among other trinkets, the Pope had ſent a Plume of Phœnix feathers; a meer colluſion. Buchole. Hector. Boeth. Cárlt. Rem.

When the Kings commandment and decree drew near, &c.] Both that for the Jewes, and the other againſt them. This latter was not reverſed, though the former were publiſhed. The King, it ſeemeth, greatly cared not for the lives of his ſubjects; ſith he would not ſo much as privately hint to them to be quiet, and to let the Jewes alone: Such an intimation as this might have ſaved the lives of ſeventy five thouſand of them. But God had an holy hand in it, for the juſt puniſhment of thoſe blood-thirſty Perſians, confident in the good ſucceſſe of their ſorceries, having made hell their refuge, but it failed them.

In the day, that the enemies of the Jewes hoped, &c.] But their *hope ran aſlope*, as they ſay; their lucky day deceived them. Wicked mens hope, when they moſt need it, will be as the *giving up of the ghoſt*, and thats but cold comfort, *Job.* 11. *ult.* and as the ſpiders web, *Job* 18. 13, 14. who gets to the top of the window, as high as ſhe can, and then when ſhe falls ſhe falls to the bottom, for nothing ſtayes her. From ſuch high hopes fell our Engliſh Papiſts, firſt, when Queen *Mary* died You hope and hope (ſaid *Dale* the Promoter to *Julian Lining*, whom he had apprehended) but your hope ſhall end in a rope; for though the Queen faile, ſhe that you hope for ſhall never come at it: for there is my Lord *Cardinals* grace, and many more between her and it. Secondly, at Queen *Elizabeths* death, that *long-look'd-for* day, as they called it, triumphing before the victory, and ſelling the hide before they had taken the beaſt. This they had done before in eighty eight, when in aſſurance of victory, they had ſtiled their forces the Invincible *Armada*: and alſo afterwards at the Powder-plot, when they had preſumptuouſly diſpoſed of the chief offices, holds and revenues of the land; like as before the Pharſalian field was fought, the Pompeians were in ſuch miſerable ſecurity, that ſome of them contended for the Prieſthood, which was *Cæſars* office: others diſpoſed of the Conſulſhips and Offices in *Rome*: So at the batte of *Aginecurt* in *France*, where our *Henry* the fifth won the day, the French were ſo confident of a victory, that they ſent to King *Henry*, to know what ranſome he would give. A preſumptuous confidence goes commonly bleeding home, when an humble fear returnes in triumph. Acts & Mon. fol. 1871. Heyl. Geog. 407. Speed. 745.

Though it was turned to the contrary] By a ſweet and gracious Providence of God, whoſe glory it is to help at a pinch, to alter the Scene all on the ſudden, to begin where we have given over, and to cauſe a ſtrange turne of things, according to that of the Pſalmiſt; *God ſhall ſend from heaven and ſave me* (when it might ſeem to ſome that ſalvation it ſelf could not ſave me) *he ſhall ſend forth his mercy and his truth*, Pſal. 57. 3. and then what ſhould hinder the Churches happineſſe.

That the Jewes had rule over them that hated them] They dominered over their enemies as ſo many Sultans. So true is that of the Preacher, *Man knoweth not his time*: but as the fiſhes that are taken in an evil net, and as the birds that are caught in the ſnare, ſo are the ſonnes of men ſnared in an evil time, when it falleth ſuddenly upon them, *Eccl.* 9. 12. ישלש׳.

Security is the certain usher of destruction, and God delighteth, by turning the scale, to retaliate, as he did upon the Egyptians at the red sea; the Philistines at *Mizpeh*: these Hamanists, and our powder-Papists. See. *Psal.7.16.*

Verse 2. *The Jewes gathered themselves together*] They were *læti in Domino, sed non securi*, as *Bernard* hath it. They had prayed, but yet provided for the thirteenth of *Adar*, which by many was meant still to be a bloody day, notwithstanding the knowen favour of the King, and the patronage of *Mordecai*. The Hamanists would join together to perform that sentence, whereof the Authour repented and had rued it. (That old enmity, *Gen.*3.15. will never out of the Serpents seed,) the Jewes therefore well and wisely get together, and unite their forces, that they may make a powerful resistance. They are noted by *Tacitus* to be a nation at great unity amongst themselves, and to hate all others. On of the main scandals they do at this day take from Christians, is, their dissension, that *mother of dissolution*, as *Nazianzen* calleth it. The Turks pray to God to keep us still at variance, and say that their fingers shall sooner be all of one length, then we be of one minde. What a shame's this? If nothing else will, yet our common misery, and the hatred of our enemies should unite us, as it did these exiles, and it was foretold by *Jeremy*, *chap.*50.4. that *Judah* and *Israel*, that could not agree at other times, yet when they should be both in a weeping condition, they should better agree. So did *Basil* and *Eusebius* against the Arrians: *Ridley* and *Hooper* against the Papists, &c. And it is high time for us now to set aside our private emulations and exceptions; as the creatures in the Ark laid by their Antipathies within, because of the common danger of an inundation without.

Camer. med. histor. cent. 2. c. 23.

To lay hand on such as sought their hurt] To repel force with force, to kill and spoil those that sought to do so to them. This, nature prompted them to, (as was foremoted) and they had also the Kings warrant for it, and they kept themselves within compasse thereof, by not medling with any, but only those that molested them. See, *chap.* 8. 11.

And no man could withstand them] *Tantum potest bona causa bonis usa consiliis & mediis*, saith an Interpreter here. A good cause, a good conscience, and a good courage, what cannot these three do where they meet? How should any stand before those who are *Deo armati, strong in the Lord, and in the power of his might*? *Pilates* wife could warne him of medling with such: and *Hamans* wife could tell him, that a Jew might fall before a Persian, and get up again and prevaile. But if a Persian, or whosoever of the Gentiles begin to fall before a Jew, he can neither stand nor rise, *chap.*6.13. There is an invisible hand of Omnipotency, that striketh in for his owne; and confounds their opposites.

Eph.6 10.

For the fear of them fell upon all the people] This was the work, not of some *Pan Deus Arcadiæ*, (as the Heathens fancied,) but of God the sole giver of victory, who when he pleaseth affrighteth the Churches enemies, as he promiseth to do in many places. See *Exod.*23.27. *Deut.*11.2,3. *Jer.*46, *&c.* And as accordingly he did it on the Egyptians, Midianites, Philistines, Syrians, &c. And the like he did for *Baldwin* King of *Jerusalem* against the great *Calyph*; for the Hussites against all the force of *Germany*; for the *Angrognians* against the Popes army that came against them. The souldiers told their Captains, they were so astonished they could not strike, and that the Ministers with their prayers, conjured and bewitched them. So at the siege of *Montabone*, whensoever the people of God began to sing a Psalme, (as they usually did before their sallying forth) the enemies coming, acquainted with their practice, would so quake and tremble, crying, *they come, they come*, as though the wrath of God had been breaking out upon them. What was this handful of captives to the whole Persian Empire, that they should now become no lesse formidable to them, then not long after those few Grecians were to this *Ahasuerus* or *Xerxes*? who having covered the seas with his ships, and with a world of men passed over into *Greece*, was afterwards himselfe alone, in a small Fisher-boat glad to get back into *Asia*, to save his owne life.

Bapt. Egnat. l. 3

Act. & Mon. 883.

Spec. bel. sacr. 282.

Herodotus.

Verse 3. *And all the Rulers of the Provinces — helped the Jewes*] Heb. *gave them a lift*, sc. over the brook, the brake, or whatsoever lay in their way of deliverance. This they did out of their respect to the King, rather then for any great good will to the Jewes, who were generally hated for their Religion, and wished out of the world. *Sit divus modo non sit vivus*, said that Roman Emperour of his brother, whom he maliciously murthered.

Because

Because the feare of Mordecai fell upon them] But much more, because God himself over-awed them, and dispirited them. (See the Note on verse 2.) How else should he appear to be the God of the spirits of all flesh, and that in the thing wherein people *deal proudly, he is above them?* How should they come to know themselves to be but men, *Psal.* 9.20. and not God; and their horses flesh, and not spirit, &c. *Isa.* 31.3. if he did not otherwhiles make their hearts heartlesse, *Hos.* 7.11. their hands feeble, *Jer.* 6.24. *Isa.* 13.7. *Ezek.* 21.7. their eyes faile, *Deut.* 28.26. their knees knock together as *Belshazzars* did, *Dan.* 5.6. How else would they ever be brought to bring Presents unto him that ought to be feared. *Psal.* 76.7,8. and to say unto him, Lord be not thou a terrour to me, &c. *Jer.* 17.17? If *Mordecai* be feared, it is because God hath put a Majesty upon him, and made him dreadful, as *Abraham* likewise was to *Abimelech*, *Gen.* 21.22,23. *David* to *Saul*, 1 *Sam.* 18.29. the Baptist to *Herod*, our Saviour to the Pharisees, *Mar.* 11.18. *Paul* and *Silas* to their Persecutours. *Acts* 16.27, &c. And this the Lord still doth, that he may dwell upon earth, *Psal.* 68.18. *scil.* in his faithful worshippers, which wicked men would not suffer, if not thus rein'd in and restrain'd. And (2ly,) that praise may wait for him in *Zion*, and unto him may the vow be performed, *Psal.* 65.1. Exod. 8.11.

Verse 4. *For Mordecai was great in the Kings house*] So great a Favourite, as that it was dangerous to displease him: and most men coveted his favour. It was now in the Court and Kingdome of *Persia*, as it was once at *Rome* when *Sejanus* ruled the roast under *Tiberius*. *Ut quisque Sejano intimus, ita ad Cæsaris amicitiam validus. Contra quibus infensus esse metu, & sordibus conflictabantur.* His friends were *Cæsars* friends, and his enemies were in a very low and lamentable condition. Tacit.

And his fame went throughout all the Provinces] *Auditio ejus*, the report of him went farre and near. *Per ora hominum volitabat*, so the Vulgar Latine. He was

Claros inter habens nomina clara viros.

It was every where discourst, that *Mordecai* was the Kings Darling, Kinsman, Counsellour, that he had saved the Kings life, and was therefore promoted to the highest dignity: that it were good getting in with him, who both could and would reciprocate and remunerate any that should well deserve of him and his people. How thankful the Lord *Cromwell* was to those that had done him any courtesie. See *Act. and Mon. fol.* 1083. How ungrateful Bishop *Bonner* was to the fame Lord *Cromwell*, who had been his great Patron, railing at him as the rankest heretick that ever lived, &c. See in *fol.* 1087. but this was after his death. *Leoni mortuo vel mus insultat.*

For this man Mordecai] *Vir ille insignis*, though he were but *novus homo & peregrinis*, a new-raised man, a stranger, and one that had brought in a strange alteration of things in the Court and Common-wealth: and therefore could not but be much envied and maligned, as far as men durst shew themselves against him; yet

He waxed greater and greater] Heb. *he was going* (that is, growing) *and greatening*. See the like Hebraisme, *Prov.* 4.18. *Gen.* 8.5. For why? he did *gloria invidiam vincere*, overtop, envie, and dazzle her eyes with his lustre; which, saith *Sallust*, is the hardest thing that can be. For as the tallest trees are weakest at the tops: so doth envy always aim at the highest. But maugre malice it self, *Mordecai* was in the number of those few that lived and died with glory, gotten by his piety, zeal, and other vertues: neither had his adversaries any thing to complain of him more then his greatnesse, as *Camden* saith of the old Earle of *Essex*. Difficilimum inter mortales. Camd. Eliz. fol. 531.

Verse 5. *Thus the Jewes smote all their enemies*] It was the Lords work, and therefore to do it negligently, to keep back their swords from blood, had been to incurre that curse, *Jer.* 48.10. as *Saul* did in sparing *Agag*; *Ahab* in shewing mercy to *Benhadad*, whom God had destined to destruction. These Jewes, as so many Justicers, were set up by God to do to death these desperate enemies; and sith there was no hope of curing, to fall to cutting, that others might heare and feare, and do no more so, but see and say with the Psalmist, *Verily there is a reward for the righteous; verily there is a God that judgeth in the earth.* 1 Sam. 15. Immedicabile vulnus ense recidendum. 1 Kings 10.42.

With the strokes of the sword, and slaughter, and destruction] Here then we see what punish-

punishments they deserve that are enemies to the Church, and sooner or later they shall be sure of. For as hard weather rotteth not in the aire, so neither do the judgements against Persecutors. God himself hath against them, and will surely have his pennyworths of them: his hand that is lifted up in threatning, *Isa.*26.11. will not faile to fall down in punishing; and the higher it is lifted, the heavier it shall fall. *Subito tollitur qui diu toleratur*: They shall fall by the sword; they shall be a portion for foxes, *Psal.* 63.10. The Spoiler shall be spoiled, *Esa.* 33.1. and he that killeth with the sword, must be killed with the sword, *Rev.*13.10. See, 2*Thess.*1.6.

And did what they would unto those that hated them] Where it is to be hoped, that they furbished the sword of justice with the oyle of mercy, that they remembred that of the Philosopher, *Posse & nolle nobile est*, that in some cases a man must not do all that he may do: as there be some again, wherein severity ought to cast the scale. The Turks severity I can by no means like, that will rather cut off two innocent persons, then let one guilty man go free. Nor that of the Venetians, who punish with death such as cozen the State of but one penny, if it be proved against them. Again, care must be taken that justice be not executed (whether in a civil or military way) with a vindictive minde, but all selfish actions carefully strained out. Private revenge leaveth a stain upon a man some wayes innocent, witnesse *Jehu*, and puts an innocency upon the greatest offendour, witnesse *Abner*.

Zenecat. obs. polit.

Verse 6. *And in Shushan the Palace*] One would wonder that any here should offer to stir against the Jewes, so much favoured by the King, patronized by *Mordecai*, and well-appointed to withstand them. But they were mad with malice against Gods people, and ambitious of their own destruction. *Hamans* death still sticks in their stomacks, and they resolve to be revenged, whatever it stands them in. With like stoutnesse of stomack it was that *Jezabel* painted her face, and tired her head, when *Jehu* was come to *Jezreel*, and looking out at a window, said, *Had Zimri peace, &c.* Herein certainly she shewed her great stoutnesse, as if she would daunt *Jehu*, and out-brave him in the midst of his pomp and triumph, 2*Kings* 9.30,31. Divine vengeance suffereth not wicked people to rest, and to keep in their malice and mischief, but that they must break out and run headlong, like wilde beasts into the hunters toile, or upon the spears point, whereby they perish.

Verse 7.8,9. *And Parshandatha, and Dalphon, —— and Vajezatha*] This *Vajezatha* was the youngest, but most malicious of them all against the Jewes, as their Doctours guesse and gather from the little *Zain*, and great *Vau*, found in his name.

Verse 10 *The ten sonnes of Haman*] Of whom he had so boasted, *chap* 5.12. and bore himself bold, as believing that being so full of children, he should leave the rest of his substance to his babes, *Psal.*17.14. These ten likely were ring-leaders to those Hamanists in *Shushan*, that durst appear in so bad a cause, being evil egges of an evil bird.

Κακῦ κόρακος κακὸν ὠὸν.

Non enim fieri allo modo potest, ut ex me & Agrippina vir bonus nascatur, said *Domitius* the father of *Nero*, It cannot be, that of my self and *Agrippina*, should come any good man. *Haman* brought up his sonnes to bring down his house: and was a Parricide to them rather then a Parent. His darling *Vajezatha* he corrected not, but cockered: no wonder therefore that he proved to be of a gastrill-kinde, (disquieting his own nest) of a viperous brood, and therefore, though not hanged together with his father, and the whole family, (as the Apocryphal additions of *Esther*, *chap.* 16. 18. tell us, but not truly) yet slain in this insurrection at *Shushan*, together with the rest of his brethren: the good people crying out as once they did at *Rome*, when the sonne of *Maximinus* the Emperour was put to death: *Ex pessimo genere ne catulum quidem habendum*. Let not one whelp be left of so evil a litter.

Dio in Ner.

But on the spoile laid they not their hand] Left the King should be damnified, or themselves justly taxed of covetousnesse and cruelty. Give none offence, neither to the Jewes, nor to the Gentiles, nor to the Church of God, 1*Cor.*10.32. This is oft repeated in this chapter, to their great commendation; that although, by the Kings grant they might have taken the spoile, *chap.*8.11. yet they did it not. 1. To shew that they were Gods Executioners, not thieves and robbers. 2. To gratifie the King for his courtesie towards them, by leaving the spoile wholly to his Treasury. 3. It is not unlikely, saith an Interpreter, that *Mordecai* and *Esther* had admonished them how ill *Saul* had sped with his spoiles of the *Amalekites*, and *Achan* with his wedge of gold, which

Non semper omnis quæ licent sunt facienda. Lavat.

Fevard.

which ſerved but to cleave his body and ſoul aſunder, and his babyloniſh garment, which proved to be his winding-ſheet.

Verſe 11. *On that day, the number of thoſe that were ſlain*] This was done haply, by ſome Malignants, that would thereby have incenſed the King againſt the Jewes. Or elſe the King (as became a good Shepherd of his people) taketh an account of his ſlain ſubjects, by diligent enquiry made thereinto. Whereupon, he might have repented him, (now in cold blood) of his grant to *Eſther* and the Jewes thoſe forreigners, againſt his natural ſubjects, who had done nothing but by his command, &c. But God ſo ordered it, that all this notwithſtanding the King was well content with that which was done; as ſuppoſing that *Hamans* ſonnes and complices would be ſeeking revenge, and plotting miſchief, if left alive. He therefore goeth merrily in to the Queen, acquainting her with the number of the ſlain, and giving her leave to ask of him, whatever more ſhe deſired to be done. This was the Lords doing all along.

Simi ia ſunt boni paſtoris & boni regis ope a. Cyr 5. apud Xenoph.

Verſe 12. *And the King ſaid unto Eſther the Queen*] He would needs be the meſſenger himſelf, as preſuming the newes would be moſt welcome to her, whom he deſired to gratifie, rather out of affection of love, then deſire of juſtice; elſe he would never have ſo little reſpected the ſlaughter of his ſubjects, armed by his own command.

What have they done in the reſt of the Kings Provinces?] This he ſhould have uttered with grief and regret; accounting the blood of his ſubjects dear and precious; and not making light of ſo many mens lives loſt by his default. But many Kings make as little reckoning of their ſubjects lives, as *Charles* the ninth did of the Huguenots in the French Maſſacre; or as the grand Seignior doth of his *Aſapi*, a kinde of common ſouldiers, borne for moſt part of Chriſtian Parents, and uſed by him in his wars, for no other end but to blunt the ſwords of his enemies, or to abate the firſt fury, and thereby to give the eaſier victory to his Janizaries and better ſouldiers: This the Turkiſh Tyrants hold for good policy. How much better that Romane General, who ſaid, that he had rather ſave one Citizen, then ſlay twenty enemies? and *Edward* the Confeſſour, who when his Captains promiſed, for his ſake they would not leave one Dane alive in his land, thought it better to lead a private and unbloody life, then to be a King by ſuch bloody butcheries?

Turk. hiſt. 317.

Camd. Rem. p. 214.

Now what is thy petition? and it ſhall be granted thee, &c.] An uxorious Prince, not propitious only to his Queen, but morigerous and obſequious. He was only her clay and wax; and had ſhe been an *Eve*, a *Jezabel*, or an *Eudoxia*, what might ſhe not have done with him, or had of him? Our King *Edward* the third was wholly poſſeſt and ruled by his Miſtris Dame *Alice Pierce*, an impudent woman, who ſo wrought upon the Kings impotencies, that ſhe cauſed the Speaker of the Parliament, to be committed to perpetual impriſonment at *Nottingham*. At length ſhe grew ſo inſolent, that ſhe intermedled with Courts of Juſtice, and other offices, where ſhe her ſelf would ſit to effect her deſires. But though holy *Eſther* was none ſuch: yet it behoveth Kings to be leſſe Prodigal of their Promiſes, and not to leave the lives and eſtates of their liege ſubjects, to the luſts of that weaker ſexe eſpecially; as having leſſe of diſcretion, and more of immoderation.

Verſe 13. *Then ſaid Eſther, If it pleaſe the King, &c.*] See *chap.* 5. 4, 8.

Let it be granted to the Jewes, &c.] The enemies at *Shuſhan* could not be all caught the firſt day; leſt therefore thoſe that lurked ſhould hereafter prove troubleſome to the Church by hatching new plots, ſhe begs, that they alſo may receive condigne puniſhment, and *Hamans* ſonnes be hanged up for an example. This ſhe requeſted not out of private and perſonal ſpleen to any, but for the glory of God and the Churches peace. Had her aims been otherwiſe then good, her good actions could not have ſhewed her a good woman. For, though a good aime doth not make a bad action good, as we ſee in *Uzzah*; yet a bad aime maketh a good action bad, as we ſee in *Jehu*. *Lavaters* note may not here be let ſlip; the diligence that *Eſther* uſed in rooting out her temporal enemies, ſhould quicken us to do the like to our ſpiritual, *viz.* thoſe evil affections, motions and paſſions, that warre againſt the ſoule. Theſe be our Medes and Perſians with whom we muſt make no truce, but maintaine a conſtant deadly feud, till we have maſtered and mortified them all, *Col.* 3. 5. *Rom.* 8. 13.

8.13. for till that be done effectually, we must never look to have true peace, either within our selves, or with others.

And let Hamans ten sonnes be hanged] Had *Haman* been now alive, himself by right should have been their Hangman. There was a young man among the Switzers, that went about to usurp the Government, and alter their free State. Him they condemned to death, and appointed his father for Executioner, as the cause of his evil education. But because *Haman* was hanged before, his sons (though dead) shall now hang with him. Neither was it cruelty or revenge in *Esther*, to crave this of the King, but zeale to God, and fervent love to his people, whose welfare she sought by all means possible to promote. As for her self, she could joyfully say of *Haman*, as *David* did of *Doeg*. Lo, this is the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickednesse. But I am like a green Olive tree in the House of God; I trust in the mercy of God for ever and ever. I will praise thee for ever, because thou hast done it: and I will wait on thy Name, for it is good before thy Saints, *Psal.*52.7,8,9.

Verse 14. *And the King commanded it so to be done*] He feared not, that thereupon the people would rise and call him Tyrant to his teeth: as when *Bajazet* the second had cast *Achmetes Bassa* into prison, the Janizaries in an uproar insolently answered the great Turk, that they would by and by teach him, as a drunkard, a beast, and a rascal, to use his great place and calling with more sobriety and discretion. *Ahashuerus* well enough knew his own power, and was therefore the more bold in disposing, after this manner, of the lives of his subjects; who were ready to say to him as once *Tiberius* did to *Justinus*. *Si tu volueris, ego sum; si tu non vis, ego non sum*: I am wholly yours to command.

Turk. hist. fol. 444.

And the decree was at Shushan] *Dictum, concessum, illicò factum*. The King was not willing to crosse *Esther* in any thing, saith *Josephus*.

And they hanged Hamans ten sonnes] For greater ignominy and terrour to others. Thus God commanded the heads of the twelve Princes of *Israel*, to be hanged up against the Sun, *Numb.*25.4. *Joshua* hanged the King of *Ai* upon a Gallowes until the evening, *chap.*8. and after that the five Kings of the Amorites, *chap.*10. God hang'd up *Absalom* with his own bare hand.

Absalon marte furens pensilis arbore, obit.

Verse 15. *For the Jewes that were in Shushan*] They did not stand to cast perils, or frame excuses, but with singular courage and constancy went an end with the work, whereunto they saw themselves to be rightly called by God and man, keeping themselves still within the compasse of the Kings Edict, and so carrying the matter, that those that were slaine, were judged by their own fellow-Citizens to have deservedly perished.

And slew three hundred men at Shushan] Besides the former five hundred. All these with *Haman* their Chieftain, might have lived long in honour and safety, could they have kept them quiet. But by the just and secret judgement of God, they kindled a fire with great force, that consumed themselves; according to that in the Prophet *Esay*, *chap.*33.10,11,12. Now will I rise, saith the Lord of recompences, now will I be exalted, now will I lift up my self. Ye shall conceive chaffe, ye shall bring forth stubble, your breath as fire shall devoure you, and the people shall be as the burnings of lime, as thorns cut up shall they be burnt in the fire.

But on the prey they laid not, &c.] See *verse* 10.

Verse 16. *But the other Jewes that were, &c.*] Though they were but a *Nation scattered and pealed*, a contemptible and feeble folk, lately destined to destruction; yet by faith they subdue Kingdomes, escape the edge of the sword, out of weaknesse become strong, wax valiant in fight, turne to flight whole Armies of the Aliens, *Heb.*11.33,34. prevaile and prosper against all the malignant power of *Persia*: Thus were they *holped with a little help*, (as it is, *Dan.*11.34.) that God might have a great deal of glory, as indeed he had.

Ga-

Gathered themſelves together] United their forces, as *verſe* 2, which whileſt our Anceſtours, (the old Britans) did not againſt the *Romanes* who invaded them, they were eaſily and quickly conquered. *Et dum pugnabant ſinguli vincebantur vniverſi*, ſaith *Tacitus*, who was here with his father-in-law *Agricola*, an eye-witneſſe of what he writeth.

And ſtood for their lives] Not one whereof was loſt in this hot encounter, in this ſharp revenge they took off their avowed enemies. This was even a miracle of Gods mercy, *Who would not feare thee, O King of Nations, &c.*

And had reſt from their enemies.] Or, *That they might have reſt from their enemies*; who would not otherwiſe be quieted, but by the letting out of their life-blood: but would make an aſſault upon the harmleſſe Jewes, though it were to die for it: ſo that upon the matter they were their own deathſmen, beſides the wilful loſſe of their immortal ſoules, which our Saviour ſheweth, *Mat.*16.26. to be a loſſe, 1. Incomparable. 2. Irreparable.

And ſlew of their foes ſeventy and five thouſand] Neither was it any diſhonour to them to be God Almighties ſlaughtermen. Even the good Angels are Executioners of Gods righteous judgements, as they were at *Sodom*, in *Sennacheribs* army, and oft in the Revelation. There cannot be a better or more noble act then to do juſtice upon obſtinate Malefactours.

But they laid not their hands on the prey] They would not once foule their fingers therewith. No godly man in Scripture is taxed for covetouſneſſe, that fordid ſin. See the Note on *verſe* 10.

Verſe 17. *On the thirteenth day of the moneth Adar*] On this day they ſtood for their lives, that they might reſt from their enemies. And accordingly

On the fourteenth day of the ſame, reſted they] *i. e.* the very next day after their deliverance; they would not defer it a day longer, but kept an holy reſt with Pſalmes and ſacrifices of praiſe, (*thoſe calves of their lips*) the very next day, whiles the deliverance was yet freſh, and of recent remembrance. This they knew well that God expected, *Deut.*23.21. and that he conſtrueth delayes for denials, *Hag.*1.2,4. He gave order that no part of the thank-offering ſhould be kept unſpent till the third day; to teach us to preſent our praiſes when benefits are newly received, which elſe would ſoon wax ſtale and putrifie as fiſh, *I will pay my vowes now, now*, ſaith *David*, *Pſal.*116.18. *Hezekiah* wrote his Song the third day after his recovery: Queen *Elizabeth*, when exalted from a priſoner to a Princeſſe, and from miſery to Majeſty, before ſhe would ſuffer her ſelf to be mounted in her charet, to paſſe from the Tower to *Weſtminſter*, ſhe very devoutly lifted up her hands and eyes to heaven, and gave God humble thanks for that remarkable change and turn of things. Englands Eliz.

And made it a day of feaſting and gladneſſe] Exhilarating and chearing up their good hearts, (that had long layen low) with a more liberal uſe of the creatures, that they might the better preach his praiſes, and ſpeak good of his name: and that, ſith they could not offer up unto him other ſacrifices preſcribed in the Law, becauſe they were far from the Temple, they might not be wanting with their ſacrifice of thankſgiving, which God preferreth before *an oxe that hath hornes and hoofs*, ſaith the Pſalmiſt. Words may ſeem to be but a poor and ſlight recompence: but Chriſt (ſaith *Nazianzen*) calleth himſelf the *Word*; and this was all the fee that he looks for for his cures, *Go and tell what God hath done for thee.* With theſe calves of our lips let us cover Gods Altar; and we ſhall finde, that although he will neither eat the fleſh of bulls, nor drink the blood of goats, yet if we offer unto God thankſgiving, and pay our vowes unto the moſt High, it will be look't upon as our reaſonable ſervice, *Rom.*12.1. Pſal 50.13,14.

Verſe 18. *On the thirteenth day thereof, and on the fourteenth*] What they could not do on one day, they did it on another. Men muſt be ſedulous and ſtrenuous in Gods work, doing it with all their might, and redeeming time for that purpoſe, *Eccl.*9.10.

On both theſe dayes they deſtroyed their enemies] They did their work thoroughly: Let us do ſo in ſlaying our ſpiritual enemies: not ſparing any *Agag*, not reſerving this *Zoar* or that *Rimmon*: but dealing by the whole body of ſinne, as the King of *Moab* did with the King of *Edom*, *Amos* 2.1. burn the bones of it to

lime: deſtroy it not to the halves as *Saul*, but hew it in pieces before the Lord, as *Samuel*. As *Joſhua* deſtroyed all the Canaanites he could lay hold on. As *Aſa* ſpared not his own mother; as *Solomon* drew *Joab* from the Altar to the ſlaughter; and put to death *Adoniah* the darling, ſo muſt we deale by our corruptions, ferretting and fetching them out of their lurking holes as theſe Jewes did, their enemies on the fourteenth day, that had eſcaped the day before. Sith we muſt either kill them up all, or be killed by them; for as that one baſtard *Abimelech* ſlew all *Gideons* ſonnes upon one ſtone; ſo one luſt left unmortified will undo the ſoul. And as one ſinner, ſo one ſin may deſtroy much good, *Eccl.* 9.18.

And on the fifteenth day of the moneth they reſted] So ſhall the Saints do after death, which will be the accompliſhment of mortification, for he that is dead, is freed from ſin, *Rom.* 6.7. and filled with joy, *Iſa.* 35.10. The ranſomed of the Lord ſhall then return and come to *Zion* with ſongs, and everlaſting joy upon their heads, they ſhall obtain joy, and gladneſſe, and ſorrow, and ſighing ſhall flee away.

Verſe 19. *Therefore the Jewes of the villages, &c.*] *Pagani.* This is expounded in the next words.

that dwelt in the unwalled townes] Such as is the *Hague* in *Holland*, that hath two thouſand houſholds in it; and chuſeth rather to be counted the principal village of *Europe*, then a leſſer City.

Made the fourteenth day, &c.] See *verſe* 17. while the Jewes in *Shuſhan* were deſtroying the remainder of their enemies. This day was afterwards called *Mordecai*'s Holiday.

Ἡ Μαρδοχαϊκὴ ἡμέρα. 2 Mac. 15.36.

And of ſending portions one to another] See *Nehem.* 8.10. To the rich they ſent in courteſie; to the poor in charity, and both theſe to teſtifie their thankfulneſſe to God for their lives, liberties and eſtates, ſo lately and graciouſly reſtored unto them.

Verſe 20. *And Mordecai wrote theſe things*] He wrote with authority as a Magiſtrate (ſay ſome) that the Jewes ſhould keep theſe dayes with greateſt ſolemnitie. He wrote the relation of theſe things before-mentioned, ſay others, as the ground of this annual feſtivitie. Or elſe it may be meant more generally, that *Mordecai* was the Penman of the Holy Ghoſt, in writing this whole book of *Eſther*, as was before hinted.

And ſent letters unto all the Jewes, — both nigh and farre] *Propinquis & longinquis*, that they might all agree together about the time and manner of praiſing God: and ſo ſing the *great Hallelujah*. See, 2 *Cor.* 1.11. 2 *Chron.* 20.26,27,28. *Pſal.* 124.1,2. and 126.1. *Pſal.* 136. penned for a recorded publike forme, to praiſe God among the multitude, *Pſal.* 109.20. and in the great Congregation, *Pſal.* 22.22,25. *David* would go into the preſſes of people, and there praiſe the Lord, *Pſal.* 116.18,19. This was to walk worthy of the Lord, *Col.* 1.10. This was to make a proportionable return, for we are Gods ſoile, and our thanks his crop.

Verſe 21. *To eſtabliſh this among them*] *ſcil.* by a law, that they ſhould yearly on thoſe two dayes reſt, and repeat among themſelves that ſignal deliverance, propagating the remembrance of it to all poſterity. *Mordecai* well knew that eaten bread is ſoon forgotten, that deliverances are uſually but *nine dayes wonderment*, that it is eaſie and ordinary with people, to rob God and wrong themſelves by their unthankfulneſſe, which forfeiteth former mercies and foreſtalleth future, he therefore ſetleth it upon them, ſaith the text, *ſtatuendo eis ut facerent*, he exacteth it of them by vertue of his office.

That they ſhould keep the fourteenth day, and the fifteenth day] Both dayes, *nam gaudet produci hæc ſolennitas*, as *Auſtin* ſaid of the feaſt of Pentecoſt, ſuch a ſolemnity ſhould be drawn out to the full length, as the ſilk-worm ſtretcheth forth her ſelf, before ſhe ſpinneth her fineſt thread. *Jehoſaphat* and his people ſhewed themſelves unſatisfyable in their praiſes, which they preſented again, and again, 2 *Chron.* 20.26,27. And good *Hezekiah*, when he obſerved in his ſubjects ſuch a ſtoat of affections at the Paſſeover, and that they were in ſo good a frame, took counſel with them to keep other ſeven dayes, and they kept other ſeven dayes with gladneſſe, 2 *Chron.* 30.21,22,23. See with what a flood of words holy *David* poureth forth his ſoul in prayer, *Pſal.* 145.1. to 8. as if therewith he would even fill up the diſtance between God and himſelf. Sometimes he ſeemeth to forget himſelf in point of praiſing God; for he will, like a bird, having got a note, record it over and over, as *Pſal.* 136. And in the laſt Pſalme, there are but ſix verſes: yet twelve

twelve Hallelujahs. He concludeth, *Let every thing that hath breath*, or, *Let every breath praiſe the Lord*, let it be as the ſmoke of the Tabernacle, when peace-offerings were offered, *Tam Dei meminiſſe opus eſt quàm reſpirare*, ſaith *Chryſoſtom*, we have as much need to remember God, as to take breath.

Verſe 22. *As the dayes wherein the Jewes reſted from their enemies*] And therefore they in thankfulneſſe would conſecrate the ſame as an holy reſt unto the Lord, calling the fourteenth day, *Feſtum ſortium minus*, the leſſer feſtivity of lots; and the fifteenth day, *Feſtum ſortium majus*, the greater feſtivity of lots, as *Druſius* telleth us.

And the moneth] They thought the better ever after of the moneth *Adar*, that *magnificent* moneth, wherein was that golden day of their deliverance. *O dieculam illam, &c. dexter ſanè præ lætitia mihi ſalit oculus*, ſaid he. Oh that joyful day! Oh that the Calendar of my life might be filled with ſuch feſtivals!

Which was turned unto them from ſorrow to joy] As God remembred poor *Joſeph*, and turned his fetters into a chaine of gold, his rags into robes, his ſtocks into a charet, his priſon into a Palace, his brown bread and water into manchet and wine. And as he had turned again the captivity of his people as the ſtreams in the South, *Pſal.*126.4. So here he had made a great alteration, bringing them from the jawes of death to the joys of a glorious deliverance; turning their ſadneſſe into gladneſſe, their ſighing into ſinging, their muſing into muſick, their teares into triumph, *luctum in lætitiam, ſaccum in ſericum, jejunium in epulum, manuum retortionem in applauſum, &c.* And this is no new thing in the Church.

Verſe 23. *And the Jewes undertook to do as they had begun*] Which yet they could not do, unleſſe God gave them an heart to do it. Holy *David* underſtood this, and therefore when he found that heat and height of good affections in his people, he prayed, O Lord God of *Abraham*, *Iſaac*, and of *Iſrael* our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and ſtabliſh their heart unto thee, 1*Chron.*29.18. And when he had at another time undertook for himſelf, that if God would deliver him from blood-guiltineſſe, his tongue ſhould ſing aloud of Gods righteouſneſſe, he ſubjoynes (by way of correction, as if he were ſenſible that he had promiſed more then was in his power to perform) *O Lord, open thou my lips, and my mouth ſhall ſhew forth thy praiſe*, Pſal.51.14,15. The Hebrew, or rather Chaldee word here rendred *Undertook*, is of the ſingular number, to ſhew, that every particular Jew undertook for himſelf, and for his poſterity to all perpetuity. And indeed they keep this feaſt annually to this day, and exceedingly pleaſe themſelves in the reading of this hiſtory, counting and calling all ſuch Princes and States as croſſe them, *Hamans*, and wiſhing that they may be able one day to be avenged of them, as their fathers were of theſe Perſians, &c.

Verſe 24. *Becauſe Haman the ſonne of Hammedatha the Agagite, &c.*] In deteſtation of whoſe wicked plot, the Jewes at this day, when at this feaſt of *Purim*, they read the book of *Eſther* in their ſynagogues, as oft as they hear mention of *Haman*, they do with their fiſts and hammers beat upon the benches and boards, as if they did knock upon *Hamans* head; *Lavater* ſaith, the Papiſts in ſome countreyes do the like on Good-friday, when in the reading of the Goſpel, mention is made of *Judas* the Traitour. But as for *Faux*, *Digby*, *Piercy*, *Catesby*, and the reſt of that helliſh crue of Popiſh *Hamans*, treacherous *Judaſſes*, theſe they have crowned with freſh Encomiaſticks, and little leſſe then ſainted. *Garnet* (that bouteſeau) hath his picture ſet among the reſt of *Rome*'s Saints, in the Jeſuites Church at *Rome* with this Inſcription, *Voluiſſe ſat eſt*, Prodigious impudency.

Anton. Meranta.lib.de Jud. cerem.

Cornè à Lap. in Apoc.7.3. Ger.1. Apol. Cont Jeſuet.

And had caſt Pur] But found to his coſt, *that there is no inchantment againſt Jacob, neither any divination againſt Iſrael*, but that, *according to this time it ſhould be ſaid of Jacob and Iſrael*, (ſaid by way of wonder at Gods doing on their behalf) *what hath God wrought?* Numb.23.23.

Ut contereret eos.

To conſume them] Heb. *to cruſh them*, as a thing cruſhed to pieces, as the leſſer beaſts are cruſhed by the Lion, or as things are broken with a maule.

Verſe 25. *But when Eſther came*] Heb. when ſhe came. This was the ſubject of the Jewes diſcourſe upon thoſe dayes, which they ſpent not in idle chat, but in telling one another what great things the Lord had done for them: relating all the particulars. All honourable mention was then made of *Eſther* and *Mordecai*; neither was *Hamans*

μνὴ ἐγκωμίων· Memoria ejus ſicut vinum Libani, ſay the Jewes of thoſe they honour. Bud. Pand. Herod. l. 2.

malice inſtanced without utmoſt deteſtation: So true is that of *Solomon*, *Prov.* 10.7. *The memory of the juſt is bleſſed*, (or, *is with praiſes*, as the Septuagint there render it,) *but the name of the wicked ſhall rot*, as doth now the name of the Powder-plotters of *Bonner*, *Gardiner*, and other Popiſh Perſecutors.

Should return upon his own head] According to *Pſal.* 7.17. and haply not without alluſion to thoſe *Piaculares & Obominales* among the Grecians, which were certain condemned perſons, on whoſe heads they put the publick guilt, and then tumbled them into the ſea; or elſe to thoſe expiatory ſacrifices amongſt the Egyptians which were firſt curſed by them, and then caſt into the river, or ſold to the Grecian Merchants: in an apiſh imitation of the Hebrews *ſcape-goat*, and day of *Atonement*.

Verſ. 26. *Wherefore they called theſe days Purim*] Thereby to perpetuate the memory of that mercy, worthy to be engraven in pillars of marble: This was a notable name; for it ſerved to in-minde the Jewes of all that God had done for them at this bout: As there is edification in the choice of fit Pſalmes, 1 *Cor.* 14.26. ſo in the impoſing of fit names upon perſons, things, and times. As the Chriſtian Sabbath is to good purpoſe called the *Lords day*: and thoſe feſtivities of *Eaſter* and *Whitſontide* were not ſo fitly called *Paſch*, and *Pentecoſt*, as the Feaſt of the Lords Reſurrection, and of the ſending of the Holy Ghoſt. It ſhould certainly be the conſtant care of us all, to ſet up marks and monuments of Gods great mercies: ſo to preſerve the memory of them, which elſe will be moth-eaten. Such as were *Abrahams Jehovah Iireh*, *Jacobs* ſtone at *Bethel*, *Moſes* his *Jehovah Niſſi*, *Aarons* rod and pot of *Manna*, the twelve ſtones pitcht up in *Jordan*, the names of *Gilgal*, *Ramath-Lehi*, *Aben-Ezer*; thoſe plates nailed on the Altar, *Numb.* 16.40. Hereby God ſhall be glorified, the Churches enemies convinced, our faith ſtrengthened, our joy in the Lord heightened, our poſterity helped, and Satan prevented, who ſeeketh to obliterate Gods works of wonder; or at leaſt to alienate them, and tranſlate them upon himſelf, as he endeavoured to do that famous execution of divine juſtice upon *Sennacheribs* army, by ſetting *Herodotus* a work to tell the world in print, that it was *Setkon* King of *Egypt*, and Prieſt of *Vulcan*, who obtained of his god, that *Sennacheribs* army coming againſt *Egypt*, ſhould be totally routed by reaſon of an innumerable company of rats, ſent by *Vulcan*, which gnawed in pieces their bowe-ſtrings, quivers, bucklers, &c. and ſo made way for the Egyptians to vanquiſh them. *Herodotus* addeth alſo that in his time there was to be ſeen the ſtatue of *Sennacherib*, holding a rat in his hand in *Vulcans* Temple, and uttering theſe words, *Let him that beholdeth me, learne to feare God.* Lo, the god of this world hath his trophies erected, and ſhall the God of heaven and earth go without? Oh let us (who have lived in an age of miracles, and ſeen the out-goings of God for our good more then ever did any Nation) offer unto him the ranſome of our lives, as they did, *Exod.* 21.30. and 30.12. in token that they had and held all in meer courteſie from God. Let us leave ſome ſeale, ſome pawn of thankfulneſſe for deliverance from ſo many deaths and dangers. Otherwiſe, Heathens will riſe up and condemn us. They after a ſhipwrack would offer ſomething; after a fit of ſickneſſe conſecrate ſomething to their gods; after a victory, ſet up trophies of triumph, as the Philiſtines did to their *Dagon*, the *Romanes* to their *Jupiter Capitolinus*, *&c.*

Hab. 9.4.

Herod. l. 2.

Ἐμὲ τὶς ἐσορέων εὐσεβὴς ἔστω.

Therefore for all the words of this letter] In obedience to *Mordecai* their godly Magiſtrate.

And of that which they had ſeen concerning this matter] And eſpecially of God made viſible all along in it, yea, palpable; ſo that they might feele him and finde him, *Act.* 17.27. though his name be not found in all this book.

And which had come unto them] *Scil.* by report and hear-ſay, but from ſuch hands as that they were fully ſatisfied thereof, as *Hamans* lot-caſting, *Eſthers* ſupplicating, the Kings reading the Chronicles, &c.

Verſe 27. *The Jewes ordained, and took upon them, and upon their ſeed*] See *ver.* 23. Here we have a repetition of what was before recited, and this is uſual in holy Scripture, as *Gen.* 2.1. *Exod.* 15.19. that things of moment may take the deeper impreſſion. That of *Auſtin* is here to be remembred, *Verba toties inculcata viva ſunt, vera ſunt, plana ſunt, ſana ſunt.* Let Preachers do thus, and hearers be content to have it ſo: *Nunquam ſatis dicitur, quod nunquam ſatis diſcitur.* To write to you the ſame things, to me is not grievous, and for you it is ſafe, ſaith that great Apoſtle, *Phil.* 3.1.

And upon all ſuch as ſhould joyne themſelves unto them] Thoſe Proſelytes, *chap.* 8 17. or whatever hang-bies.

So

So as it should not faile] But stand as a law inviolable. And yet that *Octogesimus octavus mirabilis annus*, and that never to be forgotten fifth of *November*, are with us almost antiquated: little would one think that God had ever done any thing for us, either by land or by sea, against either fire-works or water-works, *Væ corpori nostro.*

That they would keep these two dayes] Keep them as before, by consecrating a rest, and feasting before the Lord; not by gourmandizing and profane sports, nor by running up and down from house to house as whifflers, and wassailers, as at this day the Jewes manner is, witnesse *Antonius Margarita*, a baptized Jew L. de cerem. Iud.

According to their writing] i. e. *Mordecai*'s order, by themselves subscribed and ratified.

Verse 28. *And that these dayes should be remembred*] That the memory of them might be kept a foot in the Church to all perpetuity. Nothing is sooner forgotten then a good turn received. *David* found himself faulty this way, and therefore sets the thorn to the breast, *Psal.* 103.2. Other holy men kept catalogues, (see one of Gods own making, *Judg.* 10.11,12.) They also had their μνημοσύνα, or Memorials, as is before noted. The very Heathens, had their triumphal Arches, Pillars, Trophies, Tables, Histories, Annals, Ephemerides, &c. A foule shame for us to fall short of them, and not to wish as *Job* in another case. Oh that Gods works of wonder for us were now written. Oh that they were printed in a book, *That they were graven with an iron pen, and lead in the rock for ever.* That famous fifth of *November* especially, which drownes in a manner the memory of all former deliverances; as the return out of *Babylon* did the departure out of *Egypt*. This happy day (too too much slighted, alas, in many places already) should never be put out of the English Kalendar, whiles the Sun courseth about the earth: but be registred for the generation to come, that the people which shall be created, may praise the Lord, *Psal.* 102.8. Iob. 19.23,24. Ier. 23.7. This was written. Nov. 5. 1633.

Every family, every Province, and every City] They should all recognize their late danger, and thereby the better relish their deliverance, as *Sampson* did his honey-combe which he found by turning aside to see the lion he had escaped. Every man was to consider his own share in the publick safety, as the people did at *Solomons* Coronation, and to be particularly thankful. This would fortifie his faith, feed his hope, nourish his joy, further his obedience.

Verse 29. *Then Esther the Queen, &c.*] See *chap.* 2.15. *Mordecai* had written thus before; now for more authority-sake, and to shew her forwardnesse to further so good a work, *Esther* joyneth with him, not for a name, or out of an humour of fooliish forth-putting, but out of an holy zeal for God and a godly jealousie over her people, lest they should hereafter slight or slack this service. And indeed the Jewes Chronicle (called by them *Sedar olam Rabbah*) telleth us, that this letter of *Esther* was not written, till a yeare after *Mordecai*'s first letter: when those dayes of *Purim* haply began to be neglected and intermitted. She might therefore well say as Saint *Peter* did afterwards. *This second Epistle beloved I now write unto you, in both which I stir up your pure mindes by way of remembrance*, 2 ep. 3.1. True grace in the best heart is like unto a dull sea-coale-fire: which if it be not sometimes righted up, will of it self go out, though there be fuel enough about it. This good Queen was no lesse active in her generation, then before had been *Miriam*, *Deborah*, *Bathsheba*, *&c.* and after her were *Serena* the Empresse, *Sophia* Queen of *Bohemia* a Hussite, Queen *Katherine Parre* the *Doctoresse*, (as her husband merrily called her somtimes) and that matchlesse Queen *Elizabeth*, whose Sunny dayes are not to be passed over sleightly (saith one) without one touch upon that string, which so many yeares sounded so sweetly in our eares, without one sigh breathed forth in her sacred memory. Oh, what an happy time of life, had that famous light of our Church Mr. *William Perkins*, who was borne in the first yeare of her reign, and died in her last yeare. Anno sequenti contigit quod scripsimus est. Esth. 9.29. Sed. Ol. c. 29.

And Mordecai the Jew] These two joyned together to adde the more force to the Ordinance.

Wrote with all authority] Heb. *with all strength*, viz. of spirit, and of speech, of affection and expression.

To confirme the second letter] Lest, for fear of the friends of such as they had slain, the Jewes should be slack in observing this feast of lots.

Verſe 30. *And he ſent letters to all the Jewes*] *Tremellius* readeth it, *Which letters Mordecai ſent to all the Jewes*, ſcil. as Monitours and Remembrancers.

To the hundred twenty and ſeven Provinces] Among and above the reſt, to *Judea*, which was one of that number.

With words of peace and truth] *i.e.* premiſing words of proſperity and ſettlement, ſaith *Tremellius*, or promiſing them peaceable enjoyment of the true Religion, liberty of conſcience, rightly ſo called: Or praying, that they may follow peace with all men, and holineſſe, without which no man ſhall ſee the Lord, *Heb.* 12.14. Or, he ſent letters full of courteſie and truth, that is, of unfeined courteſie, as *Vatablus* ſenſeth it. For there is a cut-throat courteſie, ſuch as was that of *Joab* to *Amaſa*, of *Judas* to our Saviour, of *Julian* the Apoſtate to *Baſil*, when he wrote unto him, but not with words of peace and truth, φίλος φίλῳ, καὶ ἐχθρὸς ἐχθρῷ.

Verſe 31. *To confirme theſe dayes of Purim*] That they might by no manner of means be neglected, but that renewing their reſolutions and their reaſons for the ſame, they might remain conſtant, and firme, and peremptory in well-doing; cleaving to God with full purpoſe of heart, and ſitting cloſe unto the Lord without diſtraction, 1 *Cor.* 7.35.

And as they had decreed for themſelves] Heb. *for their ſoules*; for the ſoule is the man, and the greateſt thing in the leaſt compaſſe, is a good minde in a mans body.

The matters of the faſtings and their cry] Heb. *the words of faſting, &c.* that is, the vowes they then uttered when they faſted and cried; that if God would hear and help them, they would not faile to praiſe him in all beſt manner. Now therefore, ſith the *vowes of God were upon them*, they ſhould by keeping theſe dayes offer unto him thankſgiving, and pay their vowes unto the moſt High. Some think that the faſting and crying here mentioned, referreth to thoſe in *Zechary*, *chap.* 7.5. in remembrance of the deſolation of *Jeruſalem*; that as they faſted then, ſo they ſhould feaſt now; God having fulfilled his promiſe there made of turning their faſting into feaſting, and added, *Therefore love the truth and peace*, chap. 8.19. confer *Mordecai*'s words of *peace* and *truth*, *ſupra*, *verſe* 30.

Aben-Ezra.

Verſe 32. *And the decree of Eſther confirmed, &c.*] *Dux fœmina facti.* Money was coined in the yeare eighty eight in honour of Queen *Elizabeth*, with that Poſie inſcribed. The like may be here ſaid of Queen *Eſther*, yea, we may adde that in the Goſpel, ſpoken concerning another. Where ever this hiſtory ſhall be read in all the world, this that ſhe hath done, ſhall be ſpoken of to her eternal commendation.

And it was written in the book] *Tremellius* rendreth it thus, *When therefore the Edict of Eſther had confirmed theſe things, it was written in this book.* *Lyra* and others thus. She requeſted the wiſe men of that age, that they would reckon this Hiſtory for holy Writ. If it be meant of any other publike record, which the Jewes then had, it is loſt: as are likewiſe ſome other pieces which never were any part of the holy Scriptures: for God by his Providence ever took care and courſe, that no one haire of that ſacred head ſhould fall to the ground. That unſound conceit of *Pellican* here, is by no meanes to be admitted, *viz.* That this latter part of the chapter from *verſe* 25. to the end, came from the pen of ſome other man, not guided by the Spirit of God, and that becauſe here is no mention made of praiſing God at this feaſt, or ſtirring up one another to truſt in him. For we know that all Scripture is of divine inſpiration, and it is to be preſumed that thoſe things were done at ſuch ſolemnities, though it be not recorded in each particular.

CHAP

CHAP. X.

Verſe 1. *And the King Ahaſhuerus laid a tribute, &c.*]

AN extraordinary tribute to maintain warre againſt the Grecians, who uniting together, were then grown potent and formidable. To enable himſelf therefore the better againſt them, *Xerxes* gathered money, the ſinews of warre, but loſt the affections of his ſubjects the joynts of peace. He became hereby ill beloved of all ſorts, and far a leſſe King, by ſtriving to be more then he was. And hence haply one letter of his name is loſt here, for the Maſurites tell us, that in the ancient Druſ. in loc.
Copies he is written, not *Ahaſhuerus*, but *Ahaſres* without a *Vau*.

And upon the Iſles of the ſea] *Judæa* was an Iſle, *Iſa.* 20.6. (but not of the ſea, for it was part of the Continent) becauſe *mediâ inſuperabilis undâ*, ſeparated from other Countreyes, and encircled with Gods powerful Protection. It was, ſay ſome, by Herod. l. 3.
Mordecai's meanes exempted from this great taxation. *Herodotus* ſaith, that a Countrey near unto *Arabia* was exempted. He meaneth *Judæa*, ſaith *Junius*, though he name it not. It may be ſo. And it may be, ſaith an Interpreter, that this is here inſerted, as being intended only of the reimpoſing of the tribute, whereof there was granted a releaſe at *Eſthers* marriage. *chap.* 2.18. yet it may be alſo added, to ſhew how God puniſhed the Nations for their late greedy gaping after the lives and eſtates of Gods people.

Verſe 2. *And all the Acts of his Power and his might*] *Lyra* and *Rikelius* obſerve, that *Ahaſhuerus* had all this power and might given him by God, as a recompence of his courteſie to the Jewes, and juſtice done upon their enemies. No man ſerveth God for nought. He is a liberal Pay-maſter, Mal. 1.10. See the Note there.

And the declaration of the greatneſſe of Mordecai] Heb. *the Expoſition.* Many make large Commentaries upon their own greatneſſe, which a right Expoſition would ſhew to be rather *belluine* then *genuine*. Great men are not alwayes wiſe, ſaith *Elihu*, *Job* 32.9. But *Mordecai* was a great wiſe man, every way accompliſh't, one of Gods *Rabbines*, as *Daniel* calls them, fit to ſerve any Prince in the world. *There is a ſpirit in man*, a rational ſoule in an ordinary man: *but the inſpiration of the Almighty giveth them underſtanding*, Job 32.8.

Whereunto the King advanced him] Heb. *wherewith the King greatned him*; wherein he ſhewed himſelf a wiſe and Politick Prince; as did likewiſe *Pharaoh* in advancing *Joſeph*, *Darius Daniel*, *Conſtantius Chlorus* Chriſtian Officers, our *Henry* the eighth, the Lord *Cromwell*, whom he made his Vicar-General. *Jovianus* the Emperour was wont to wiſh, that he might govern wiſe men, and that wiſe men might govern him. *Juſtin Martyr* praiſeth this ſentence of divine *Plato*. *Common-wealths will then be happy, when either Philoſophers reigne, or Kings ſtudy Philoſophy.* Juſtin. Apol.
Jethro's Juſtitiary muſt be a *wiſe man, fearing God, &c.* Exod. 18. and that famous maxime of *Conſtantius Chlorus*, recorded by *Euſebius*, is very memorable. He cannot be faithful to me, that is unfaithful to God, Religion being the foundation of all true fidelity and loyalty to King and Countrey.

Are they not written in the book of the Chronicles] Theſe Chronicles of *Media* and *Perſia*, if they were now to be had, (as they are not) would far better acquaint us with the hiſtory of thoſe times, then the fragments of them, collected by *Herodotus*, *Diodorus*, *Arrianus*, *Juſtin* and *Curtius*. But better books then theſe Chronicles are now wanting to the world: as the Chronicles of the Kings of *Iſrael* and *Judah*, the Book of the warres of the Lord, the book of *Jaſher*, *Origens Octapla*, (the loſſe of which work ſaith a learned man, *deplorare poſſumus, compenſare non poſſumus*, bewaile we may, but make up we cannot), *Chryſoſtome* upon *Matthew*, (when promotions were offered *Thomas Aquinas*, his uſual anſwer was, *Chryſoſtomi Commentarium in Matthæum mallem*, I had rather have *Chryſoſtomes* Commentary upon *Matthew*), and many other precious pieces, which learned men would gladly buy at as deare a rate,

as

as *Plato* did thoſe three bookes that coſt him thirty thouſand Florens. That we have the holy Scriptures ſo perfect and entire, preſerved ſafe from the injuries of time, and rage of tyrants, who ſought to burne them up and aboliſh them, is a ſweet and ſingular Providence: and muſt be ſo acknowledged.

Verſe 3. *For Mordecai the Jew was next unto King Ahaſuerus*] *Proximus à primo*, the Kings ſecond, as 2 *Chron.* 28. 11. having the next chief ſeat to him, as *Joſephus* expoundeth it, and ſet over all the Princes of that Monarchy; ſo that he might well cry out with that noble General *Iphicrates*, ἐξ ὅσων κἀγὼ εἰμὶ, from what mean beginnings to how great an eſtate and dignity am I raiſed! How long he held it is not recorded; all the dayes of his life it is likely, for the good and comfort of the Church, though not without the envy of many of the Courtiers, which he overcame more by patience then pertinacy.

Μετὰ βασιλέα ἦν πρωτεῖον.

And great among the Jewes] A kinde of King in *Jeſhurun*, as *Moſes*, as great among them, as if he had been their proper King. There is mention made of one *Mordecai*, *Ezra* 2. 2. who was of the firſt that went up with *Zorobabel*. *Aben-Ezra* ſaith, that this *Mordecai* was he: and that when he ſaw that the building of the City and Temple went not on as was to be wiſhed, he returned again out of *Judea* to *Shuſhan*, and lived about the Kings Court, being not known to be a Jew, till *Haman* was in his greatneſſe; ſoon after which himſelf became much greater then *Haman*.

And accepted of the multitude of his brethren] He was their *Corculum*, (as *Scipio*;) their darling, as *Titus*; *Mundi Mirabilia*, as *Otho* the third Emperour of *Germany* was called. Of *Mordecai* it might be ſung, as *Cardanus* did of our *Edward* the ſixth.

Orbis deliciæ Melanct. Chron.

Deliciæ ſæcli & gloria gentis erat.

Seeking the wealth of his people] Farre more then his own private profit, glory and dignity, labouring their good both of ſoule and body by all meanes poſſible, that they might have *Gaius*'s proſperity, and be as happy as heart could wiſh.

And ſpeaking peace] He was gentle and courteous to all, not like *Polyphemus*, who was

Nec viſu facilis, nec dictu affabilis ulli.

Now affability and courteſie in high degree eaſily draweth mens mindes, as faire flowers in the Spring do Paſſengers eyes; Queen *Elizabeth* for inſtance, of whom before. Moreover he ſpoke good of them, and for them to the King, and promoted their proſperity to the utmoſt.

To all his ſeed] *i. e.* to all his Countreymen, as if they had been his own children. And here that ſweet Promiſe of God made to the good figges, was fulfil ed. *Jeremy* had perſwaded *Jehoiakim*, and many others with him, to yield themſelves up into the hands of the King of *Aſſyria*, aſſuring them, that ſo doing they ſhould fare farre better then thoſe that ſtood out. They did ſo, and *Mordecai* among the reſt, as ſome will have it; and now ſee how well they ſpeed, ſee the faithfulneſſe of God in fulfilling his Promiſes; the reward of the righteous, the triumph of truſt.

Again, to all his ſeed] That is, *poſteris ſuis*, ſo ſome ſenſe it; he ſpoke peace to all his ſeed, that is, proſperity to all the Jewes poſterity: providing for their future happineſſe alſo, and taking courſe, that after his death too, the welfare of the Church might be continued. This was dying *Davids* care, 1 *Chronicles* 28. 1, 2, &c. and *Pauls*, *Acts* 20. 29. and *Peters*, 2 *epiſt.* 1. 15. and

locutus eſt ſperitatem lus Judæo- poſterita- Merlin.

and *Ambroſes*, of whom *Theodoſius* ſpeaking, ſaid, *Dilexi virum*, I could not but love the man exceedingly for this, that when he died he was more ſolicitous of the Churches then of his own dangers. So was *Calvin* as is teſtified in his life. Nay, *Cicero*, as he could confidently ſing.

O fortunatam natam me conſule Romam.

So he elſewhere profeſſeth, that he was in no leſſe care what the Common-wealth would do when he was dead, then whiles he was yet alive. Cic. de amici

Soli Deo Gloria in æternum.

A COMMENTARY OR EXPOSITION Upon the BOOK of JOB.

CHAP. 1.

Verse 1. *There was a Man.*] Notable man, a man *by an excellency*, and with an *accent* (as it were;) A man of *high degree*, as the word *Ish* signifieth *Psal.* 49. 2. & 62. 9. (where it is opposed to *Adam*, *utpote quem ex meliore luto finxit Titan*) a *Manly man*, every way excellent and eximious: *Magnus & admirabilis vir &c.* a great and marvellous man, if it be fit to call him by the name of a man, as *Chrysostome* speaketh of *Babylas* the Martyr. *Basil* in his Sermon of the forty Martyrs, calleth them the *Stars of the world, and the flowers of the Churches.* *Chrysostome* speaking of those that were praying for *Peter*, *Act.* 12. faith that *Puriores cœlo afflictione facti sunt*, by their afflictions they were become clearer then the azured sky: and elsewhere falling into speech of some religious men of his time, he doubteth not, for their holy and heavenly conversation, to stile them *Ἀγγέλους Angels.* That *Job* deserved this high title, as well as the best of them, we have here, and otherwhere, Gods own testimony of him, and this whole book, whereof he is the principal object, doth abundantly prove him an *Heroe.*

Animo virili praditus.

Orat. com. Gentiles.

ἀεὶ ἔφης τῆς ἀκριβείας, ἀνδρῶν ἐν τῶν ἐκκλησιῶν. *Hom. 55. in Mat.*

Damonum hominis & miraculum naturæ, ut de Scaligero non nemo dixit.

In the Land of Uz,] Which, what it was, and where situate, though our Maps shew us not: yet, by the consent of all, it was a country bordering upon *Idumea* in part, and part upon *Arabia*, see *Lam.* 4. 21. *Jer.* 25. 20. *Chrysostome* testifieth that *Jobs* sepulcher hath been shewed in *Arabia*, which might well have been called *Happy*, if but for having such an inhabitant, *Ptolomy* placeth the *Hussites* in *Arabia.*

τεὸ μὲν χαρίεις τὸ χαλεπὸν τοὶ ἰὸ χαλεπὸν ἁπαλὸν ἰα. *Hom. Odyss.*

Whose name was Job.] It is then a true and real history, that we here have of him, and not a fiction or a moral parable, as some have believed, see a double testimony for this, the one Prophetical, *Ezek.* 14. 14. the other Apostolical, *Jam.* 5. 11. and such a well-twined cord is not easily broken. What of *Josephus* make mention in his History of such a man? it was beside his purpose to write any thing, but what concerned the Jewes. *Aristeus* in his History of the Jewes maketh *Job* to be descended of *Esau*, and to dwel in *Idumea.* The Jew-doctors and some of the Fathers of

the Church make him to be that *Jobab* mentioned *Gen.* 36.33. True it is, that the words differ much in the Hebrew writing; but for that, whiles he prospered, he might be called *Jobab*; when in distresse (which lasted twelve moneths, say the Hebrews, seven yeares saith *Suidas*) contracted into *Job*. See the like, *Ruth.* 1.20. *Gen.* 17.5. Some make him to be much more ancient, *viz.* the same with that *Jobab* who was the Son of *Jockan*, the nephew of *Eber*, 1 *Chron.* 1.23. and that himself was pen-man of this book. He doth indeed with that his *words were written in a book*, and happily he and his friends laying their heads together, might write this History, and that in *Hexameters* for most part, as *Hierome* thinketh. But that it was by inspiration of God, is testified not only by the divine Grandeur and Majesty of the stile, together with the intrinsecal excellency and efficacy of the matter; but also by the concurrent testimony of not a few other Scriptures, sufficiently asserting the authority and authority of this Book. The common opinion is, that it was written by *Moses*, while he abode as a stranger among the *Midianites*, for the comfort of his poor Country men, groaning under the Egyptian servitude: or else, that this History written at first by *Job* and his friends in prose, was afterwards by *Moses* put into verse, and imbellished with the most rich ornaments, and the most glittering figures of Poetry. Sure it is (saith *Senault*) that there is no book in the world, where the manner of speaking is more noble, the conceits more generous, the descriptions more rich, and the comparisons more natural. Sometimes the Author reasoneth like an excellent Philosopher, oftentimes like a profound Divine: but always like an Orator, and his Eloquence never leaveth him.

Preface to his Paraphrase.

And that man was perfect] that is, *upright* (as it followeth next) and sincere, without *guile* or *gall*, a pattern of patience, a standing rule to all ages; and therefore (in Gods acceptation and account) *perfect and entire, wanting nothing*, *Jam.* 1.4. because in him *patience had her perfect work*, as much as mortality would afford. It was but an unsavory speech of him, who when he was perswaded to be patient as *Job* was, replied, what tell you me of *Job*? *Job* never had any suites in Chancery; no, but he had far sharper trials; and if he had been Judge in that Court (as he was in his own Country, *Chap.* 29. 12, 17.) he would have made as good dispatch there, as ever Sir *Thomas More* did, who calling once for the next cause, was answered, *That there was none.*

Tamim *de vitiis perfectis & immaculatis dicitur.*

And upright] more resembling *Jacob* that plain-hearted man, then *Esau* his great Grand-father. Of the word here used (*Jesher*) Israel was called *Jeshurun*, *Deut.* 32.15. and 33.5,26. *Isai.* 44.2. because God requireth uprightnesse, (which he calleth perfection *Deut.* 18.13. and there is a great *Tau* in the word *Tamim*, to shew that an upright man keepeth the whole law from the first to the last letter thereof) and where he findeth it, reckoneth *Jether* an *Ishmaelite*, 1 *Chron.* 2.17. to be a very good Israelite, 2 *Sam.* 17.25. and *Job* the *Idumean*, a very good Christian, such an one as *Apelles* was, *Rom.* 16. *approved in Christ.*

Buxtorf.

And one that feared God] with an amicable, not servile feare, such as was that of those mongrels who fear'd him for his Lyons, and are therefore said not to have feared him, 2 *King.* 17.32,33,34. *Job* so lived with men, as if God saw him; and so spake with God, as if men overheard him. Thence it was, that seldome or never did any man see him doing, or hear him speaking, but what was good and godly, as *Xenophon* saith of *Socrates*: Thence it was, that he never did well, that he might appear to do so, *sed quia aliter facere non potuit* (as *Valerius* saith of *Cato*) but because acting by this principle of Gods fear, he could not do otherwise: *for the fear of the Lord is pure, Psal.* 19.9. and *men do perfect holinesse in the fear of God.* 2 *Cor.* 7.1.

Sic vivit cum hominibus, tanquam Deus videat. Sic loquitur cum Deo, ut homines audiant. Sen. Rempub. Απομνημ. *Xen. Rerum lib.* 2.

And eschewed evil.] He must needs do so that feareth God, the greatest Good, sith sin is the greatest evil, and stands in full opposition to him. *Job* therefore stands *in awe, and sinnes not*, he studiously declines evil, as he would do a serpent in his way, or poison in his meates. And this he did, not in a *land of uprightnesse*, where the fear of God was in fashion, but among profane *Esauites*, *in the midst of a crooked and corrupt generation*; as *Noah* in the old world, *Lot* in *Sodom*, *Joseph* in *Egypt*, *Elijah* amidst the *Baalites*, or as an Orient Star shining with fulnesse of heavenly light, and fixed in the region of happinesse, though seen sometimes in a Well, in a puddle, in a stinking ditch.

verse 2. *And there were born unto him seven Sons.*] This was a main part of his prosperity

perity, to have such a numerous issue, to build up his house, and to heir his estate, though it proved to be *luctuosa fœcunditas*, as *Hieronie* said *Leta*'s was, who lived to see her children buried before her. *Jobs* children are spoken of before his wealth, because better valued: and yet after this, fearing God and eschewing evil, to shew (saith *Ferus*) that he was not like the men of these times, who, if they have many children, will take any evil course to get something for them, and think it a sufficient plea against works of piety or charity, that *they have many children to provide for*. But such should know, that not *getting*, but *giving*, is the way to thrive: neither can men better lay up for their children, then by laying it out upon the backs and bellies of Gods poor, to whom, *he that giveth shall not lack*, *Prov.* 28. 27. that's a bargain of Gods own making; this the righteous knowing, *is merciful, and lendeth, and his seed is blessed*, *Psal.* 37. 26. when the wicked wretches riches *perish by evil travel, and he begetteth a son, and there is nothing in his hand*, *Eccles.* 5. 14. I read of a graceless son, who after his fathers death finding his hoard of mony and evil-gotten wealth cried out, *O faithful drudge!* and he soon made a hand of it.

And three daughters.] hopeful and towardly; not like those of *Augustus Cæsar*, whom, for the evil courses they took, he was wont to term them three mattery impostumes, and ulcerous sores, wishing, that either he had lived a batchelour, or died childlesse: But rather like those of *Charles* the great, who so pleased him, that he could not at any time be well without their company, nor find in his heart to part with them, though it were to be well married. *Tres vomicas tria carcinomata.* Sueton. *Val. Max. Chri. pag.* 308.

Verse 3. *His substance also*] Heb. his *Possession* or *Acquisition*, that stock and store which he had gotten, and was rightly possessed of, consisting very much in cattel, great and small, for mony was not then in so great request as now, when it is become the Monarch, and bears the Mastery, *Regina pecunia*, as he saith, *In precio precium nunc est*, saith another. We read not of *Jobs* gold, silver, tapestry, rich furniture (saith *Origen*) (and other accoustrements, now much used and valued, but not so of old. Heretofore in this Island of ours (saith *Hollingshead*) in a good Farmers house, 'twas rare to find four pieces of pewter: and it was accounted a great matter, that a Farmer could shew five shillings or a Noble together in silver: and if the good man of the house had a mattress or flock bed, and a sack of chaffe to rest his head on, he thought himself as well lodged as the Lord of the town &c. *Hollingshead* further saith, that some old men he knew who told of such times in *England*, no longer ago. *Possessio maximè pecuaria. Nomen dictum est ab acquirendo.* Merc.

Was seven thousand sheep.] He had most of that most profitable creature, good both *ad esum*, and *ad usum*; therefore also in sacrifices was no creature so frequently offered.

And three thousand Camels, and five hundred she asses,] to carry his servants, and his baggage, to export and import commodities: for *Nec verò terra ferax unus omnia possit.*

And five hundred yoak of oxen.] To plow his ground with, for great men were anciently much addicted to husbandry (as *Uzziah*, 2 *Chron.* 26. 10.) which *Socrates* called *Amaltheæ cornu*, the horn of plenty: and the Romans reckoned, that corn was with them never so cheap, as when men were fetched from the plough taile, to govern the Common-wealth; *quasi gaudeant terra laureâ vomere, & aratro triumphali*. But now the case is otherwise, as *Beza* upon this text complaineth; that husbandry and the plough, are left for the basest and simplest men, and for such as all others might prey upon. And this brought into my mind, saith he, that which once I saw painted in a table, where the Noble-man had this posie, *By my sword I defend you all*: the Clergyman, *By my prayers I preserve you all*: the Country-man, *I feed you all*: Lastly, the Lawyer, *I devour you all*. Pellican noteth here, that *Job* had no horse, because he lived lovingly with his neighbours, not warring upon any: the horse is a warlike creature, prepared for the day of battle. But *Beza* noteth that in that Country they had small use of horses, using Camels to beare burdens, and Asses to ride on. See *Judg.* 5. 10. and 10. 4.

Great household.] Great store of servants he had about him, and himself was the greatest, according to that of the Greek Poet, (wherewith *Luther* was so taken, that he translated it in certain rithmes.)

Some render it, *He had very much husbandry*; others, *he had great doings in the world*; the more was his trouble, (it is not the great cage that maketh the bird sing, and abroad she singeth not on the ground, but when got in the aire, or on the top of trees: So is it with the Saints) and the greater was his praise, that he could handle his thornes, and not prick his fingers: have so much to do with the world, and yet not grow worldly-minded.

Difficile est opibus non tradere mores;
Et vanum Crœsos vicerit esse Numam.

So that this man was the greatest &c. A King, some say, the first King of *Edom*, but that's uncertain; he might be a private man, and yet a very rich man: such as was *Pythias*, who was once able to entertain *Xerxes* and his two millions of men for three dayes, and yet died a beggar, and was famished. He was impoverished by his own folly and prodigality, but *Job*, by the immediate hand, and good pleasure of God, for his trial, and for exercise of his patience. This commendeth unto us *Jobs* constancy and magnanimity, which is so much the more wonderful, by how much this change was not only not self-acquired, but altogether unexpected; his sun went down suddenly, at high-noon; and when he doubted least, he was made a mirrour of misfortune; as if God and men, heaven and earth were set against him. In him it appeared, that *mortality* was but the stage of *mortability*, and that,

Omnia sunt hominum tenui pendentia filo;
Et subito casu, quæ valuere, ruunt.

Verse 4. *And his sons went, and feasted in their houses.*] They were of ripe years: and although unmarried, yet had they their several houses to dwell in. This declareth not onely the wealthiness of the Family, but also the good Order and Government thereof, as *Beza* observeth. Their orderly intercourse of friendly feasting one another, shews their mutuall love, concord and agreement, by this means testified and increased. For wine hath (as one long since observed) *insitum quoddam vinculum*, an attractive power in it to make and keep friendship, and from the drinking of wine, the word here used for a Feast hath its denomination. We may not think that they did this every day, as that glutton in the Gospel, or that in their banquets they used any excesse, as the manner is of riotous and intemperate persons: for they had been better bred, and they observed this order with great modesty and discretion. *They went and feasted*, that is, they did it readily and cheerfully, that brotherly love might continue; for —*Fratrum quoque gratia rarast*. The Divel doth what he can to cast a bone between brethren, to make those that should love most dearly, to hate one another most deadly. See this emplified in *Cain* and *Abel*, *Esau* and *Jacob*, *Joseph* and his Brethren, *Joram* and his, *Romulus* and *Remus*, *Caracalla* and *Geta*, *Robert* and *Rufus*, the two sons of *William* the Conqueror, *Polynices* and *Eteocles* &c. And when such are once set at variance, *another offended* (saith Solomon) *is harder to be won then a strong City, and their contentions are like the barres of a Castle*, which being strong, will neither be removed, *Prov.* 18. 19. All good means therefore must be used to prevent them, and to preserve that unity and unity which the Psalmist doth so magnifie, *Psal.* 133. 1, 2, 3. and concludeth, that *there God commandeth the blessing, and life for evermore*, that is, constant happiness perpetuated in and by a blessed posterity. The number of two hath been accounted accursed, because it was the first that departed from unity.

And sent and called for their three sisters] That their number and unity might be complete. This also is a great joy to see, that his children were so kind one to another; it is reckoned as a piece of their happiness, that which was denyed to *Abraham*, and *Isaac* (though fathers onely of two children) to *Jacob* also and *Samuel*, and *David*, *Constantine* the great, with many others, whose children, through ambition, pride, covetousness, envy, &c. have been at odds, and at deadly feud among themselves. Read upon this occasion of *Jobs* children, that the sisters kept not with their brethren, but invited them to come unto them, which was both more seemly and more safe, as also more agreeing with maidenly shamefacednesse. Neither is it said, that *Job*, or his wife, or any other, did invite the sisters: came not over-boldly to the banquets of their brethren, although they knew them to be men of a sober and honest disposition.

Verse 5. *And it was so, that when the dayes of their feasting were gone about,*] Such

was

was his holy care of them, and jealousie over them, that he would deferre the work no longer: as knowing that sin will rankle in the conscience, and harden the heart: like poyson in the body, it must be quickly cast up, ere it get to the vitals.

That Job sent and sanctified them.] Though they were grown up, yet he kept them in awe, as appears by his command to *sanctifie themselves* against the sacrifice. So did not *Eli*, but honoured his untoward sons above God, even then when those lewd losels *kick'd at his sacrifice, and at his offering which he had commanded in his habitation*, 1 Sam. 2. 29. *Job* knew that he was bound as well to the *preservation*, as to the *observation* of Gods commandments, to see that others (those especially of his familiarity and family) keep them, as well as himself. When therefore the circle of dayes and feasting was finished, he waited not till the eighth day came, but at the end of the seventh he summoneth all his children to come before the Lord in holy duties, with the best preparations they could make: *to wash their hands in innocencie before they compassed Gods Altar*; to repent of their immoderations in mirth, or whatsoever other guilt they had any way contracted, lest he cast back their services as dirt upon their faces. The Heathens, by the light of nature, saw that God was not to be served slightly and slubberingly. The *Pythagoreans* would not have men *Worship by the by*, but make it their businesse, and prepare for it afore-hand. And *Numa Pompilius*, second King of *Rome*, commanded that men should not worship God for fashion, carelesly, and as doing somewhat else: but freed from all other cares and cumbers. The Jews had their *Preparation* and their *fore-preparation* to the Passover: and as any man measureth to God in preparation, God will measure to him again in blessing.

Vt se parent & purgent.

Psal. 26. 6

οὐκ ἐν παρέργῳ θρησκευτέον, ἀλλὰ ὅλοθυμ παρασκευασάμενοι. οὐκ ἐν παρέργῳ γὰρ ἀμελῶς. &c. Plut. παρασκεύη. θρησκεύειν παρασκεύην.

And rose up early in the morning.] *Sanctissimus fuerat dictat quoque surgere mane.* The morning is the best time for holy duties; God should have the first of every thing: then also men are freshest and freest from worldly businesses. The *Philistins* were slight to do sacrifice to their *Dagon*, or *Triton*, as other Heathens called him. They generally took the top of the morning (*utpote quod πᾶν ἦρτον ὀφείλει*) to offer to their dung-hill deities, as holding them then in their Temples, and took notice of morning salutations. *Homer* brings in *Nestor* sacrificing in the morning; So do the Roman Historians their *Pontifi* and *Flamini*, offering to *Hercules* upon their greatest Altar of all. *Aryonazen* do the like in *Apollonius*; and the Persian *Magi* were wont to worship the rising Sun with their early Hymns.

And offered burnt offerings.] *Holocausta*, whole burnt offerings, not *sacrifice* only (as the Greek interpreter hath it) nor peace offerings, whereof himself might have had part, but burnt offerings, that were offered intirely unto God, and that according to the number of his sons, not one general family-sacrifice only, but for every one, one. It appeareth then that *Job* was no penny-father, no niggard in Gods service, but *Lavished many out of the bag*, and thought all too little that was laid out that way. So did *Solomon* in that great sacrifice that ever we read of, 1 *King.* 8. 63. and his father *David*, when, *out of his poverty*, as he calleth it, he had prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver &c. which Sir *Walter Raleigh* casteth up to be more then any King in the world is worth: this is check to vain security and lukewarmness.

Hist. of the world. part. 2. cap. 17. sect. 9.

For Job said.] Or, in his heart, for God understandeth the language of the heart also, *Psal.* 139. 1. *Gen.* 20. 11.

It may be that my sons have sinned.] Or, *lest happily*: He well knew the corruption of mans nature, wherein there is a *seminarie*, a *seed-plot* of all sins. He knew also how easily we over-shoot our selves at merry meetings, and give too much liberty to our tongues and appetites to run riot. He therefore seeks pardon for his childrens suspected sinnes, he knew, (unless unavoidable and involuntary infirmities (that no sons are free from) they might be called to an account by a just and jealous God for their other sins, which they had not bewailed, 2 *Cor.* 7. 2. or not rebuked, at least by their countenance, as God doth, *Psal.* 50. 18. *Job* was a man of a tender conscience, and therefore propounds to himself the worst: neither was it a groundless jealousie in him to suspect in all his children, whilest he intended their good, and turned his *suspicion* into a *supplication*. That his children were godly, is put out of question, by this his doing: it is a question, whether they had sinned. But how then doth it follow?

And

So *Sanctius.*

And cursed God in their hearts] And *not blessed God*, so *Calvin* rendreth it, not done him right, and therefore wrong; they have not high and honourable conceptions of him, answerable to his *excellent greatnesse*; but, by base and bald thoughts cast him, as it were, into a dishonourable mould, and not given him the glory due to his Name, that *holy and reverend Name*, *Psal.* 111. 9. *Great and dreadful among the Heathen*, *Mal.* 1. 14. In the Hebrew, it is, *And blessed God*, for cursed, by an *Euphemisme* or *Antiphrasis*; as when an harlot is called *Kedesha*, a holy woman, by contraries. So *auri sacra* (i. e. *execranda*) *fames*. The Hebrews so abhorred blasphemy against God, as they would not have the sound of it to be joyned to the Name of God, whom they commonly call *Baruch hu*, the blessed One. So they would not take the name of *Leven* (that prohibited ware) into their mouths all the time of the feast of the Passeover. So in their common talk they call a Sow *dabbar achar*, an other thing, because they were forbidden to eat *swines flesh*.

Elias Thisb.

Thus did Job continually] Heb. *all the dayes*; that is, in the renewed seasons: he was not weary of well-doing, but *stedfast and unmoveable*, *alwaies abounding in the work of the Lord*, alwaies renewing his repentance, and faith in Christ, figured by those sacrifices; for the Ceremonial Law was their Gospel.

Verse 6. *Now there was a day*] Haply that day wherein *Jobs* children were feasting their last. The *Rabbines* say, the first day of the year, and some say, the sabbath day; But who told them so? this is to *intrude into things which they have not seen*, *Col.* 2. 18. and whereof there is neither proof nor profit. Certain it is, that as God hath before all beginnings decreed all things, so he hath set and assigned the times or seasons which he hath put in his own power, *Act.* 1. 7. when every thing shall come to passe as himself hath appointed. Now then, saith *Beza*, the time being come which he prefixed for the actual accomplishing of that he had decreed concerning *Job*, he revealed the same to *Satan* (being before altogether ignorant thereof) as whom he had appointed to be the chief instrument in executing this his will and purpose.

The children of God] i. e. the Elect Angels, called *Sons of God*, here and elsewhere: not because they are so by eternal generation, as Christ alone; nor by adoption and regeneration, as the Saints, *John* 1. 12. but by Creation (as *Adam* is called the Son of God, *Luke* 3. *ult.*) and Resemblance, for they are made in Gods image, and are like him as his children, both in their substance which is incorporeal, and in their excellent properties, which are Life and Immortality, Blessednesse and Glory; wherein we shall one day be their compeers, *Luke* 20. 36.

Came to present themselves] This is spoken in a low language, for our better apprehension, by allusion to the custome of earthly Princes and their attendants and officers, coming to give an account, or receive directions. The Angels are never absent from God, *Luke* 1. 19. but yet employed by him in governing the world, *Ezek.* 1. and guarding the Saints, *Heb.* 1. 14. This the heathens hammered at, for both *Plutarch* and *Proclus* the Platonist say, that the Angels doe *mediusfidius* travel betwixt heaven and earth, carrying the commands of God to men, and the desires of men to God.

Fussa divina ferentes ad homines, & hominum vota ad deos.

And Satan came also among them] That old man-slayer, (envying *Jobs* holinesse and happinesse, as much as the good Angels rejoyced in it, and promoted it; for he was *seen of Angels* of both sorts) would needs make one among those Sons of God, not without Gods over-ruling power, although he regarded not so much Gods authority, as wanted an opportunity and license to do mischief. In reference to this history *Gomarus Major* Martyr, in a certain letter of his writeth thus to his friend: the Servants of God cannot at any time come and stand before God, that is, lead a godly life, and walk innocently, but Satan comes also among them: that is, he daily accuseth, undermines, watcheth, perverteth and troubleth the godly &c. Yet unlesse God do permit him, he can do nothing at all, not so much as enter into a filthy hog. But we are more of price than many hogs before God.

Acts and Mon. fol. 1413.

Before the Lord] Or *By*, or *Near the Lord*. But can Satan come into the presence of God? Surely no otherwise (saith a grave Divine) than a blind man can come into the Sun: he goeth into the Sun, and the Sun shineth upon him, but he sees not the Sun. Satan comes so into the presence of God, that he is always seene of God: he is never so in the presence of God, as to see God.

Mr. Caryl.

Verse

Verse 7. *And the Lord said unto Satan*] either by forming and creating a voice in the air, as *Matth.* 3. 17. *Joh* 12. 28. or by an inward word, after an unspeakable manner, manifesting his will, as he willed to Satan. The School men have great disputes about the speech of spirits; but this they agree in, that the intention of one spirit is as plain an expression of his mind by another spirit (when he hath a will that the other should understand it) as the voice of one man is to another.

Whence comest thou?] This the Lord asketh not as if he were ignorant; for he knows all things, and that from eternity, neither is there any creature that is not manifest in his sight, but all things are naked and open before his eyes, *Heb.* 4. 13. yea, *in him all things subsist*, *Colos.* 1. 17. So that there can be no motion of the creature without his privity: God therefore thus interrogateth Satan, that he might shew himself to be his Judg, and that he might exact a confession out of his own mouth.

Then Satan answered the Lord] the word signifieth, to *speak in witnesse-bearing*, *Exod.* 20. 16.

From going to and fro in the earth] He saith not, from instigating men to all manner of wickednesse, from ranging up and down as a roaring Lion, to devour soules, from sinning that sin against the Holy Ghost every moment &c. All this he cunningly dissembleth, and saith in effect, as once *Gehezi* did, *Thy servant was no where*, or for no hurt to any, when as he is never but doing mischief; as *Pliny* saith of the Scorpion, that there is not one minute wherein it doth not put forth the sting. Is not the hand of *Joab* in this businesse? So, is not Satan in all the sins of the wicked, and in most of the troubles of the godly? *Heu quam furit Satan, & impellit sectores homines ad horrenda flagitia* &c. saith *Luther*! O how doth Satan rage and rage, that he may glut himself with the blood of soules? In prosperity he makes men lay their hearts too near it, in adversity to lay it too neer their hearts. Upon *Job* he tried both these stratagems.

And from walking up and down in it.] A great *Peripatetike* he is, and he walks the rounds; for he is yet a prisoner at large, only he hath his fetters upon his heeles, *Jude* 6. and in them he frisketh up and down, and seeketh a circuit to spy faults, and to take advantages. Mr. *Broughton* readeth it, *from searching to and fro in the earth* &c. *Non dormitat semper vigil ille Synagogæ suæ Episcopus*, saith one, he is vigilant and diligent, restlesse and unquiet as *Cain*, (whom one calleth the divels Patriarch) could set down no where, but ran up and down as a fugitive and a vagabond, *Gen.* 4. It is said *Matth.* 12. 43. that this unclean spirit *walketh in dry places seeking rest and finding none*. Not but that dry and wet are all one with him, but it importeth his restlesnesse. See the like *Jer.* 47. 5. *turn to and fro*, is the condition and curse of those that are once departed from God. *Take heed brethren* (saith the apostle) *lest there be in any of you an evil heart of unbelief in departing from the living God*, and wandring after worldly vanities. Take head of giving way to wilful distractions in holy duties. Mens hearts are oft so divided and dissipated, that if after duty they should put the question that God doth here to Satan, *Whence comest thou?* the answer should be, *From compassing the earth* &c. *Amama.* Heb. 3. 12.

Verse 8. *Hast thou considered my servant Job?*] *Job* then was in Gods account a *considerable* person, and set he at one as whose praise was not of men, but of God. Such are all godly people, but especially those that are eminent, tall Christians; *full of goodnesse, filled with all knowledge*, as those Romans chap. 15. 14. men of choice spirits as *Caleb*, that walk up and down the world as so many conquerors, 1 *John* 5. 4. that are clothed with the Sun, and tread upon the Moon, *Rev.* 12. 1. These are men of mark, *quos quidquam spectabile habet*, worthy looking after. A man would have gone as farre to have seen *Luther*, as the Hare in the story, did to see *Livy*; or as the Queene of *Sheba* did to see *Salomon*. A man would fetch such golden sentences as those he uttered upon his knees from *Rome* or *Jerusalem*, saith a Reverend man that writeth his life. *The tongue of the just is as choice silver, but the heart of the wicked is little worth*, *Prov.* 10. 20. Hence *Antiochus* is called a *vile person*, *Dan.* 11. 21. though a great Potentate. And the Prophet tells *Joram* that wicked King of Israel, that but for *Jehoshaphats* sake (a better man) he would not have looked toward him, nor have seen him, 2 *King.* 3. 14. *Job* was a man of weight, and great worth, as were those precious sons of *Zion*, *Lam.* 4. 2. Didst thou not therefore make a stand at his door, saith God? Seest thou not how he stands as a standard-bearer? shines as a Mr. *Sam. Clark*

great

great light? shewes forth in his whole practise such a power of godlinesse, as is sufficient either to draw hearts, or to daunt them? hast thou met with such a man in all thy circuit, that can quit himself so well and wisely in all estates, like as gold is purged in the fire, shineth in the water? seest thou not how all his principles, practises, and aims, are *supernal* and *supernatural*?

That there is none like him in the earth.] This was an high praise indeed, and yet no *hyperbole*: he was a Giant to other good people, who were but dwarfes and *Zanies* to him, for growth of grace, and heighth of holinesse. He was the paragon of his time; and of imparallel piety. As *Ahab* was a very *Non-such* for wickednesse, 1 *King.* 21. 25. so was *Job* for goodnesse. As *Hezekiah* out-stripped all the Kings of *Judah* for his trusting in the Lord 2 *King.* 18. 5 and *Josiah* for his integrity, 2 *King.* 23. 25. and the Centurion for his heroick faith *Matth.* 8. and *Paul* for his *plus ultra*, *Philip.* 3. and *Ambrose*, that in *Theodosius* his account, he was the only Bishop: So it was here, *Job* was above others, as *Saul* was above the people by the head and shoulders. As he was the greatest, so the best man of all the children of the East, not a man came neer him, and yet they might be dear to God nevertheless. But it is with good people, as with *Jonathans* signal arrowes: two fell short, and but one beyond the mark &c. God hath his servants of all sorts and sizes: and *est aliquid prodire tenus &c.*

Ἀμεμπτότατον οἰδ' ἀμόνου ἐπίσκοπον ἀξίως καλέμενον.

A perfect and an upright man &c.] A tough piece thou findest him, I suppose, and not easily malleable. Thou hast been doing at him, I doubt not, but canst do no good on't. Thou hast set thine heart upon him, and tried thine utmost skill to overturn him, but hast met with thy match, and been sent away without thine errand: thou hast but beat upon cold Iron: thou hast struck fire, but without tinder, thou hast knock'd at the doore, but there was none within to open to thee. Thus God speaketh, to sting Satan, and (as it were) triumphing over his and *Jobs* adversary.

Verse 9. *Then Satan answered and said.*] Satan and his imps will ever have somewhat to say against the cleer truth, their wits will be too serve them to elude or withstand it, then their pride and malice will suffer them not to yeild and acknowledge it. But what said *Austin* of the hereticks of his time; *Garriant illi, ubi credamus*: Let them talk their fill, and think it a great matter to have the last word, let us hold to our principles, and count it enough, that with *Nonnius*, we have good report of all men (or if not so, yet) of the truth it self, 3 *John* 12.

Doth Job fear God for nought?] q. d. No such matter! Is there not a cause, as they said once? hath he not wages of the best? and are not thy retributions more then bountiful? he may serve thee well enough for such price and pay, as he daily receiveth: He may swim well enough, when so held up by the chin. But the truth is, *Job* is a meer mercenary, and serveth God for hire, he serveth not God, but himself upon God: in a word, he is an arrant hypocrite, and a self-seeker, such an one as doth *in parabola ovis capras suas quærere*, pretend piety to his own worldly respects, and serves God meerely out of interest. An hypocrite indeed doth so, being therein like the Eagle which soareth aloft, not for any love of heaven, her eye is all the while upon the prey, which by this means she spieth sooner, and seizeth upon better. But how will Satan prove that *Job* is an hypocrite, sith he cannot possibly know his heart? and did not the searcher of hearts acquit *Job* of this foule sin in Satans hearing, when he pronounced him *perfect and upright &c.* How impudent then is this *accuser of the brethren*? The best is, that we have an *Advocate with the Father*, who puts by, and non-suites all Satans accusations in the Court of heaven, 1 *John* 2. 2. Yea, though Satan sometimes stand at the right hand of *Joshua*, *Zech.* 3. 1. and may seem to have the better of him; yet here's the comfort, Jesus Christ our Advocate is also a *propitiation for our sins*, as it is in the same text. Who then shall lay any thing to the charge of Gods children? Or if any do, what need we care, when it is God that justifieth, and the Saints as vanquishers shal come off as *Job* did, with great glory to themselves, and shame to the assailer.

Verse 10. *Hast not thou made an hedge about him?*] or, *hast thou not trenched him in*, and secured him with thine own bare hand, as in a town of war, or tower of brasse? thou thy self either art the *hedge*, or makest it, and that not only about his person, but about his people, children, servants &c. yea, about his whole estate,

so

ſo that there is no coming at him: and this Satan ſeemes to ſpeak very angrily. See the note on *Zech.* 2. 5.

On every ſide] *per circuitum, circumcirca.* The divel could find never a gap, make never a breach. Oh the ſafety of a Saint, that goes alwaies under a double guard, the power of God without him, and the peace of God within him! The Lord *himſelf is his keeper, the Lord his defence upon his right hand. Pſal.* 121. 5. See *Pſal* 91. How miraculouſly hath *Geneva* been upheld, a ſmall City environed with enemies, and barred out from help of other Churches! How well may we ſit and ſing, *If the Lord had not been on our ſide*, now may *England* ſay, *if the Lord had not been on our ſide, when men* (or rather divels in the ſhape of men) *roſe up againſt us, then had they ſwallowed us up quick, when their wrath was kindled againſt us.* Pſal. 124. 1, 2. They were not our wooden walls that ſaved us &c. but thy right hand, and thine arme, and the light of thy countenance, becauſe thou hadſt a favour unto us, *Pſalm* 44. 3. This was a better wall then that about *China* or *Babylon*, or that which *David* ſo ſoon leaped over by the help of his God, *Pſal.* 18. who is *ſic omnibus attentus ut non detentus à ſingulis*, ſo helpful to the whole community of his people, as that he neglecteth not any one that pertaineth unto him.

Thou haſt bleſſed the work of his hands] ſo that he hath good ſucceſſe in all his buſineſſes, all things thrive well under his hand; this the divel ſtomacked; and, becauſe he could not come at *Jobs* heart, fed upon his own. Malice drinketh up the moſt part of its own venome. It pleaſeth the Lord well, that *his people proſper*, but the divel cannot endure it. Well might *Auſtin* ſay, *Invidia eſt vitium diabolicum*, envy is a divelliſh ſin, for it transformeth men into ſo many breathing divels. In Pſal 139.

And his ſubſtance is increaſed in the land.] *Heb. is broken forth*; ſo that his houſe is too little to hold the precious and pleaſant riches that are therein; his grounds cannot contain the increaſe of his cattle: *ruperunt horrea meſſes.* In fine, there is no end of his wealth.

Verſe 11. *But put forth thy hand*] Make *Job* feele the weight of it, as good people uſually do more then others; yet not *ad exitium*, but *ad exercitium*, their croſſes are not *penal*, but *probational* and *medicinal*. The ſame holy hand of God that was put forth to protect and bleſſe *Job*, ſhall bee put forth to afflict him. It muſt needs be therefore done in meaſure, and in mercy. If he ſmite *Job*, it ſhall be in the *branches* only, and not at the root, *Iſa.* 27. 8. for *there is a bleſſing in it*; his hand ſhall not be further put forth to ſmite, then to ſave, *Iſai.* 59. 1. *Acts* 4. 31. *Pſalm* 144. 7. If Satan or his inſtruments over-do, and offer to exceed their commiſſion, he will never endure it, *Zech.* 1. 15. This Satan knew very well, and therefore motioneth that God would put forth *his hand and touch him*; or, *Put forth thy hand, I pray thee*; or, *Put forth thy hand a little* (ſo ſome render it) *and touch him*; that is, lightly afflict him. Confer *Geneſ.* 26. 11, 19. and *Pſalm* 105. 15.

And touch all that he hath] or *touch any thing that he hath*; ſo the word *Col* is uſed, *Job* 8. 12. *Prov.* 1. 17. And it is, as if he ſhould ſay, Lay but ſome light loſſe upon him, and he will ſhew his unſoundneſſe; as if but light weights be hanged on rotten boughs, they will ſoon break; and as if wooden or earthen veſſels be ſet empty to the fire, they will quickly crack.

And he will curſe thee to thy face] Heb. *If he do not curſe thee q. d.* then I ſhall much marvel; or then ſay, I have no skill in him, if he will not thereupon bluſter and blaſpheme thee, and that openly, impudently, boldly, to thy very face, avowedly; as *Caligula* did, when he dared his *Jove* to a Duell, with that *Hemiſtick*, in *Homer*, Ἢ ἐμὲ νῦν ἢ ἐγὼ σέ: as *Mahomet* the Grand Seigniour greatly grieved with the diſhonour and loſſe he had at *Scodra*, moſt horribly brake out into blaſphemous words not fit to be related; as that black mouthed Pope with his *al deſpito di Dio.* They ſet their mouthes againſt heaven, ſaith the Pſalmiſt, and let fly at God himſelf, they howle upwards with the wolf when hunger-bit, they utter their owne harſh voice, as the Parrot when beaten, and like birds of prey that have been long kept in the dark, are out of meaſure fierce and furious when once they come abroad, ſo are ignorant and graceleſſe perſons. But *Job* was none ſuch, what ever the divel deemed and averred of him. *Pompey* when he had loſt the field, might, for want of grace, ſay, that there was a miſt over the eye of providence. *Brutus*, when over- Turk. hiſt. fol. 423. *Acts & Mon.* 1417.

Dio. come by his enemy *Antony*, may ſay in his rage, that all things are carried by blind fortune, by hap-hazard. *Atque deos, atque aſtra vocat crudelia.* — Thoſe miſcreants in *Malachi* may ſay, 'tis but loſt labour to ſerve the Lord, *chap.* 3. 14. But Satan ſuggeſting that *Job* would do any ſuch thing if croſſed, did (as one ſpeaketh) either lie knowingly, or at leaſt gueſſe ignorantly.

Verſe 12. *And the Lord ſaid unto Satan, Behold, all that he hath is in thy power.*] Here God in appearance condeſcendeth to the divels deſires. But we muſt know, that Gods end in this large grant, was not to gratifie the divel, but to glorifie himſelf, by making Satan an inſtrument of his own ſhame and infamie, when by all that he could do, *Job* would not be drawn to think or ſpeak amiſſe of God; though Satan left him his wife (who was within his commiſſion) to tempt him to it: and afterwards left him his tongue untouched (when all his body beſides was ſmitten with ſore boiles) as hoping haply, he would have curſed God therewith.

Only upon himſelf put not forth thy hand] Meddle not with his outward or inward man. He would fain have been doing with both, and had done it now, but for this mercifull reſtriction; which to the divel was (no doubt) a very great vexation. But how could he help it, otherwiſe then as horſes digeſt their choler, by biting on the bridle? The will of the Lord muſt ſtand: and *Job*, though he ſhall have his back-burden of croſſes of all kinds, yet they ſhall not be laid upon him all at once, but piece-meal, and at ſeveral times. *Fidelis eſt Deus*, ſaith the Apoſtle (and Father *Latimer* died in the flames with thoſe ſweet words in his mouth) *God is faithfull, who will not ſuffer us to be tempted above that we are able &c.* but will ſurely proportion the burden to the back, and the ſtroke to the ſtrength of them that ſhall beare it. See his gracious dealings with the Apoſtles, at their firſt ſetting forth into the world: and how by degrees he inured them to bear the Croſſe of Chriſt, *Acts* 2. & 4. & 5. & 12.

Acts and Mon. fol. 1579.

So Satan went forth from the preſence of the Lord] As thinking every houre two, till he had ſped his commiſſion: the divel deſcended like lightning upon the earth, to ſearch occaſions to ruine *Job*, and to triumph over his patience, to touch all that he had, and to touch him to the very quick. This diligence of the divel in evil-doing, how happy were it, ſaith Mr. *Beza*, if we could imitate in doing well? But behold, whileſt Chriſts enemies watch, and in the night ſet themſelves in readineſſe to take him, his chief diſciples do not only ſnort and ſleep, but cannot ſo much as be awaked in the garden.

Verſe 13. *And there was a day*] A diſmal day it proved to *Job*, *a day of trouble and diſtreſſe, a day of waſtneſſe and deſolation, a day of darkneſſe and gloominſſe, a day of clouds and thick darkneſſe*, as *Zeph.* 1. 15. That ſubtle ſerpent ſet upon miſchief, purpoſely picketh out ſuch a time to do it, as wherein ſuch a ſad and ſudden change was leaſt of all looked for; and then laies on amaine (as if he were *wood*) with the hail-ſhot, hell-ſhot of ſharpeſt afflictions. He knowes well, that as mercies and deliverances, the more unexpected they are, the more welcome; (as *Abrahams* receiving his ſon *Iſaac* after a ſort from the dead: Iſraels eduction out of *Egypt*, when they were forſaken of their hopes: *Jonah* his being drawn out of the belly of hell (as he phraſeth it, *chap.* 2. 2.) ſo croſſes, the more ſuddenly they befall men, the more they amate them; and finding weak minds ſecure, they make them miſerable, leave them deſperate.

When his ſons and his daughters were eating and drinking wine] Wherewith, if their hearts were *overcharged* (and what more eaſie? the divel foiled our firſt parents by inordinate appetite, and finding it then ſo ſucceſsfull a weapon, he maketh uſe of it ſtill) that *day might come upon them unawares, Luke* 21. 34. That was Satans drift ſurely, however it fell out: and ſo, to deſtroy body and ſoul together. But it is to be hoped, that he was diſappointed of his aime, and that death was ſent in haſt to *Jobs* children, as an inviteanc to a better feaſt: and that they might do as our Saviour did, who being at a feaſt at *Bethany*, fell into a meditation and diſcourſe of his death and burial, *John* 12. 7, 8. Sure it is, that although the wicked may die ſinning, and ſhall die in their ſins, *John* 8. 21. and ſo be killed with death, as *Jezabels* children were, *Rev.* 2. 23. Yet Gods children ſhall not dye before their time, *Eccleſ.* 7. 17. or till the beſt time, till their work is done, *Revel.* 11. 7. *No malice of man or divel can antedate my end a minute* (ſaith one), *whileſt my*

maſter

master hath work for me to do. It is the happineſſe of a Saint, that he is ſure not to die till that time, when, if he were but rightly informed, he would even deſire to die. Happy is he, that after due preparation is paſſed through the gates of death, ere he be aware, as *Jobs* children were.

Verſe 14. *And there came a meſſenger*] A ſad relater, not a divel in the ſhape of a man, as the *Rabbines* would have it (let that paſſe for a Jewiſh fable) but one of *Jobs* own ſervants, or ſome other eye-witneſſe, to make *Job* believe, belike, that as an evill man, he *only ſought rebellion, ſith ſuch cruel meſſengers were ſent againſt him, Prov.* 17. 11.

The oxen were plowing, and the aſſes feeding &c.] i. e. We were none of us either idle, or ill-occupied: but taking pains, and tending our cattle, when this diſaſter befell us. Fools, becauſe of their tranſgreſſion, and becauſe of their iniquities, are afflicted, *Pſalm* 107. 17. they create themſelves croſſes, ſuch as muſt therefore needs come with a ſting in them. See *Gen.* 42. 21. But *Jobs* ſervants were honeſtly employed when plundered and aſſaſſined; which ſheweth, that his loſſes were not *penall*, but *probationall*.

And the aſſes feeding beſide them] *Peter Martyr* upon the firſt of *Samuel*, wittily applyeth this text to prelates and non-reſidents; who, when put in mind of their duty would uſually anſwer, that they had ſubſtitutes and curates to do their buſineſſe for them, *Ita labor aliorum eſt, & proventus ipſorum*; So that others took the paines, and they the profit (ſaith he) and as it is in the book of *Job*, *The oxen plow, and the aſſes feed beſide them.* *Com. in* 1 Sam. 12.

Verſe 15. *And the Sabeans fell upon them*] i. e. The *Arabians* a theeviſh people that lyved by rapine and robbery. They are at this day called *Saracens* of *Sarac* to rob; for they keep up their old trade, and are not all out ſo good as thoſe *Circaſſians*, a kind of mongrell-Chriſtians, who are ſaid to divide their life betwixt ſinne and devotion; dedicating their youth to rapine, and their old age to repentance. *Sabæi apud poetas molles vocantur*: but Satan ſet them a-work. *Breerw. Enquir* 135.

Yea, they have ſlain the ſervants] Heb. *The young men*; for *נערים*, &c. *Juniores ad labores.* It was happy howſoever, that they were taken away, when in their lawfull calling, and about their honeſt employments. *Eliah* chole to be taken in ſuch a poſture: for he knew the very time: and yet when the charriots of heaven came to fetch him up, he was going and talking to his Scholar *Eliſha*. The buſie attendance on our holy vocation, is no leſſe pleaſing to God, or ſafe for us to die upon, then an immediate devotion. Happy is that ſervant, *whom the Maſter when he cometh, ſhall find ſo doing.*

And I only am eſcaped alone to tell thee] For no other cauſe eſcaped this one, this ſingle one, but to adde to *Jobs* affliction. There was no mercy in ſuch a ſparing: It was, that *Job* might have the ill newes brought him ſuddenly and certainly. That old man-ſlayer had ſo contrived it for the greater miſchief.

Verſe 16. *While he was yet ſpeaking*] See here we may, that miſeries many times ſtay not for a mannerly ſucceſſion to each other, but in a rude importunity throng in at once: *Fluctus fluctum trudit*, one deep calleth to another, and as one ſhower is unbutthened, another is brewed, *Eccleſ.* 12. 2. It muſt not ſeeme ſtrange, that be joyous to Saints *when they fall* (or be precipitated, plunged) *into divers temptations, Jam.* 1. 2. For croſſes ſeldome come ſingle. *Aliud ex alio malum. Terent. πόνος πόνῳ πόνον φέρει. Ariſtoph.*

There came alſo another, and ſaid] Before *Job* could recollect and recover himſelf, or take breath: this was a ſore trial. It is a mercy that we have ſome *lucida intervalla*, that the rod of the wicked doth not alwaies reſt on the lot of the righteous; that there are any *interſpiria*, any *Halcyons*; ſith here they muſt have it, or no where, *Rom.* 11. 4.

The fire of God] This was more terrible then the former, becauſe God ſeemed to fight againſt *Job* with his own bare hand, by fire from heaven, as once he did againſt *Sodom*. *Be not thou a terror unto me, O Lord*, ſaith *Jeremy*, *chap.* 17. 17. And then I care not though all the world ſet againſt me. If Marriners in a tempeſt have ſea-room enough, there is no fear; ſo if men in afflictions can ſee and ſay, *Yet God is good to Iſrael, to ſuch as be pure in heart*, there is comfort; and on the contrary, it is fearfull to fall into the hands of the living God. Heb. 10.

And hath conſumed me, &c.] wherewith *Job* was wont to offer ſacrifice. It was

great joy to those in *Joel*, that God after a sore and long famine, would yet leave a blessing behind him; *even a meat-offering and a drink offering &c.* Joel 2.14.

And thy servants,] Those *souls of men*, as they are called, *Rev.*18.13. This was a worse losse then that of his sheep.

And I only, &c.] See the Note on *Verse* 15.

Verse 17. *While he was yet speaking*] See on *Verse* 16.

The Chaldeans] A base and obscure people from the beginning, subject to the *Assyrians*, but yet more potent then the *Sabeans*, as appeareth by the three bands they made out. The *Sabeans* are noted by *Strabo* to be an idle and effeminate people. The *Chaldeans* are set forth in the Scripture to be *a bitter and hasty Nation*, terrible and dreadfull, fiercer then the evening wolves, &c. *Hab.*1.6,7,8. Satan proceeds by degrees to afflict *Job*, that he may at length over-turn him: but beyond expectation, he held out all assaults: *Instar rupis quæ in mari vadoso horridis Jovis, & iratis, ut ita dicam, Neptuni fervidis assultibus undique verberata, non cedit aut minuitur, sed obtendit assultum fluctibus latus, & firmâ duritie tumentia unda impetum sustinet ac frangit.*

Joan. Wower Polymath.

Made out three bands] Which were marshalled and set in array by the Divel, who was their Commander in chief. *Sic sæpe loricatus incedit Satan, & cataphractus*, as *Luther* speaketh: he hath his Legions among men also, who (like those vulturine Eagles *Job* 39. 30.) do *glut-glut blood*, as the Hebrew word there soundeth and signifieth.

And fell upon the Camels] Heb. *Spread themselves over* them, rushed and ran violently making an impression upon the Camels.

And have carryed them away Heb. *Have taken them to themselves*, though *Job* had never dealt discourteously with these Chaldeans, nor had his Camels trespassed them, but were carefully kept by the servants. Innocency is no target against injury, neither doth Victory alwayes argue a just Cause.

Yea, and slain the servants, &c.] See the Note on *Ver.* 15.

Verse 18. *While he was yet speaking,*] See *Verse* 16.

Thy sons and thy daughters were eating and drinking wine] This was the last, but not the least of Satans assaults, reserved purposely to the last, to crush him quite, when he was now spent and spiritless, as he hoped. Let us look for like dealing, for a tough bout, at death howsoever: and be alwayes ready prepared for another and a worse encounter. It is said of *Cæsar*, that he sometimes put up, but seldom or never put off his Sword. It is said of *Qu. Elizabeth*, that in the greatest calm she provided for a storm. It is said of the bird *Onocrotalus*, that she is so well practised to expect the Hawk to grapple with her, that even when she shutteth her eyes, she sleepeth with her beak exalted, as if she would contend with her adversary. Should not we stand constantly upon our Guard, who have so restlesse and pitilesse an enemy?

Seneca.

Thy sons and thy daughters &c.] Men may die then with the meat in their mouthes, and in the midst of their mirth and jollity; as did *Ammon*, *Elah*, *Belshazzar*. *Whether therefore we eat or drink &c. do all to the glory of God*, 1 Cor.10.31. Let there be *holinesse to the Lord* written upon our pots, *Zech* 14.21. Let us *eat, and drink, and sleep eternal life*, as a reverend Scotch Divine was said to do. *Jobs* good heart aked and quaked (likely) at the hearing of this sad newes, of so sudden a death of his children, amidst their merriments: for he used to say, when there was no such danger, *It may be, my sons have sinned, and cursed God in their hearts.* Me thinks, I hear him saying, or rather sighing out those sorrowfull words of *Cratesicles* in *Plutarch*, when he saw her dear children slain afore her, *Quo, pueri, ejis profecti?* Poor souls, what's become of you? See more on *Verse* 13.

Plus. in vit. Cleomenis.

Verse 19. *And behold, there came a great wind*] The Divel (doubtlesse) was in this wind (as he is by divine permission, *the Prince of the power of the air*, Eph.2.2. and can thereby do much mischief) what wonder then though it were a great wind; so spirited by him, and *rumbe* (*ventus à vemendo*) came on amaine, and with a force, as being driven on by the Divel. It was a wonderfull wind (belike a whirlwind) and hath therefore a *Behold* set upon it; such a wind as the Relator had never known before: The Rabbines say, that he was so affrighted with it, that no sooner had he made an end of his report of it to *Job*, but he fell down dead at his feet. Sure it is, that he relateth the matter punctually and *graphically*, with singular diligence, and without

without that moderation and making the beſt of things at firſt, as in ſuch caſes is uſuall, when parents are firſt made acquainted with the ſudden death of their children, or other ſad accidents that have befallen them. This meſſenger *cluſtereth* out all at once, being thereunto ſet on, and ſuborned by Satan (as *Lavater* thinketh) to ſtirre up *Jobs* ſtomack, and to make him break off that ſo well-twiſted thred of his patience.

From the wilderneſſe] of *Idumea*, or *Arabia*, called *deſerta*. The divel, who haunteth dry and deſert places, was the *Æolus* that ſent it. Let us bleſſe that God (the maker and maſter of theſe Meteors, and of all things elſe) who bindeth up ſuch an enemy and boundeth ſuch a power.

And ſmote the four corners of the houſe.] This was extraordinary, and therefore the more dreadfull: God ſeeming to fulfil upon *Job* and his children, what he threatneth in the Law, *Deut.* 28. 59. *I will make their plagues wonderful.* But what ſaith *Solomon*, and that after long debate with himſelf about occurrents of this nature? *For all this I conſidered in mine heart, even to declare all this, that the righteous, and the wiſe, and their works, are in the hand of God: no man knoweth, either love or hatred, by all that is before them, Eccleſ.* 9. 1. 2 by externals we cannot judge aright of eternals. Let it be our care to *lay hold on eternal life*; and then ſudden death can do us no hurt; no gueſt cometh unawares to him who keeps a conſtant table.

And it fell upon the young men, and they are dead] No doubt but they were miſerably mawled and diſ-membred by the fall, ſo that they were pulled forth piecemeale, and it could hardly be known *which was which* as we ſay. The like death befell *Scopas* (a rich and noble man of *Theſſaly*) together with his gueſts, all oppreſſed and ſlain together by the ruin of that room where they were feaſting, and fearing no ſuch danger, as *Tully* telleth us; *Simonides* was at that feaſt, but was at that inſtant happily called out by two young men that came to ſpeak with him. *Luther* had the like deliverance by a ſpecial providence, as Mr. *Fox* reckneth. But ſo had not thoſe *Londoners* in the Reign of King *William* the ſecond, who periſhed by a terrible tempeſt, which blew down ſuddenly ſix hundred and ſix houſes in that chief City. No more had thoſe that died by the fall of part of an houſe in *Black-Friers*, where and whiles *Drury* a Popiſh Prieſt was preaching, who (together with an hundred more Papiſts his hearers) had there their paſſport; this fell out in the year 1623. And the like we had lately at *Witney* in *Oxford*-ſhire, where a ſcurrilous blaſphemous comedy was by the fall of the room wherein it was acted, *Feb.* 3. 1652 turned into a Tragedy, as ending with the deaths of ſix, and hurts of about threeſcore, who were bruiſed and maimed, and ſome (as it were) half dead, carried away by their friends. The narrative whereof, together with what was preached there in three Sermons on that occaſion from *Rom* 1. 18. is ſet forth by Mr. *John Rowe* (Lecturer in that town) in his book called *Tragicomedia*.

Cic. lib. 2. de Orator.

Acts & Mon. fol. 787.

Stowes Chron. cont. by Howe page 130.

Verſe 20. *Then Job aroſe and rent his mantle*] He ſtirred not at the three firſt doleſull tidings, but this fourth ſtartleth him; for he was neither a Stoick, nor a ſtock. *His ſtrength was not the ſtrength of ſtones, nor his fleſh of braſſe*, chap 6. 12. That he ſhould bear blowes, and never feel paine, or make moan, that he ſhould be ſilent in darkneſſe, 1 *Sam.* 2. 9. and not cry when God bound him, *Job* 36. 11. This Stoical *apathy* or *indolency* (condemning all affections in that their wiſe man, who, as *Cicero* very well ſaith, as yet was never found) *Jeremiah* juſtly complaineth of, *Jer.* 5. 3. and the Peripatetickes utterly diſliked, teaching, that wiſedome doth not remove affections, but only reduce them to a mediocrity. *Job* kept the mean between *deſpiſing the chaſtening of the Lord, and fainting when rebuked by him*, *Heb.* 12. 5 See my *Love-tokens*, *pag.* 37, 38. &c.

When *Germanicus* died, divers forraign Princes ſhaved their beards, to ſhew their grief. *Suetan. Legatus Hadr. Jun. com. de coma, cap.* 2. & 4. *Plut. in Alex.*

And ſhaved his head] In token of his very great ſorrow, ſee *Jer.* 7. 29. *Micah* 1. 16. *Make thee bald, and poll thee for thy delicate children, enlarge thy baldneſſe as the Eagle.* See the note there. *Plutarch* telleth us, that *Alexander* the great, at the Funeral of *Epheſtion* his favourite, not only ſhaved himſelf, but clipped his horſes and mules haire, yea, he plucked down alſo the battlements of the walls of the City, that they might ſeem to mourn too: but this favour'd of too much fullenneſſe. How much better his Macedonians, who being once ſenſible of his diſpleaſure, laid by their armes, put on their mourning attire, came creeping to his tent, where

where for almost three dayes they remained with loud cries, and abundance of tears, testifying their remorse for offending him, beseeching his pardon, which at last they gained. God calleth to baldnesse for sin, *Isa.* 22. 12. which in other cases was forbidden, *Lev.* 19. 27. and 21. 5. *Deut.* 14. 1. This *Job* performed here: for he knew that although God afflicteth sometimes for his own glory, *John* 9. 3. sometimes for triall or exercise of his peoples graces; yet sin is ever at the bottome as the meritorious cause of what they suffer; and if he did not duely consider it before, *Zophar* gave him to understand that God *exacted of him lesse then his iniquity had deserved*, chap. 11. 6.

And fell down upon the ground] This shewes that *Job* arose not before to this end, that with a stout and stubborn gesture of the body, he might withstand God: but rather, that he might with greater lowlinesse and humility submit to his justice, and implore his mercy: *He fell down upon the ground and worshipped*, saith the Text; that is, he fell upon the ground to worship. He fell not all along on the earth, as *Saul* did, out of despondency and despaire, after that he had heard the divell preaching his funerall, he lay like an oxe on the earth, in the fulnesse of his stature, as the Original hath it, 1 *Sam.* 28. 20. but, as humbling himself *under the mighty hand of God*, who would raise him up in *due season*, 1 *Pet.* 5. 6. and as reverently and religiously submitting to his will. And it is probably observed (saith a late Expositor out of another) that the ancient Prophets and holy men were called *Nephalim procidentes*, or *Prostrantes*, that is *prostrates* or *Fallers downe*, because in their worship they usually fell down upon the earth, to humble themselves before the Lord.

Mr. *Caryl. ex Bolduc in loc.*

1 Sam. 25. 37 *Herod Hom.*

Verse 21. *And said*] He lay not on the ground dumb as a stone, as it is said of *Nabal*, and fained of *Niobe*. He rageth not as *Xerxes* did, when he beat the Sea by way of revenge: neither vexeth himself without measure, as *Achilles* at the death of his friend *Patroclus*. He curseth not *God to his face* (as Satan that old liar said he would do) nor so much as the *Sabees* and *Chaldees*, or the divel the chief Engineer of his present sufferings: but *rejoycing in hope, patient in tribulation, continuing instant in prayer* he said in the words of truth and soberneſſe.

Rom. 12. 12.

Naked came I out of my mothers womb] Hence the Proverb, *Nudus tanquam ex matre*, not having a ragge to my back, but stark naked, as ever I was born. Hither I came a pitifull poor destitute, shiftlesse and forlorn creature, not having a crosse to blesse my self with, as they say: much lesse, sheep and oxen, children and servants &c. howbeit God provided for me then, and as he *took me out of the womb*, so he made me to hope when I was upon my mothers breasts. I was cast upon him from the womb &c. And shall I now cast away my confidence which hath so great recompense of reward? No, though he hath stripped me stark-naked, and left me with as little as he first found me, yet I will trust in him. It is he that maketh poore, and maketh rich: he bringeth low, and lifteth up againe, 1 *Sam.* 2. 7. The will of the Lord be done. Here I am, let the Lord do with me, that which is right in his own eyes, 2 *Sam.* 15. 26. He is Lord Paramount, the true proprietary and Owner of all: I have been only his steward, his tenant at will.

Psal. 22. 9, 10

Jamque meos dedo Domino tibi jure penates:
Tu mihi jus dederas, posse vocare Deos.

And naked shall I return thither again] *Sc.* to the womb of my *Magna Parens*, the earth, fitly called a *Mother*, because as thence we came in *Adam*, so there-hence shall we be born again (as it were) at the resurrection; called therefore the *Regeneration*, *Matth* 19. 28. for so some read the words there; *Ye which have followed me, shall in the Regeneration (when the Son of man shall sit in his glory) sit upon twelve thrones &c.* See *Psal.* 2. 7. with *Acts* 13. 33. This *Plato* hammered at in his παλιγγενεσια or great *Revolution*. To the grave therefore, that womb of the earth, that *Congregation house of all living*, as *Job* elsewhere calleth it, *chap.* 30. 23. shall I return, saith he; implying that our life is nothing but a coming and a returning. *Repatriare est hoc*, saith *Bernard* concerning death. It is but a coming and a going (saith a Divine) it is but a flood and an ebb, and then we are carried into the Ocean of Eternity. I read of one, who being asked what life was? made an answer answerlesse; for he presently turned his back, and went his way. The truth is, wee fetch here but a turn, and God saith, *Return againe*, *Psal.* 90. 3. *To live, is but to*

Magna parens terra est. Ovid.

lye

lye a dying: the earth receiveth us like a kind mother into her entrailes; when we have a while troden her underfoot, we haſte to our long home, *Eccleſ.* 12. 5. Heb. *to our old home*; *ſc.* to the duſt, from whence at firſt we were taken. *Tremellius* rendreth it *in domum ſæculi*, to the houſe of our generation, where we and all our Contemporaries ſhall meet. *Cajetan*, *in domum mundi*, the houſe which the world provideth for us; and to this houſe (much in *Jobs* mind, and therefore he here ſaith *Thither*) this *houſe of the grave* (as the *Chaldee* paraphraſeth) men muſt return naked. *As he came forth of his mothers womb, naked ſhall he return to go as he came* (ſaith *Solomon*) *and ſhall take nothing of his labour which he may carry away in his hand*, *Eccleſ.* 5. 15. Death as a porter, ſtands at the gate, and ſtrips men of all their worldly wealth, leaving them *ne obolum quidem unde naulum ſolvant.*

Haud ullas portabis opes Acherontis ad undas.
Nudus ab inferna ſtulte vehêre rate. *Propert.*

Some have had great ſtore of gold and ſilver buried with them, but to ſmall purpoſe, more then to proclaim their own folly. *Some wiſer then ſome: if I muſt leave all the reſt, yet this Ile take with me*, ſaid a ſilly fellow, when giving up the Ghoſt, he clapt a twenty ſhillings piece of gold into his mouth. *Athenæus* telleth of one, *Reg.* of *Lon.* that at the hour of his death, devoured many pieces of gold, and ſewed the reſt in his coat, commanding that they ſhould be all buried with him. *Hermocrates* being loth that any-man ſhould enjoy his goods after him, made himſelf by will, heir of his own goods. Theſe muck-worms, like thoſe ten men *Jer.* 41. 8. having treaſures in the field, of wheat, barley, oyle &c. are full loth to part with them: and having much cattle, as thoſe *Reubenites* and *Gadites*, *Numb.* 32. 5. they would faine live ſtill on this ſide *Jordan*: having made their gold their God, they cannot think of parting with it: they would if poſſible, carry the world with them out of the world. But what ſaith the Apoſtle? *We brought nothing with us into this world, and it is certain* (ſee how he aſſevereth and aſſureth it, as if ſome rich wretches made queſtion of it) *we can carry nothing out*, nothing but a winding-ſheet; as *Sultan Saladines* ſhirt, which he commanded to be hung up at his buriall, a bare Prieſt going before the bier and proclaiming, *Saladine* the mighty Monarch of the Eaſt is gone, and taketh no more with him then what you here ſee. And to the ſame ſenſe the Poet ſpeaking of *Annibal*, ſaith, 1 Tim. 6, 7.

——— *modò quam fortuna fovendo*
Congeſtis opibus donisque referſit opimis,
Nudum tartareâ portârit navita cymbâ. *Sil. Ital.*

The Lord gave] It is his bleſſing upon the diligent hand, that maketh rich, *Pro.* 10. 22. as without that, all pains and policies are but *arena ſine calce*, ſand without lime, they will not hold together. Not only *every perfect*, (that is, ſpiritual bleſſings in heavenly things) *but every good gift*, that is, temporal bleſſings in creature-comforts, *come from above, from the Father of lights*, *Jam.* 1. 17. as pledges of his love to thoſe that are his, and as an earneſt of better things hereafter, *Pſal.* 23. 6. 7. *Gen.* 27. 28. *God give thee the dew of heaven*, ſaith *Iſaak* to *Jacob*. *Eſau* likewiſe hath the like, but not with a *God give thee*, he profanely *ſacrificed to his owne net*, not having God in all his thoughts. He ſaid with that *Aſſyrian*, *Iſai.* 10. 13. *By the ſtrength of my hand have I done this*: *my power and the might of my hand hath gotten me all this wealth &c.* Is not this great *Babel* that I have built &c? *Job* uttereth no ſuch *bubbles of words*; he arrogateth nothing to himſelfe, but aſcribeth all to God, whom the heathens alſo acknowledge ——— *δόσιν ἄκρον*, *The giver of all Good.* Deut. 8. 10, 11. Hom.

And the Lord hath taken away] As well he might, for though I had the poſſeſſion, yet he hath the property; neither can he poſſibly do me wrong, ſith he is Lord of all, and may diſpoſe of me and mine as he pleaſeth. *Hierome* teacheth his friend *Julian* to ſay, *Tuliſti liberos quos ipſe dederas: non contriſtor quod reſpiſti, ago gratias quod dediſti*: Thou haſt taken away the children which thou haddſt given me: I grieve not that thou haſt taken them, but give thee thanks for giving them. *Julian* that vile Apoſtate, ſaid at his death, *I gladly render up my life to Nature requiring it; as a thankfull and faithfull debtor.* This was ſtout, but a copy of his countenance, and meerly for a name. And what ſhall we think of *Quintus Fabius Maximus*? *Vitam repoſcenti natura tanquam debitor bonæ fidei redditurus exulto.* Ammian. l. 25.

Maximus? who when he heard that his mother and wife whom he loved dearly, were ſlain by the fall of an houſe, and that his younger ſon, a brave hopefull young man, died the ſame time in *Umbria*, he never changed his countenance (though his friends lamented the loſſe with many tears) but went on with the buſineſſes of the Common-wealth, as if no ſuch calamity had befallen him; was this patience or ſtupidity, whether? Patience is a fruit of the Spirit, *Gal.* 5. 22. ſo that *Aquinas* needed not to have queſtioned, whether a man can have patience *ſine auxilio gratiæ*, without the help of Gods grace. A natural man may, for ſiniſter ends, bite in his paine, as *Marius* did, when his leg was cut off by the Chirurgion; he may conceale his griefe, as *Mithridates* did for a time; but all the while, he was in a kind of fever (*Epialis* the Phyſicians call it) wherein men be cold without, but hot as fire within. And the like we may judg of *Philip* the ſecond King of *Spaine*, who is ſaid to have born the loſſe of his invincible *Armado* that had been three years a rigging, with much patience, giving, and commanding to be given all over *Spain*, thanks to God and the Saints, that it was no more grievous. This was but a fained and a forced patience: it was rather pertinacy then patience, it was an obſtinate ſtiffeneſſe of mind &c. Ye *have heard of the patience of Job*, and what was the ground of it? he beheld God in all, *the Lord hath taken away*, ſaith he: not a word of the *Caldean* and *Sabean* plunderers, not a tittle againſt the divel who had employed them: and why? *Job* eaſily diſcerned Gods arrowes in Satans hand, and Gods hand on the arms of thoſe that had robbed him, and wronged him: hence *Taceo, Fero, Spero*, was his motto. *It is the Lord*, ſaid *Eli*, when threatned with the loſſe of all. I was dumb (ſaith *David*) becauſe it was thy doing. So was *Jacob* for the ſame reaſon, in the rape of *Dinah* his only daughter, afterwards married to *Job*, ſay the Jew-Doctors. So was *Aaron* in the untimely end of his untowardly children, *Lev.* 10. 3. So was *Mauricius* the good Emperour, when he ſaw his wife and children ſlain before his eyes by the traitor *Phocas*. And ſo was laſtly, that noble Lord of *Pleſſis*, who when he had loſt his only ſon (a Gentleman of marvellous great hope) in the Low-Countries, and ſhortly after, his Lady died of that griefe, hee took up thoſe words of *David*; *I was ſilent, and ſaid no word, becauſe thou Lord hadſt done it.* *Bleſſed be the Name of the Lord*] As well for taking away, as for giving: This was a rare bird, that would thus ſing in winter. It is eaſie to ſwim in a warm bath, and every bird can ſing in a warm ſun-ſhine: but to bleſſe God heartily, when afflicted moſt heavily; this, this is the breathing of an excellent ſpirit: *In every thing to give thanks, ô quam hoc non eſt omnium!* In this theme of bleſſing God for afflictions, alſo *Baſil* ſpendeth all his Sermon which he entitleth, *Giving of thanks in all things*; *Chriſtianorum propria virtus eſt*, ſaith *Hierome*, it is a vertue proper to true Chriſtians, heartily, and not hollowly to give God thanks for croſſes, for it proceeds from the joy of faith, and ſome taſte of Gods fatherly care of us in our corrections. If good things befall thee, bleſſe God, and they ſhall be increaſed; if evill things, bleſſe God, and they ſhall be removed, ſaith *Auſtin*; of whom alſo it is reported, that he had alwaies in his mouth *Deo gratias*, Thanks be to God for whatſoever befalleth us. The Prophet, *Pſalm* 89. 38. to 52. lamentably complaineth of the Churches miſeries, and yet concludeth, *Bleſſed be the Lord for evermore*: and this he doth not formally and ſlightly, but earneſtly, and with much affection. Lo, this is the guiſe of thoſe that be gracious. But how blank (I think we) was the Divel, when hoping to heare *Job* blaſpheme God, he heareth him bleſſing Gods Name in this ſort, The Lord gave, and the Lord hath taken away: bleſſed be the Name of the Lord? The Greek and Latine tranſlations inſert here another ſentence that is not found in the Hebrew verity; *viz. even as it pleaſeth the Lord, ſo come things to paſſe.* Our late Common-prayer-book alſo hath the ſame words in the form for Burial of the dead.

Aquin. 2. 2. q. 136.

Camd. Eliſ. 371.

1 Sam. 3. 18. Pſal. 39. Gen. 34. 5.

See his life.

Hier. in Eph. 5.

Si bona dederit Deus, grattas agit, & augebuntur &c.

ὡς τῷ κυρίῳ ἔδοξεν, οὕτω ἐγένετο. Sept.

Verſe 22. *In all this Job ſinned not*] The Greek and Latine verſions adde here, *with his lips*: but I could rather be of *Mercers* judgement, who referreth the former part of this verſe to the mind, and the later to the mouth: ſhewing that *Job* neither thought in his heart, nor uttered with his mouth any thing unmeet and unworthy of God, inſomuch, that both within and without, he carried away the victory and conqueſt over Satan, and ſo better deſerved to be Sainted then our Henry the ſixth, of whom the Chronicler writeth thus. This King in both eſtates

ſo

ſo demeaned himſelfe, that he modeſtly carried the one, and moderately under-went the other: yea, ſuch was his deportment, that the inconſtancy of his ſtate could not alter the conſtancy of his minde; inſomuch, that one of his ſucceſſours, King *Henry* the ſeventh, laboured for that onely vertue, to have him canonized for a Saint; and had obtained to have done it, had not the charges thereof ſo farre exceeded mediocrity, as to cauſe him to leave it undone. God himſelf hath here canonized, crowned and chronicled holy *Job*, for his many good properties before, and here for his humility and patience: *The triall of his faith being much more precious then that of gold that periſheth, though it be tried with fire, is found to praiſe and honour and glory*, 1 *Pet.* 1. 7. It was a ſaying of *Philoſtratus*, that one *Jupiter* ſet out by *Homer* the Poet, was worth ten ſet out by *Phydias* the carver; becauſe the former flew abroad through all the world, whereas the other never ſtirred from his pediſtal at *Athens*: ſo one *Job* thus renowned by Gods owne pen, is farre beyond all that have been memorized in humane hiſtories for their æquanimity and conſtancy. *In all this* that *Job* ſuffered, acted, and uttered, *he ſinned not*, *ſcil.* ſinningly: he was not transformed into ſins image; he ſinned not by curſing God, as Satan hoped, and would have had it: or *charged God fooliſhly*, or *with folly*; with any thing inſolent, inſulſe, unſavory; he charged him not in the leaſt, to have dealt unwiſely or unworthily with him; and this is here mentioned, as Grace, almoſt to a miracle, as Patience having her perfect work, and proving *Job* to be perfect and entire, wanting nothing.

Dan. hiſt. contin. by Truſſel.

Jam. 1. 4.

CHAP. II.

Verſe 1. *Again there was a day*]

WHether the next day, or the next Sabbath day, or the next firſt day of the year, (which is Gods day of general Audit, as the *Rabbines* will have it) we have not to ſay. God, as he hath in his eternal counſell fore-appointed every thing that is done, ſo he hath ſet the times wherein, *Eccleſ.* 3. 1. ſuch as the creature can neither alter, nor order. This is a comfortable conſideration.

When the Sons of God &c.] See chap. 1. 6.

And Satan came alſo among them] Whether ſummoned to give an account, or of his own accord to ſue out a new Commiſſion againſt *Job*, it skilleth not. Reſtleſſe he is, and it behooveth us to be vigilant: not ignorant of his wiles, nor unmindful of his inveterate envy and enmity.

Verſe 2. *And the Lord ſaid unto Satan, &c.*] See chap. 1. 7.

From going to and fro in the earth] In heaven he comes not; into that earthly paradiſe he could ſcrue himſelf, not ſo into the heavenly. No dirty dog ever trampled on that golden pavement; thoſe that are there, are *extra jactum* out of Satans gun-ſhot, but whileſt here, he will ever and anon have a bout with the beſt; hee walks about for the nonce, ſpying advantages.

And from walking up and down in it] Doing his feates, and carrying newes. It might very well be he, who when *Domitian* the Emperour was ſlain by his own ſervants at *Rome*, informed *Apollonius Tyaneus* thereof at *Epheſus*, where he is ſaid to have cryed out the ſame time, *To him Stephan, ſtrike him, kill him.* But what a vain-glorious vaunt of an impudent caytiffe was this, that though vanquiſhed as he had been by *Job*, and beaten on his own dunghill, he ſhould take upon him ſtill in this ſort, that he had been walking up and down as a Conqueror or Emperour of this preſent world? Surely as *Job* ſtill retained his integrity, ſo did Satan his vanity, boaſting that he came now from viſiting his eſtate, and that nothing rendred him more glorious then the great number of his ſubjects which depended upon his will. *Senault.*

Verſe 3. *And the Lord ſaid unto Satan*] Before he would condemn him, he thus interrogateth him (which he would not vouchſafe to doe, when he had deceived our firſt parents, *Gen.* 3. 14.) but with a very bitter taunt and ſharp reprehenſion:

Beza. as if God ſhould have ſaid, Art thou not aſhamed Satan, thus to anſwer me, as if I had forgotten what I granted thee in our laſt aſſembly, and thus in my preſence to diſſemble &c?

Haſt thou conſidered my ſervant Job] See chap. 1. 8.

One that feareth God &c.] This he did not without God (according to that clauſe in the new covenant, *I will put my fear into their hearts*, *Jer.* 31. 40. I, is emphaticall and excluſive, *q. d.* I, and I alone) yet God giveth him the honour of it: as if he himſelf had been the ſole doer. *Certum eſt, nos facere quod facimus; ſed ille facit ut faciamus*, ſaith *Auſtin*; Sure it is, that we do what good we doe; but as ſure it is, that God doth all our works in us and for us, *Iſai.* 26, 12.

And ſtill he holdeth faſt his integrity] which thou haſt ſtriven *quaſi ſicedulâ extorquere*, by wrinch and wile to get from him; but he hath hitherto held it faſt as with *tooth and naile*. This was a ſingular commendation, and that's a rare faith, which being long tryed, doth not flag and hang the wing. By reaſon of the overflow of iniquity the *love of many ſhall wax cold*, (ſaith our Saviour) but *he that endureth to the end ſhall be ſaved*, *Matth.* 24. 12, 13. Lo, it is but a *He*, a ſingle man that retaineth his integrity; when *Many* loſe their firſt love, and fall from their former ſtedfaſtneſſe, as faſt as leaves fall in Autumne. *Job* would not part with his integrity to dye for it: when all was taken away, he laid faſt hold on that, and reſolved to let go his life ſooner. Chriſt he ſaw ſtanding over him (as once *Steven* did) and ſaying, *Hold faſt that thou haſt, that no one take thy crown from thee.* *Omnia perdidit qui fidem amiſit*, ſaith *Seneca*. In a common combuſtion, a man will be ſure to ſecure his jewels, what ever become of his lumber. *Revel.* 3. 11.

Although thou movedſt me againſt him] That is, againſt his perſonall eſtate, and his children, which are called *himſelf*; againſt theſe Satan is ſaid to have *moved* the Lord, to have incited and inſtigated him, ſtirring him up with reaſons and arguments; as he is an excellent Orator, if he may but have audience. But that the Lord was hereby moved to do ought againſt *Job*, muſt be wiſely and rightly underſtood, for God is immutable and unmoveable: neither can he be drawne to do any thing, but what he hath decreed to do from before all beginnings: but here he ſpeaketh after the manner of men, as if he were prevailed with by Satans ſollicitations.

To deſtroy him] So Satan would have had it, when God meant to try him only. See the like, *Rev.* 2. 10.

Without cauſe] or *for nothing* (as the word ſignifieth, *chap.* 1. 10. Doth *Job* fear God *for nought*?) without any provocation or cauſe on his part procuring it. Not but that there is cauſe enough in the beſt, why God ſhould afflict them: But as there was no *peccatum flagrans* in *Jacob*, *Numb.* 23. 21. No foule ſin of that people, flaming at that time in the eyes of God, or ſtinking in his noſtrels; and therefore *Balaam* (the divels Spel-man) could do nought againſt them by his inchantments, *verſe* 23. So there was not in *Job* that groſſe hypocriſie, wherewith Satan had falſely charged him: he was not that mercenary that Satan would have made of him. In vaine did that arch-ſlanderer and accuſer of the Saints move the Lord againſt *Job*, *Gratis, id eſt, Fruſtra*, ſaith *Lyra*; in vaine did he aſſault this ſtout champion, &c. *Job non erat fugitioſus*, Lavat.

Verſe 4. *And Satan anſwered the Lord &c.*] This impudent adverſary had yet an anſwer in his mouth, and would not be ſo ſet down. Of him and his agents (thoſe *falſe teachers*, as the Apoſtle calleth them) it may be truly ſaid,

Juvenal. ——— *Nihil eſt audacius illis*
Deprenſis: iram atque animos a crimine ſumunt.

Skin for skin] Any skin for his own, cattel, ſervants, children may be eaſily parted with by him, to ſave himſelfe in a whole skin, to keep himſelfe whole: others read it, *skin after skin*, or *skin upon skin*: both the *Cutis* and the *Pellis* ſhall go, ſo that life may be preſerved: as a man will hold up his arm to ſave his head, or ſuffer the loſſe of a limb to ſave his life. *Ut corpus redimas; ferrum patieris & ignes.* *Job* is ſtill *integrâ cute*, skin whole, ſaith Satan, and ſo long there is little trial of him: that man is rich enough who is well. I read of one, who being asked how old he was, anſwered, that he was in health: and to another that asked

how

how rich he was, answered, that he was not in debt, *q. d.* He is young enough that is in health; and rich enough that is not in debt. Now all this *Job* was yet, and therefore Satan ill apaid and unsatisfied.

And all that he hath will a man give for his life] Life is sweet, we say: and man is a life-loving creature, saith the Heathen, fond of life, and afraid of death, which is Natures slaughterman, and therefore the most Terrible of Terribles, as *Aristotle* stileth it. The *Gibeonites* refused not to be perpetuall slaves, so they might but live. Those that are overcome in battle, are content to be stript of all, so they may have quarter for their lives. Marriners in a tempest, cast their lading into the sea, though never so precious, in hope of life. If *Job* may escape with the *skin of his teeth*, it is some favour: he may not think much to sacrifice all that he hath to the service of his life, his conscience only excepted. Some good people have strained that too for love of life: as when *Abraham* denyed his wife, *David* changed his behaviour, *Peter* denyed his Master, Qu. *Elizabeth* (though afterwards she could say, When I call to mind things past, behold things present, and expect things to come, I hold them happiest, that go hence soonest, yet) in Queen *Maries* time, shee sometimes heard divine service after the *Romish* religion, and was often confessed, yea, at the rigorous sollicitation of Cardinall *Pool*, shee professed her self a *Romish* Catholick, yet did not Queen *Mary* believe her (saith mine Author) remembring that shee her self, for feare of death, had by Letters written with her own hand to her father, both renounced for ever the Bishop of *Romes* authority, and withall acknowledged her father to be supreme head of the Church of *England* under Christ, and her Mothers marriage to have been incestuous and unjust. Those good soules did better, that loved not their lives unto death, *Rev.* 12. 11. that by losing their lives saved them, *Matth.* 10. 39. that held with that Martyr, that life is sweet only to such as have their souls linked to their bodies, as a thiefs foot is in a pair of fetters.

ζῶον φιλόζωον. Æliop. τῶν φοβερῶν φοβερώτατον. Arist.

Camd. Eliz. fol. 325.

Ibid. Introd.

Fulius Palmer.

Verse 5. *But put forth thy hand now*] See notes on *chap.* 1. 11. This God did at Satans motion, yet *non ad exitium Jobi, sed ad exercitium*; *Jobs* temptation is of Satan, but his triall and invincible constancy is of God. God in a sense tempted *Job*. Satan also: even as the dog may be said to bait the beast, and the owner of the beast too, that suffered him to be baited.

And touch his bone and his flesh] pinch him to the quick, that not his flesh onely may feel it, but the marrow also in his bones, *Psal.* 6. 2. and 32. 3. and 51. 8. The bone and flesh are the chief materials of mans body, which is fitly compared to a fabrick, wherein the bones are the timber-work, the head the upper-lodging, the eyes as windowes, the eye-lids as casements, the browes as pent-houses, the ears as watch-towers, the mouth as a door, to take in that which shall uphold the building, and keep it in reparations, the stomack as a kitchin, to dresse that which is conveyed into it: the guts and baser parts as sinks belonging to the house &c. as one maketh the comparison. Now in all these and the rest of his parts of body, Satan would have *Job* to be smitten: and then he made no question of a conquest. Paine is a piercing shaft in Satans quiver of temptations: hence he stirred up his agents to *tympanize* and torment the Martyrs with as much cruelty as the wit of malice could devise; but all in vain. *Heb.* 11. 35, 36. *Apollonia* had all her teeth pulled out of her head (hence Papists make her the Saint for tooth-ach.) *Blandina* tired those that tortured her. *Theodorus* was cruelly whipped, racked, and scraped with sharp shells, by the command of *Julian*, but yeilded not. *Rose Allen* had her hand-wrist burnt by Justice *Tyrrell*, who held a candle under it till the sinews brake that all the house heard them; and then thrusting her from him, violently said, ah strong whore, wilt thou not cry? thou shameless whore, thou beastly whore, &c. But she quietly suffering his rage for the time, at the last said, Sir, have you done what you will doe? and he said yea; and if thou think it not well, then mend it. Mend it, said she? nay, the Lord mend you, and give you repentance, if it be his will. And now, if you think it fit, begin at the feet, and burn the head also, for he that set you a work, shall pay your wages one day, I warrant you. As little got the divel by these worthies, as he did by *Jobs* biles and carbuncles. We are ashamed, (said one of *Julians* Nobles to him) we are ashamed, O Emperour, the Christians laugh at your cruelty, and grow the more resolute.

Scrat. Theodor.

Acts & Mon. 1820.

And he will curse thee to thy face] Heb. *If he curse thee not to thy face, q. d.* then damne me, send me to hell presently. This Satan holds in by an *Apoſiopeſis*, being therein more modeſt then our deſperate and deteſtable *God-damn-mee's*; let them ſee how they gratifie the divel, who curſe and blaſpheme, or proteſt openly what they know to be falſe. This the divel did not.

Verſe 6. *And the Lord ſaid unto Satan*] who hath his requeſt: it is not alwayes a mercy to have what we wiſh. *Deus ſæpe dat iratus, quod negat propitius.* Be ſure we bring lawful petitions, and true hearts, *Heb.* 10. 22. and then we ſhall have good things, and for our greateſt good.

Behold he is in thine hand] Here God puts his child into his ſlaves hand to correct, but not to deſtroy. And ſurely, if we give reverence to the fathers of our fleſh, who correct us for their own pleaſure, ſhall we not much more be in ſubjection unto the Father of Spirits, chaſtning us for our profit, and live? The Turks, though cruelly laſht, are yet compelled to return to him that commanded it, to kiſſe his hand, and to give him thanks, and to pay the officer that whipt them. This laſt we need not do, but the former we ought, taking Gods part againſt our ſelves, and reſting contented; though as *Paul* delivered up ſome to Satan, that they might learn not to blaſpheme, ſo God deliver us up to him and his agents (ſuch as Satanically hate us, and are divelliſhly bent againſt us, *Pſal.* 32. 21.) cauſing us to ſuffer more then any ever did out of hell, that we may learn not to be proud, ſecure, ſenſuall, and may preach forth the vertues of him who hath brought us out of darkneſſe into his marvellous light, 1 *Pet.* 2. 9. Let us not ſay, if God would take the rod into his own hand, I could better beare it: but the tender mercies of that wicked one and his imps are meer cruelties. For 1. this is as if the child ſhould ſay, If I might chooſe my rod, I would not care to be whipt: or the condemned Noble-man, If I might chuſe mine executioner, I would not care to loſe mine head. 2. It is but one hand, and many inſtruments that God ſmiteth us with. Our enemies are but the men of Gods hand, *Pſal.* 17. 14. that can do no more then is given them from above, *John* 19. 11. Gods Maſons, to hew us here in the Mount, that we may be as the poliſhed corners of the Temple, *Pſal.* 144. 12. Gods ſcullions, to ſcowre up the veſſels of his houſhold, that they may ſhine upon the celeſtiall ſhelf, as that Martyr ſaid. 3. God ever reſerveth to himſelf the royaltie of ſetting them their task, limiting them their time, and letting out their tedder, hitherto ye ſhall go, and no further. 4. If they exceed their commiſſion (as they are apt), Gods jealouſie will ſmoke againſt them, *Zech.* 1. 14.

Heb. 12 9, 10. *Buſbeq.*

But ſave his life] Heb. *his ſoule*; put oft for the life, the cauſe for the effect: Satan ſhook his chain at *Jobs* ſoul, and would have deſtroyed it; but that he might not do: ſcratch him he might with his pawes, but not faſten his fangs in him. *Job* could ſay (for a ſeaſon at leaſt) as that dying Saint did, *My body is weak, my ſoul is well.* His afflictions, as afterwards St. *Pauls*, reached but to his fleſh, *Col.* 1. 24. *And ſee that thou ſave his life* too, ſaith God: (ſee how he chaineth up the divel, who would faine have been ſucking *Jobs* blood, and ſwallowing him down his wide gullet, 1 *Pet.* 5. 8.) *Save it*, that is, ſpare it; ſee that the Spirit faile not before me, and the ſoul that I have made; I have yet ſome further uſe of him, though a lamentable Lazar. *You know how through infirmity of the fleſh*; that is, notwithſtanding the infirmity and weakneſſe of my body, *I preached the Goſpel*, ſaith *Paul*, and my temptation which was in my fleſh you deſpiſed not. *Daniel*, though ſick, yet did the Kings buſineſſe; and *Job*, though ſcabbed all over, was yet of great uſe, and reſerved to great honour: therefore *Save his life*, ſaith God: and the divel, ſay the *Rabbines*, was as much vexed and wounded with this reſtraint, as *Job* was with all his wounds and ulcers. It is ſurely a vexation to malice, not to do its utmoſt.

Iſa. 57. 16.

Gal. 4. 13, 14.

Verſe 7. *So went Satan forth from the preſence of the Lord*] The like is ſaid of *Cain*, when he meditated the murder of his innocent brother, and went to put it in practice. Malefactors amongſt us, we know, are indited in this form. *For that thou, not having God before thine eyes, but moved by the inſtigation of the divel, didſt* ———.

And ſmote Job] He pretended to touch him only, *verſe* 5. but let every good man bleſſe himſelf out of Satans bloody fingers: his iron entred into *Joſephs ſoule*, his

his ſtroke was very vehement upon *Jobs* body, making *retum pro vulnere corpus*: For he ſmote *Job*

With ſore boiles] *hot boyling boyles*, ſuch as the Sorcerers of *Egypt* were ſmitten with, *Exod.* 9. 10. and afterwards the limbs of Antichriſt, *Rev.* 16. 2. The Indian ſcab, ſome ſay it was, or the French diſeaſe, a moſt filthy and odious ulcer it appeareth to have been, ſore and mattery (why elſe ſhould he ſo ſcrape himſelfe with a potſheard, as *verſe* 8.) ſuch as whoſe ſharp and pricking humour penetrated the very bone, and put him to exquiſite paine, being worſe to him then *Auguſtus* his *tres vomicæ briæ carcinomata*, above-mentioned: or *Philip* the ſecond of *Spain* his loathſome and louſie diſeaſe, whereof he died *Anno* 1598. *Carolus Scribanius* thus deſcribeth it. This potent Prince for a long time endured *ulcerum magnitudinem, multitudinem, acerbitatem, fœtorem &c. i. e.* Many great, ſharp and ſtinking ulcers, which faſtned him to his bed, as to a croſſe, for a whole yeare before his death; beſides ſix years torture by the Gout, an hectick feyer with a double tertian for two yeers ſpace feeding upon his bowels, and the very marrow of his bones, beſides a moſt grievous flux for two and twenty dayes, a continual nauſeouſneſſe of his ſtomack, an unſatisfiable thirſt, a continuall paine of his head and eyes, abundance of matter working out of his ulcers, *qua binas indies ſcutellas divite pædore impleret*: beſides a moſt loathſome ſtench that took away his ſleep &c. thus he. Think the ſame, and worſe of *Job*, the object of Satans utmoſt malice, and that for a whole year, ſay the Hebrewes; for ſeven whole years, ſaith *Suidas*. *Chryſoſtome* compareth him with *Lazarus*, and maketh him to be in a farre worſe condition. *Pineda* ſheweth, that his ſufferings were a great deal worſe then thoſe of the wicked Egyptians under all their ten plagues; this was a boile, an *evil boile*, ſaith the text, one of the worſt ſort, the moſt painful and malignant that might be, and this all over his body.

Inſtit. princip. cap. 20.

Alſted. Chron. pag. 314.

Chryſoſt. de Laz.

From the ſole of the feet, unto his crown] It was all but one continued ſore, univerſall, as the leproſie, and therefore incurable; threatned as an utmoſt plague, *an evil, an only evil*, *Deut.* 28. 35. If any part were left untouched, it was his tongue and mouth, that it might be free to blaſpheme God: and that herein he was not ſmitten by Satan, ſome have obſerved from *chap.* 19. 20. I am eſcaped with the skin of my teeth, having no ſores there, as I have all the reſt of my body over.

Verſe 8. *And he took him a potſheard*] a piece of a broken pot, for want of better: oyntments he had none, nor baths to lenifie his ſoreneſſe. Phyſicians and friends were farre from him. *He looked on his right hand, and beheld, but there was no man that would know him: refuge failed and periſhed from him; no man cared for his ſoule.* He had ſtill a wife and ſervants, and (as ſome think) his houſhold-ſtuffe left him. He ſhould therefore by them have been helped; but they helped on his miſery, jeering him, and jeſting at him, as he afterwards complaineth. Himſelf therefore in this neceſſity, taketh a potſheard, a piece of an earthen-pot, thereby to mind himſelf, ſaith *Gregory*, that he was of the earth, earthy. For which cauſe alſo

Pſal. 142. 4

Beza.

He ſate down among the aſhes] or *duſt*, as repenting in duſt and aſhes, *chap.* 42. 6. So *Jonah* 3. 6. *Matth.* 11. 21. The Septuagint ſay, that he ſat upon the dirt or dung, for want of a better cuſhion, and that he was laid without the City, as if for the ſtink and ill ſavour that came from him, he was not ſuffered to be in the City: as *Uzziah* afterwards being a Leper, dwelt in a houſe by himſelf alone, 2 *Chron.* 26. 21. *Diſce hîc, ſi ægrotas*, ſaith *Lanater*, Learn here, if thou be ſick, and have help about thee, of friends, food, phyſick, clean linnen, and the like, to ſhew thy ſelf patient: poor *Job* had none of all this. Nay, the Lord Chriſt had not whereon to reſt his head. *Sin autem omni curâ & ſolatio es deſtitutus*, ſaith he. But ſay thou be deſtitute of all cure and comfort, forced to lie without doors, and upon the hard ground; ſay thou be in ſuch a condition, that thou canſt neither ſtand nor go, nor ſit, nor lie, nor eat (either for want of meat, or want of ſtomack): comfort thy ſelf with this, and the like examples of the Saints. *Ye have heard of the patience of Job, and what end the Lord made*, *James* 5. 11. He raiſeth the poor out of the duſt, and lifteth up the beggar from the dunghill, to ſet them among Princes, and to make them inherit the throne of glory, 1 *Sam.* 2. 8. Againe,

ἐπὶ τῆς κοπρίας ἔξω τῆς πόλεως.

In loc.

let

let no man truſt to his preſent proſperity: *Job*, who heretofore ſpake not to his ſubjects but from his throne, was now ſeated upon a dung-hill: and his hands accuſtomed to bear the Scepter, were employed to wipe the matter which diſtilled from his ſores, as the French Paraphraſt hath it.

Verſe 9. *Then ſaid his wife*] Was this *Dinah*, *Jacobs* onely daughter? ſo the Jew-Doctors ſay; and that *Job* had a fair daughter by her, whom *Potipher* married; and that of her came *Aſenaz* whom *Joſeph* married. They tell us alſo (but who told them all this?) that ſhe was hitherto ſpared, when all *Jobs* outward comforts were taken away, for *Jacob* her fathers ſake. Moreover, the Septuagint here help her to ſcold, adding a whole verſe of female paſſion, *I muſt now*, ſaith ſhe, *go wander, and have no place to reſt in, &c.* *Job* ſaid nothing all this while; not becauſe he was either inſenſible or ſullen; but becauſe it was God that did it, *Pſalm* 39. 2. and he had well deſerved it, *Mic.* 7. 9. I will bear (thinks he) the indignation of the Lord, becauſe I have ſinned againſt him. *Yet my ſoul be ſilent to Jehovah &c.* Satan therefore (who waited for his curſing of God, as a dog waiteth for a bone, but was defeated) cunningly ſetteth his wife awork, by her venemous words, to make him ſpeak at leaſt, and by her unſeemly and ſinful counſel, to draw him to do wickedly. Some think, ſaith *Chryſoſtome*, that the divel in the ſhape of *Jobs* wife, ſpake thus unto him; and ſurely their words agree; *He will curſe thee to thy face*, ſaith he; *Curſe God and die*, ſaith ſhee. *Chryſoſtome* himſelf thinketh, that the divel (if he ſpake not in her, yet) ſpake by her, as he did once to *Eve* by the Serpent, and that he borrowed her mouth, uſing her as a ſtrong Engine, to a wall of adamant, as the choiceſt arrow in his quiver, to wound *Jobs* righteous ſoule; and as a ſcaling-ladder, whereby to get up into this impregnable tower, as *Gregory* hath it. He had tried this courſe before with *Adam*, and had ſingular ſucceſſe, *Gen.* 3. 6. he had by his rib (as by a ladder) gotten up to his heart; yea, with his rib broken his head, as one phraſeth it, darting in death at the windowes of his ears. This he aſſayed upon *Job*, but without effect: his ears were waxed up, his heart fixed &c. although he could not but be vexed that his wife ſhould do it; eſpecially ſince hereby his ſervants and friends would be encouraged to do the like. *O wives*, ſaith one! the ſweeteſt poyſon, the moſt deſired evil &c. Sir *Thomas Moore* was wont to ſay, that men commit faults often, women only twice, that they neither ſpeak well, nor do well. This may be true of bad wives, ſuch as *Jezebel* who ſtirred up *Ahab* (of himſelf forward enough) to do wickedly with both hands earneſtly, 1 *King.* 21. 25. This in *Jobs* wife might be a particular failing, though a foul one. Women are the weaker veſſels, and naturally more paſſionate: they muſt have their allowance, as light gold hath. Shee in the text had no ſmall trials, and he is a perfect man that offendeth not with his tongue.

Pſal. 12. 1.

Per coſtam tanquam per ſcalam ad cor Adami aſcendit. Greg. Moral. l. 3. c. 3.

Doſt thou ſtill retain thine integrity?] *Cui bono*, as he ſaid: what getteſt thou by it? *Is not this thy fear, thy confidence; the uprightneſſe of thy wayes, and thy hope?* Lo *Eliphaz* (who ſhould have had more grace and government of his tongue then *Jobs* wife) ſcoffeth religious *Job*, as ſome ſenſe that text, *chap.* 4. 6. rendring the words thus; *Is not thy fear* (or religion) *become thy folly? Where is now thine uprightneſſe, and hope of reward?* It is an ancient and an ordinary ſlurre and ſlander caſt upon the waies of God, as if they were unprofitable, as if God were an auſtere man, an illiberall Lord: as if there were no gain in godlineſſe, nothing to be got by it but knocks, croſſes, loſſes, &c. whereas God is a rewarder of all thoſe that diligently ſeek him, *Heb.* 11. 6. He recompenſeth the loſſes of his people, as the King of *Poland* did his noble ſervant *Zeliſlaus*, to whom having loſt his hand in his warrs, he ſent a golden hand inſtead thereof. He rewardeth the ſufferings of his Saints, as *Cains* the Emperour did *Agrippa*, who had ſuffered impriſonment for wiſhing him Emperour. The Hiſtory ſaith, that when he came afterwards to the Empire, the firſt thing he did, was to preferre *Agrippa*, and gave him a chaine of gold, as heavy as the chaine of iron that was upon him in priſon. The divel could have told this peeviſh woman, that *Job* did not ſerve God for nought, *chap* 1. 9. See *Mal.* 1. 10. and 3. 14. with the Notes.

Curſe God and die] What curſed counſel was this? and from her who ſhould have adminiſtred conjugal help to him? How well might *Job* have turned her off with *Get thee behind me Satan, thou art an offence unto me?* Theſe were the divels words and

and not the womans, saith *Chrysostome*; it was her tongue, but the divel tuned it, saith *Origen*. *Curse God and die*, for he will not endure thee to live, having once so set thy mouth against heaven, but will quickly set thee packing by a visible vengeance: or, *Curse God*, and then *dye* by thine own hands, having first spit thy venome in his face for having handled thee so hardly after so good service done him. *Hacket* did thus at the gallows, *Anno* 1591. threatning to set fire on heaven, to pluck God out of his Throne, if he would not shew some miracle out of the clouds to convert those infidels that brought him to execution, and to deliver him from his enemies: having the rope about his neck, he lift his eyes to heaven, and grinning, said, Dost thou repay me this for a Kingdome bestowed? I come to revenge it &c. O wretch! By the way observe, that Satan is a *ανστοδυσαιμων* (as *Hegesias* the Philosopher was called) a perswader of people, that death is an end, at least an ease of outward troubles, when as to the wicked death is but a trap-door to hell: we silly fish, see one another jerked out of the pond of life, but we see not the fire, and the frying-pan whereunto those are cast that die in their sins, to whom all the sufferings of this life are but a *typicall hell*, the beginning of those terrors and torments which they shall hereafter suffer, without any the least hope of ever either mending or ending. *Cand. Eli.* 403

Verse 10. *But he said unto her*] He did not start up, and lay upon her with his unmanly fist, (*Chrysostome* saith, it is the greatest reproach in the world for a man to beat his wife) but he reproveth her, and that sharply, as she deserved: and so did *Jacob* his best beloved *Rachel*, when the offence was against God, *Gen.* 30. 2. A wise husband, saith *Marcus Aurelius*, must often admonish, never smite, and but seldome reprove, and that with the spirit of meekness too, *Gal.* 6. 1. Meekness of wisedome, *Jam.* 3. 13. That was wonderful patience that was exercised by *D. Cowper* Bishop of *Lincoln*, who, when his wife had burnt all his Notes which he had beene eight years in gathering, lest he should kill himself with overmuch study (for she had much ado to get him to his meales) shewed not the least token of passion, but only replyed, *Indeed wife, it was not well done*; so falling to work again, he was eight years in gathering the same Notes, wherewith he composed his Dictionary. *Job*, though somewhat more tart, as reason required, the offence being of so high a nature, yet he breaks not out into fierce and furious language: he saith not, Go, go, thou art an arrant fool, a wicked woman, an abominable wretch, but Youngs Benef. of Afflict. 153.

Thou speakest like one of the foolish women] like one of the women of Idumea that have no sap of wisdome or goodnesse in them, but do whip their gods, (as the *Chinois* are said to do at this day) when they cannot have what they would have of them, and revile them for neglecting their worshippers. Note here, that *Jobs* wife might be a good woman for the main, though in this particular she did amisse: but it is a fault in Gods people, when it shall be said unto them, *Are ye not carnal, and walk as men?* when it shall be said of Gods daughters, that they speak or act like one of the foolish women. *Davids* daughters were known by their party-coloured garments; so should Gods by the law of wisdome in their lips and lives, by their patient minde made known to all men, by their eximious and exemplary holinesse. What should *Jobs* wife, the Governesse of such a religious Family, the yoak-fellow of such an holy Husband, be talking of cursing God? be speaking after the rate of profane Edomites? The Heathen Comedian can say, that she is a wise woman who can be well content to suffer hardship, and not repine, that it is now worse with her then formerly it hath been: *Job* would fain bring his wise to this, and therefore addeth, *Qua aquo animo pati potest sibi esse pejus quam fuit.*

What? shall we receive good &c?] He seeketh to set her down, not with rage, but with reason: and that indeed is the right way of backing a reproof: wherein as there must be some warmth, so it may not be scalding-hot. Words of reviling and disgrace, they scald, as it were. But words that tend to convince the judgment, and to stir up the conscience to a due consideration of the fault, they be duely warm, and tend to make the physick work the more kindly.

Shall we receive good at the hands of God, and not evil?] Shall we not eat the crust with the crumbs? drink the sowr with the sweet? blesse God as well for taking away, as for giving, accept of the chastisement of our iniquity? receive it patiently, thankfully, fruitfully? Shall we be all for comforts, and nothing at all for crosses?

Is it not equall that we ſhould ſhare in both, ſith it is the Lords mercy that we are not conſumed? *Gen.*49.28. *Jacob* is ſaid to have *bleſſed all his ſonnes*. Now he ſeemed rather to curſe *Reuben*, *Simeon* and *Levi*; for he ſpeaks only of evill to them: But becauſe they were not rejected from being among Gods people, becauſe they were not cut out of the liſt (as *Dan* afterwards was, 1 *Chron.*7. *Revel.*7.7.) though they were under great and ſore afflictions, they are counted bleſſed. *Doles quòd amiſiſti? gaude quòd evaſiſti*, ſaith *Seneca*: Grieveſt thou at thy loſſes? be glad that thy ſelf art eſcaped. Be ready at all hours, to ſend God home again the bleſſings which he lent us, with thankfulneſſe. There is a complaint of ſome men, ſo ungratefull, that if you do them nineteen courteſies, and then deny them the twentieth, you loſe all your thank with them: Carry them on your back to the very ſuburbs of *Rome*, and not into the City it ſelf, you do nothing for them. God is not to be thus dealt with; eſpecially, ſince he altereth the property of thoſe evils and croſſes which he layeth upon us, turning them to our greateſt good, *Rom.* 8. 28. like as the skilfull Apothecary turneth a poyſonfull Viper into a wholeſome Triacle. Good therefore and worthy of all acceptation is that counſell of the Wiſe-man, *In the day of proſperity be joyfull, but in the day of adverſity conſider.* Conſider? What? This, that *God alſo hath ſet the one over againſt the other*, and therefore thou muſt take the one as well as the other: that's but reaſonable and equitable. *Plato* ſaith, that God doth alwayes γεωμετρεῖν, *act the Geometrician*, do and diſpoſe of all things in number weight and meaſure: ſuch an order and viciſſitude he hath ſet of good and evill in the life of man, that they are as it were interwoven. Accept them therefore, and acquieſce in them both, as the Hebrew word here ſignifieth.

Auſon.

Eccleſ. 7. 14.

In all this Job ſinned not with his lips.] Hitherto he did not, though in a pitifull pickle, and much provoked by the wife of his boſome. He did not murmure againſt God, nor let fly at his wife; he did not threaten her as *Lamech*, nor fall out with the whole ſex, as he that ſaid, *Fœmina nulla bona eſt*. He doth not wiſh himſelf ſingle againe, as *Auguſtus* did; or hold himſelf therefore onely unhappy becauſe married, as *Sylla* did. No ſuch unſavoury ſpeech falls from *Jobs* lips, as the Divel wiſhed and waited for it. Neither doth it follow (as ſome Rabbines would inferre from this Text) that *Job* ſinned in his heart, though not with his lips: for out of the abundance of the heart the mouth would have ſpoken. Look what water is in the Well, the like will be in the Bucket: and what ſtuff is in the ware-houſe, the like will be in the ſhop. If his heart had been exulcerate, he would not meekly and wiſely have withſtood his Wives motion to blaſpheme. *Hitherto* certainly, *God had helped him.* It was the uncouth and unkind carriage of his friends concurring with the increaſe of his bodily paine, beſides the eclipſe of inward comforts, that drew from him thoſe paſſionate expreſſions, *chap.* 3.

Sylla fœlix, ſi non habuiſſes uxorem.

Chaldæus Paraphraſtes & Talmudici.

Ver. 11. *And when Jobs three friends*] His familiar friends, that did eat of his bread, as *Pſal.* 49.9. that were as his own ſoul, *Deut.*13.6. his boſome friends, and therefore precious Jewels, ſuch as could both keep counſel, and give counſel. Of ſuch there are but few to be found. Friends, there is no friend, ſaid *Socrates*. Faithfull friends, ſaith Another, are in this age all for the moſt part gone in pilgrimage, and their return is uncertain. A Friend is a changeable creature, ſaith a Third; all in changeable colours like the Peacock, as often changed as moved. *Job* complaineth of theſe his chief and choice friends, that they were miſerable Comforters, Phyſicians of no value, &c. *Amicitia ſit tantùm inter binos, eóſque bonos*; ſuch as were *Jonathan* and *David*. *Corporibus geminis ſpiritus unus erat.*

φίλοι, ὡδὲ φίλοι φιλοῦς.

chap. 16. 2.

Heard of all this evil] Whether by the miniſtry of the good or bad Angels, or of neither, it skilleth not. Ill newes is ſwift of foot, ſaith the Greek Proverb; and like ill weather, which comes ere it be ſent for. The ſins and miſeries of good people are much talked of, and ſoon bruited abroad. The Chaldee Paraphraſt here telleth of ſtrange buſineſſes, viz. that theſe three here mentioned (beſides the report they heard of *Jobs* calamity) were moved to viſit him by the wonders that fell out with them at the ſame time: for their trees ſuddenly withered in their Ort-yards, their bread at their table was turned into raw fleſh, their wine into bloud, &c. But this may well paſſe for a Jewiſh fable: The Author of that Paraphraſe was R. *Joſeph Cacus*, nothing ſo ancient or authentick as he who paraphraſeth upon the hiſtorical books, but exceeding full of miſtakes, and ſeldome cometh he near the right meaning of the Text, all along the *Hagiographa*.

τὰ βλάβας ποδαίκεις.

They

They came every one from his own place] More then theſe came to ſuch a ſight, no doubt: but theſe out of a deſire and deſigne to condole with him, and comfort him. But it fel out far otherwiſe: for they tormented *Job* well nigh as much as Satan himſelf; though it were of ignorance, and unwittingly, rather then of ill will, or malice fore-thought. Their very ſilence and geſture before ever they ſpake a word, did ſo torment his mind, that at laſt he cryes out in that bitter manner, as *chap.* 3. like a frantick man, which through ſome grievous ſickneſſe hath loſt his wits.

Eliphaz the Temanite, and Bildad the Shuhite &c. Idumeans all (likely) and men of much eſtimation for wiſdome (*Jer.* 49.7. *Is Wiſdom no more in Teman?*) and godlineſſe, as deſcended all of *Abraham*, whoſe care was to catechiſe his whole Family, and to teach them the wayes of God, *Gen.* 18.19. Their following diſputations ſhew as much, wherein they admoniſh him to repent, aſſuring him, that he could be no leſſe then a groſſe ſinner, and an hypocrite, becauſe ſo grievouſly afflicted. *Job* anſwereth their ſeverall ſpeeches, tormented in body, perplexed in mind, but ſtoutly defending his own innocency, and ſeeming to tax the Lord alſo, like as dogs in a chaſe bark at their own Maſters. To this, his friends reply ſharply from *chap.* 15. to 22. and he anſwereth them again with greater boldneſſe and courage then before. Hereupon they begin a ſecond reply, and here *Eliphaz* and *Bildad* onely ſpake: The third man fainted and ſpake no more, for that *Job* was invincible &c. till at length *Elihu* moderateth, cenſuring both parties; and God determineth, to *Jobs* conviction and finall commendation.

For they had made an appointment together to come] Not by accident, or at adventure, as *Origen* will needs have it againſt the Text; but by ſolemn agreement; it was a pitcht meeting. Neither ſtaid they till they were ſent for, but came (as friends) to do *Job* all friendly offices: like as in a fright, the blood and ſpirits run to the heart to relieve it. *A friend loveth at all times, and a brother is born for adverſity*, Prov. 17.17. See the Note there.

To mourn with him] Heb. *To ſhake the head*, or other parts of the body, in token of commiſeration: to bewail his condition, as *Cyprian* did the perſecuted Saints of his time, *Cum ſingulis pectus meum copulo*, ſaith he: *Mœroris pondera luctuoſa participo*, &c. *Who is offended, and I burn not?* 2 *Cor.* 11.29.

And to comfort him] This they intended, but proved miſerable comforters too, by reaſon of the deceitfulneſſe of their hearts, fitly therefore compared to a broken or *a deceitfull bow*, that carrieth the arrow a clean contrary way. So *Jonah prayed unto the Lord. chap.* 4.2. He thought to have prayed, but it proved that he brawled: ſee the Note there. Theſe mens words were as a murthering weapon in *Jobs* bones; pious they were, and divine all along, but much miſ-applied. It is ſaid of them, that they handled an ill matter well, and *Job* a good cauſe as ill, eſpecially when once he came to be *wet through*.

Pſal. 78.57 The word rendred to comfort, ſignifieth likewiſe to mourn with the mourning of repentance, to teach us here to begin our pity to others, to bewail their and our owe ſins.

Verſe 12. *And when they lift up their eyes afarre off*] Hence ſome conclude that *Job* lay abroad, as lepers uſed.

And knew him not] for they had never ſeen him before, but in a ſplendidous faſhion; now then to ſee him in ſuch a pickle, that he had loſt all form and faſhion, more like a dead beaſt, then a living man; this amazed and amuſed them; they might alſo by this ſo ſad a ſpectacle, be admoniſhed of their own mutable and miſerable condition (*Aut ſumus, aut fuimus, aut poſſumus eſſe quod hic eſt*) and have the ſame thoughts, as the Pſalmiſt afterwards had, *Man being in honour, abideth not*; he is like the beaſts that periſh, *pecoribus morticinis*, ſaith *Tremellius*, the beaſts that die of the murraine, and ſo become carrion, and are good for nothing. *Job* was now no otherwiſe to be ſeene, then as a ſtinking carcaſſe full of ſores, more like then a living man, as he painteth out himſelf in moſt lively colours.

Pſal. 49.12, 21.

They lifted up their voice and wept] Good men are apt to do ſo, ſaith the Poet, *& faciles motus mens generoſa capit*; we are bound to weep with thoſe that weep, and to be both pitifull and courteous, 1 *Pet.* 3. To him that is in miſery, *pity ſhould be ſhewed from his friend*, (it was ſo to *Job* here at firſt) *but he forſaketh the fear of the Lord*, *Job* 6.14. *Jobs* friends did ſo, when amazed with the greatneſſe of his calamity, they therehence concluded him an arrant hypocrite, unworthy of any one word of comfort.

And they rent every one his mantle] His *ſtately mantle*, his robe of ſtate, ſuch as

men of great honour used to weare, *Stolam regiam*. Some Hebrewes and Jesuites will have these three friends of *Job* to have been Kings; such I believe they were as the three Kings of *Collen*, so the Papists call those wise men, *Matth.* 1. 2. be they what they will; *they rent every man his mantle* in token of greatest sorrow at their friends calamity, a ceremony not unusual among other Nations, then those of the East. *Suetonius* telleth us, that *Julius Cæsar*, when he had passed his Army th River *Rebican*, and was marching toward *Rome*, he made a speech to his Souldiers, weeping and rending his garment: that thereby he might testifie to them what a grief it was to him to fight against his Country: which he would never have done, had there not been a necessity.

In vita C. Jul Cæsar.

And sprinkled dust upon their heads toward heaven] They so threw it up into the air, that it might fall upon their heads: to import 1. That all things were full of sorrowful confusion, as here earth and air were mingled. 2. That themselves and all mortals were but dust, *Gen.* 18. a little dirt neatly made up) and to dust they should return, *Gen.* 3 little deserving in the mean while to tread upon the earth, or to be above ground, *Josh.* 7. 6. See *chap.* 1. 16.

Verse 13. *So they sat down with him upon the ground*] Though his sent and loathsomeness were intolerable, yet they bare him company: this was love and sympathy, thus to sit by him on the ground, then when every one loathed him, and would not lend him a hand to help to scrape him.

Seven dayes and seven nights] Not all this time, but the most part of it, without giving almost any regard to their ordinary rest, and necessary sustenance. *Origen* saith, they were sustained and preserved all that while without sleep and meat, by a miracle. Others holding it a thing impossible, have therefore judged this whole book to be a parable only.

And none spake a word unto him] So great was their grief; *Cura leves loquuntur, ingentes stupent. Calvin* thinks they were too blame, to be so long silent. Belike, they were loth to be troublesome, and waited a fit opportunity; looking that he should speak first, and harbouring hard conceits of him.

For they saw that his grief was very great] His paine was extreme, and therefore no time to talk with him. Besides, though they came prepared, yet altering their opinions of him, they doubted how, and what to speak, till at length they became Satans advocates.

CHAP. III.

Verse 1. *After this*]

AFter so long silence of his friends, and to provoke them to speak, who haply waited for some words from him first, as knowing him wise and well-spoken. Or *After this*] After that *Jobs* pains were somewhat allayed, so that he could breath, recollect himself, and utter his mind: for some troubles are above speech, *Psal.* 77 4 they will hardly suffer a man to take breath; *Job.* 9. 18. (see *Esth.* 4. 14. with the Note) or to hear any thing, though never so wholesome or comfortable, *Exod.* 6. 9.

Job opened his mouth] But better he had kept it closed still; either be silent, saith the Greek Proverb, or else say something that is better then silence. But it may befall the best (left to themselves) to speak unadvisedly with their lips, as meek *Moses* did at the waters of *Meribah*, for which sin of his (some Jewes say) that he was damned, because we read not of his repentance. And a like wretched censure they passe upon holy *Job* for his cursing his day here; saying, that although in words he cursed the creature only, yet interpretatively and indeed, he cursed the Creator: like as he that spitteth upon a Kings picture, or robe royal, doth the same to the King himself. But why do they not then say the same of *Jeremy*, and pronounce him a Reprobate for cursing his birth day too? *chap.* 20. 14. *R. Levi* answereth, because it appeareth to be otherwise by *Jeremies* whole prophesie besides. And may we not say the like for *Job*, if we wisely weigh his words in their right sense,

Confuted by *Lyra* and *Hugocard. in Josh.* 1 2.

ſenſe, and the *end which the Lord made*, *Jam.* 5. 11. propounding him for a pattern of patience, not of impatience, whereof, nothing is ſaid againſt him, though he had his out-burſts, as here; and muſt have his allowance (as good gold hath when it comes to the ſcale) that ſo he may paſſe. If he had blaſphemed God, or denied his providence, aſcribing all events to the conjunction of the ſtars at a mans birth (as the Talmudiſts falſely gather from this Chapter) Satan had had his deſign upon him, and God would never have juſtified him, and preferred him before his friends, as he did, *chap.* 42. True it is, that *chap.* 38. 2. when he had ſpoken his mind over-freely, and indeed ſinfully (as *there is not a man* upon earth, *that liveth, and ſinneth not*) as if the Lord had dealt unkindly, if not unequally with him), God in the end ſteppeth forth, (as it were, from behind the hangings) over-hearing him, and taking him up: *Who is this* (ſaith he there) *that talketh thus? how now?* After which, *Job* was not only huſht, *chap.* 40. 4, 5. but humbled, *chap.* 42. 6. And truly it ſhould be conſidered (ſay both *Ambroſe* and *Chryſoſtome*, in *Jobs* defence) that though patient in the two former Chapters, yet now he begins to be wet to the skin, yea, the drops of Gods wrath began to ſoake into his ſoul: the divel alſo ſet upon him with all violence, as ſome conceive from the next verſe, *Job anſwered and ſaid*, ſo. to ſome diſpute with the divel. Now therefore that he thus falleth a roaring and a curſing his day, it is, ſaith *Chryſoſtome*, as a ſick man, who being under the Phyſicians hands, of whom he is well perſwaded, uſeth all patience towards him; but being in extremity of paine, layes about him, and ſtrikes at the ſtanders by &c. *Exemplo Jobi liquet*, ſaith another good Writer; By this example of *Job* it appeareth, that in extreme trials of the beſt, it oft falleth out, that paine and grief ſpeaketh, rather then the man himſelf, and that in the ſieve of temptations, upon a more violent ſifting, the holes being worn or widened, not the offall onely, but ſome grains of good wheat (that is, of faith) do ſlip through: which yet the right hand of a gracious God, is wont to gather, and to lay up in the granary of his grace. *Job* cannot altogether be excuſed, (ſaith *Ferus* upon this chapter) neither is he ſaid, as before, not to have ſinned in theſe following expreſſions. Rather it is to be held, that the Lord, who before ſtood by him, now for a time left him, to try what is in man, even the beſt man living, if he be not ſtrengthened by God continually. *David* was moſt couragious when he went againſt *Goliah*; but fearfull when *Saul* purſued him. *Eliah* was moſt zealous for the Lord of Hoſts, when he ſlew 450 of *Baals* Prieſts: *Tantus tamen fulminator ad Jezabelis minas trepidat, fatlus ſeipſo imbecillior*, ſaith one; and yet this valiant Prophet flieth at the threats of *Jezabel*, and heareth from heaven, *What doſt thou here Elias?* So *Jeremy*, *Peter*, Father *Latimer*, Pray for me (ſaith he) I ſay, pray for me, for I am ſometimes ſo fearfull, that I would creep into a Mouſe-hole; ſometimes God doth viſit me again with his comforts: ſo he cometh and goeth, to teach me to feel and know mine infirmity. Thus he writeth to B. *Ridley*, with whom he afterwards ſuffered at the ſame ſtake. His laſt words were, *Fidelis eſt Deus &c.* God is faithful, who will not ſuffer us to be tempted above that we are able &c. This was alſo *Jobs* comfort, when himſelf, doubtleſſe, for at this time it was *Ego non ſum Ego* with him: and God conſidered it: for he knoweth our mould, he remembreth we are but duſt.

Bucholc.

Bucholc.

Acts and Mon. 1565.

And curſe his day] *Diem ſuum Deum*: his day, and not his God, as the divell would have had it. It was too much howſoever of that: and *Job* ſhould have opened his mouth to better purpoſe. In the Revelation, whenſoever heaven opened, ſome memorable matter followed: when wiſedome openeth her mouth, ſhe ſpeaketh excellent things, *Prov.* 8. 6. When *Aſaph* opened his mouth, he ſpake parables, *Pſal.* 78. 2. When our Savious did ſo, he delivered that famous Sermon in the Mount, *Matth.* 5. 2. But *Job*, alas, in the extreme paine of his body, and anguiſh of his ſoul, openeth his mouth, and curſeth bitterly: curſeth his day in a moſt emphaticall manner, and in moſt exquiſite terms, wiſhing all the evill to it that it was any way capable of. Now *the day* that he here curſeth, is either the day wherein he ſuffered ſuch a world of evils, as *Obad.* 12. *Iſa.* 2. 12. Or rather *the day* which gave occaſion to his ſufferings, his birth-day, as *verſe* 3. *Jeremy* did the like by a like infirmity, *chap.* 20 14 and ſome others: but never hath any yet been heard to curſe the day of his new-birth, nor ever ſhall, as whereby are given unto us exceeding great and precious promiſes, that by theſe we might be partakers of the Divine Nature, having eſcaped

the corruption that is in the world through luſt; and beſides an entrance miniſtred unto us further and further into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt, 2 *Pet.* 1. 4, 11. There is a μυριομακαριστος, a *multiplied happineſſe* in holineſſe.

Verſe 2. *And Job ſpake and ſaid.*] Heb. *anſwered and ſaid.* Anſwered? whom anſwered he? The Jew-Doctors ſay, he anſwered his friends, who having hitherto ſaid nothing to him, and heard as little from him, at length —— *rupêre ſilentia curæ*, and asked him what he ailed? others more probably conceive that *Job* anſwered here to ſome diſpute in his own mind, or rather with the divel. Some take this verſe for a tranſition only. Others make it a preparation for *Jobs* future diſcourſe, to move expectation, and win attention. The diſcourſe indeed is all along to *chap.* 42. 7. Poeticall, and very accurate, made up in *Hexameters* (as *Hierome* holdeth) not by *Job* and his friends at the firſt uttering, but afterwards by *Job* at better leiſure: or, as ſome think, by *Moſes* whileſt a ſhepherd in *Midian*, for the comfort of his poore Country-men in *Egypt*. *Mercer* ſaith that his predeceſſor *Vatablus* (as he had heard) had found out a way of ſcanning theſe *Hexameters* to others unknown, and to all, the more obſcure becauſe the verſe cauſeth a cloud. The firſt *Hexameter* that ever was made in Greek, is ſaid to be this,

Sic & Jonas orationem ſuã in ventre balænæ habitam, & David plerosq; Pſalmos &c.

Σιμιγίστε πτερὰ οἰωνοὶ μελίσσας τε μέλιτος.

Anno Mundi 2580. *Prima vates Phemonoi* Alted. Chronol. 468.

Birds bring your plumes, and Bees your wax at once.

Verſe 3. *Let the day periſh wherein I was born.*] He curſeth his birth-day, which the Greeks call γενέθλιον, *quaſi* γένεσιν ἄλγος: the beginning of a mans Nativity they call the begetting of his miſery; becauſe he is *non penitus natus quam damnatus*, no ſooner born but damned to the Mines of miſery, *Job* 14. 1. Crying he comes into the world, and before he ſpeaketh, he propheſieth, and ſaith in effect, Τί βίος εἰ μὴ βιᾶν; τί ζωὴ ἀνθρώπου χαλεπὴ πᾶσα, πάντα δεινὰ ἐργάζεται, γενέσεις εἰς γῆν φέρει &c.

Aug.

Naſci pœna, labor vita, neceſſe mori.

O that I had ne'r been born! Wo worth the day
That brought me forth, and made me not away!

This whole life is oreſpread with ſins and miſeries as with a ſilthy morphew, or as *Job* was with his leproſie: the anguiſh whereof, together with his inward troubles ſo grieved and galled him, that he not onely cryeth out, (which is naturall for a man to do) but giving the reins wholly to his grief, he roareth and rageth beyond all reaſon; and had not the ſpirit held him back, he would ſurely have run headlong into blaſphemy and deſperation, which was Satans deſigne. But in the Saints, as the Fleſh luſteth againſt the Spirit, and ſometimes getting the upper ground (as it were) bears it down, as here in *Job* at this preſent: ſo the Spirit again luſteth againſt the fleſh, and a great buſtle there is in the good ſoul (as when two oppoſite things meet together, cold ſalt-peter, and hot brimſtone, there is a great noiſe; and as when *Paul* came to *Epheſus*, there was no ſmall ſtirre about that way, *Acts* 19. 23. &c.) ſo *that ye cannot do the things that ye would*, ſaith the Apoſtle. As *Job* cannot do and ſay the good that he would, becauſe of the fleſh; ſo neither could he do or ſay the evil that he would becauſe of the ſpirit: he curſeth indeed his day, but not his wife nor friends, much leſſe his God, as thoſe male-contents did, *Verſ.* 8, 21. Nay, ſo ſoon as God came into his mind *verſe* 20. the fleſh was thereby, though not altogether quailed and quelled, yet ſo farre daunted and damped, that it kept it ſelf within the compaſſe of weeping and wailing, and God himſelf, though he find fault with *Jobs* ſpeeches for unadviſed, and ſometimes ranging beyond the precincts of godlineſſe; yet acquitting him from all groſſe ſin, he crowneth him with the garland of a famous victory, as Mr. *Beza* here well obſerveth. Moſt wiſely therefore and fitly doth Saint *James* warn us, that in thinking upon *Job*, we regard not ſo much what was done while the combate laſted, as *what end the Lord made*, *Jam.* 5. 11. The Saints doe never more prevaile and triumph, then when it ſeemeth otherwiſe. See *Rev.* 11. 7. with *chap.* 12. 11. they gather ſtrength by oppoſition, and conquer in being conquered, *Rom.* 8. 37. They repent of their ouerſights, as *Job* did *chap.* 42. And *Quem pœnitet peccaſſe, pene eſt innocens*, he is little leſſe then innocent who is afterwards penitent. Yea, it is almoſt more to repent of a fault, ſaith a Father, then to have been free from the fault.

Gal. 5. 17.

Senec.

Ambr. in Pſal.

And the night.] He would be fain to hit the time, whether it were day or night. He that is out of Gods way, knows not where he ſhall ſtop, or when he

ſtep back. Take heed therefore to thy wayes, that thou ſin not with thy tongue, that unruly member. Pſal. 39. 1. Jam. 3.

——*Hanc frenis, hanc tu compeſce catenis.*

When Gods hand is on thy back, let thy hand be on thy mouth; keep it as with a bridle or muzzle, *Pſal.* 39. 1. Paſſionate ſpeeches *terunt volant, non ſeruiter violant.* The beſt that come of them, is repentance: *Job*, when he was once out, could keepe no mean, but what he had ſaid againſt day and night, he amplifieth by the parts; and firſt for the Day *ver.* 4, 5. and then for the Night 6, 7, 8. &c.

Verſe 4. *Let that day be darkneſſe*] *thick darkneſſe*, as that once was in *Egypt*, *Exod.* 10. 23. A day of trouble and diſtreſſe, a day of darkneſſe and gloominеſſe, a day of clouds and thick darkneſſe, *Zeph.* 1. 15. Let it be a dreadfull and a dismall day, let ſorrow and ſadneſſe overſhadow it, let mourning and tears overwhelme it: let it be as when the Sun hideth his head in a mantle of black, and is eclipſed, at which time all creatures here below, flag and hang the head. In the gloomieſt day there is light enough to make it day, and diſtinguiſh it from night, though the Sun ſhine not. But *Job* would have no light to appear on his birth-day. Thus he throweth out words without wiſedome, and as Hinds by calving, ſo he by talking *caſteth out his ſorrows.* Job 39. 3.

Let not God regard it] or require it; let it paſſe as not worth looking after, let him not take care of it, or powre downe any ſpeciall bleſſing upon it, as he doth upon his people every day, but eſpecially upon the Sabbath-day, Gods market day, called by the Jewes *deſiderium dierum*, the deſire of dayes, and by the Primitive Chriſtians *Dies Lucis*, the Day of Light.

Neither let the light ſhine upon it] And what is the air without light that firſt ornament of the viſible world? ſo what are all creature-comforts unleſſe God ſhine through them? What a wo-caſe is that poor ſoul in, that walketh in darkneſſe and hath none of his light, *Iſa.* 50. 10. how lamentably is ſuch an one deſerted, benighted! how doth he find himſelf in the very ſuburbs of hell it ſelf, where the paine of loſſe is greater then the paine of ſenſe, 2 *Theſſ.* 1. 9. And to note thus much, *Job* here, after he had ſaid, *Let that day be darkneſſe*, addeth as a greater evil, *Let not the light ſhine upon it.*

Verſe 5. *Let darkneſſe and the ſhadow of death ſtain it*] Let it be *dies luctuoſus & lethalis*, ſuch a deadly dark day, that each man may think it his laſt day, fatall and feral. Let there not be dimneſſe only (ſuch as appeareth through a painted glaſſe, died with ſome obſcure colour) but horrid and hideous darkneſſe, ſuch as was that at our Saviours paſſion, when the Sun was totally eclipſed, and a great Philoſopher thereupon cried out, either the God of Nature ſuffers, or the world is at an end. To darkneſſe *Job* here emphatically addeth *the ſhadow of death.* The ſhadow is the dark part of the thing, ſo that the ſhadow of death is the darkeſt ſide of death, death in its blackeſt repreſentation. Now let theſe *ſtain it*, ſaith he, or *challenge it*, or *eſpouſe it. In nocte funeſtatur mundi hanc ſordem, ſolem ſtupent vincta*, ſaith *Tertullian* elegantly.

Let a cloud dwell upon it] *Creſcit eloquium per luxuſum oratio.* *Job* heapes up words, like in ſound, and not unlike in ſenſe. Grief had made him eloquent: as hoping thereby to eaſe himſelf. *Let a cloud dwell upon it*, a *fixed cloud*, not ſuch an one as continually hangeth over the Iſland of St. *Thomas* on the back ſide of *Africa*, wherewith the whole Iſland is watered: nor ſuch a cloud of grace as God promiſeth to create upon every *dwelling place of Mount Zion, and upon her aſſemblies*, that upon all his glory may be a defence, *Iſa.* 4. 5. But ſuch as St. *Paul* and his company were under before the ſhipwrack, *Act.* 27. when neither Sunne nor ſtarre appeared for many dayes together, the heavens being wholly muffled &c. *Abbots Geog.* 251.

Let the blackneſſe of the day terriſie it] or *Let the heat of the day terriſie it*: as it befalleth thoſe that live under the torrid Zone, where nothing proſpereth. The *Atlantes* (a certain people) are ſaid to curſe the riſing Sun, it doth ſo torture them with extreme heat. When the dog-ſtar ariſeth, thoſe are in ill caſe who dwell in hot Countries towards the Eaſt, they are troubled and terrified. Some take the word *Chamarine* here rendred *blackneſſe*, for thoſe *Chamarim* mentioned by the Prophets, thoſe Chimney-Chaplains of the Heatheniſh idols, and ſo render it thus, *Let the Prieſts of the day terriſie it*, that is; Let thoſe who uſed to obſerve and diſtinguiſh dayes, note it for a terrible day; others underſtand it of the noon-day divels, that ſhould vex people on that day with hellish heates and fires: the vulgar Latine hath it thus, *Let, as it were, the bitterneſſes of the day terriſie it*, and to the ſame ſenſe the Chaldee Paraphraſt. *Hinc forſan tenebræ Cimmeriæ.*

Paraphraſt. *Iob* ſtill riſeth in his diſcourſe, making uſe of many poeticall figures, and tragicall phraſes, pickt out for the purpoſe.

Verſe 6. *As for that night, let darkneſſe ſeize upon it*] Having ſpent his ſpleene upon the day, he now vents himſelf upon the night, according to that diviſion *verſe* 3. As for that night of mine unhappy conception or birth, let *tenebroſus turbo* (as the Vulgar here hath it) a dark tempeſt, or a tempeſtuous darkneſſe graſp it, or invade it: let it be as dark as pitch, by a darkneſſe ſuperadded to its naturall darkneſſe.

Caligo perpetua & inuſitata. Mercer.

Let it not be joyned unto the dayes of the yeare] Let nature quite diſclaime it, and diſjoint it from the day following; let it not be reckoned as any part of time, that meaſure of all our motions. Some render it, *Ne gaudeat inter dies*, Let it not rejoyce it ſelf among the dayes of the year, as one of them. The night hath glory by union with the day: this he wiſheth taken from it. Diſunion and diviſion is a curſe: and the number of two hath been accounted accurſed, becauſe it was the firſt that departed from unity.

Druſ. *And let it not come into the number of months*] *Deleatur è calendario*, let it be razed out of the Calendar, and not have any place in the computation of time. The Hebrewes call the *Moon* and a *Month* by the ſame Name; becauſe the Moone is renewed every month.

Sic μὴν menſis & μὴν luna.

Verſe 7. *Lo let that night be ſolitary*] And ſo conſequently ſorrowfull: for aloneneſſe is comfortleſſe, *& optimum ſolatium ſodalitium.* There is a deſirable ſolitarineſſe: ſuch as was that of *Iſaac*, Gen. 24.63. of *Iacob*, Gen. 32.24. of *Chriſt*, Mark 1. of *Peter*, Acts 10.9. to talk with God and with themſelves. But uſually to ſit ſolitary is a miſery, *Lam.* 1.1. (for Satan is headieſt to *aſſunlt*, when none is by to *aſſiſt*) neither is there a greater tye to conſtancy, then the ſociety of Saints. This the Heathen Perſecutors perceived, and therefore baniſhed and confined the Chriſtian Confeſſors to Iles and Mines, where they could not come together for mutuall edification and comfort. There is a *Woe to him that is alone*, and good reaſon ſhewed for it by *Solomon*, *Eccleſ.* 4.9, 10, 11, 12. Let no man *ſkye* up himſelf, or affect ſolitarineſſe: but make conſcience of fellowſhip in the Goſpel, as the Philippians did from the firſt day of their converſion to Chriſt, *Phil.* 1.5. accounting, that Communion of Saints is a point of practice, as well as an Article of belief.

And no joyfull voyce come therein] That is, ſaith One, No pleaſing ſtilneſſe, (as in other nights there is) to invite the melody of Muſick. Or, let there be no merry-meetings, feaſtings and jollities, as was uſuall in the night-ſeaſon. Let not ſo much as the voyce of the Cock be heard that night (ſo the Chaldee here paraphraſeth) but the dolefull ditties of Screech-owles, and other inauſpicate creatures. Let no traveller, that is then benighted, ſolace himſelf with ſweet ſongs, or Muſicians play from houſe to houſe, as City-waits do.

Non tam cute, quàm corde, Æthiopici.

Verſe 8. *Let them curſe it, that curſe the day*] As thoſe *atri & tetri Atlantes* (before ſpoken of) curſe the riſing-Sun for ſcorching them; as deſpairing perſons, and malefactors led to execution, uſe to curſe the time that ever they were born. The help of all ſuch *Iob* here calleth in againſt the harmleſſe night he banneth, with ſo much bitterneſſe. Like as that deſperate wretch mentioned by Mr. *Bolton*, who being upon his death-bed, albeit he ſwore as faſt and as furiouſly as he could; yet deſired he the ſtanders by to help him with oathes, and to ſwear for him, *Tremellius* here thinks, that *Iob* calls to the ſtarres and winds to help him curſe. See his tranſlation of the Text, and his Notes thereon.

Rob. Bolton his Aſſize Serm. 227.

Who are ready to raiſe up their mourning] Whether they be thoſe mercenary mourners mentioned alſewhere, which, for hire, are wont at Funerals with doleſull execrations to lament the day of their Benefactors death, crying out, *Oh the day! alas for the day! oh that ever ſuch a day came!* See *Ezek.* 30. 2. Or elſe thoſe that really mourn for their deceaſed friends, and yearly, as oft as the day returneth, they renew their mourning. Theſe are called upon by *Iob votos ſuccor deplere*, to pour out their utmoſt lamentations and execrations upon this his night. Concerning the word *Leviathan*, here rendred *mourning*, whether it be taken for the Sea-Dragon, or the Divel, and what it is to raiſe him up, and why they curſed him that are ready to do ſo, with a prepared and meditated active readineſſe, if I ſhould go about to ſhew the Reader, with the ſeverall opinions of Interpreters, I ſhould not onely tire him out, but alſo danger doing as that Vicar of *Ausborough* did, mentioned by *Iohannes Manlius*:

Jer. 9. 17, 18, 20. 2 Chro. 35. 25. Amos 5. 16.

Lec. Com. 478.

ling: This Doctor of Divinity (for ſo he was) having read at *Tubinge* certain Lectures upon *Job*, at the end of his laſt Lecture ſaid, that both *Job* and himſelf were very glad to be rid of one another: For as he underſtood little or nothing of *Jobs* meaning, ſo *Job* ſeemed to him to be more tormented with his enarrations, then ever he had been with all his own ulcers. Let them that have a mind, conſult the Commentators here.

Verſe 9. *Let the ſtarres of the twilight thereof be dark*] If the ſtarres of its twilight be dark, how great is that darkneſſe? *Job* would not have this night to have light of ſtarres, or hope of day-dawn, hope of better, or place of worſe. And this part of the curſe he reſerveth to the laſt place, as worſe then any of the former. Semblably, that judgment of *Pining away in their iniquity*, is the laſt that God denounceth, *Lev.* 26.39. after thoſe other diſmal ones there to befall the diſobedient. And that *Rev.* 22. 11. *Let him that is filthy be filthy ſtill*, is the laſt, but not the leaſt (of thoſe that befall in this life) threatned in all the New Teſtament.

Let it look for light, but have none] Heb. *but none*. Loſſe of expectation is a great loſſe: *Eſau* found it ſo: and the mother of *Siſera*, *Judg.* 5.28. and thoſe ſhall once, that come knocking and bouncing at heaven gates, with *Lord, Lord, open unto us*, and ſhall hear, *Depart ye*. The hopes of the wicked fail them when at higheſt; whereas the Saints find that comfort in extremity which they durſt not expect: their light ſhall riſe in obſcurity, *Eſay* 58.10. it ſhall ſhine more and more unto the perfect day, *Prov.* 4.18.

Let it not ſee the dawning of the day,] Heb. *The eye-lids of the morning*; that is, the firſt breakings of light, the morning rayes or beams peeping abroad. Theſe this night muſt never ſee. Heaven is a *nightleſſe day*, Hell a *dayleſſe night*. Fire there is, but without light: it burneth, but ſhineth not to thoſe Reprobates who are *in tenebras ex tenebris infeliciter exclusi, infelicius excludendi*; thruſt into *outer darkneſſe*, a darkneſſe beyond a darkneſſe, as the dungeon is beyond the priſon, *Matth.* 8. 12. ἀνέσεως & ἡμέρας.

Verſe 10. *Becauſe it ſhut not up the doors of my mothers womb*] Leſt his curſe ſhould ſeem cauſeleſſe, and he mad without reaſon, he telleth you here, why he thus powred out his paſſion; and complaineth ſo heavily againſt the day of his birth, and night of his conception, which yet were harmleſſe, and had not deſerved to be thus charged, curſed. *Becauſe it ſhut not up, &c.* But how could the night do that? Is it not of God alone to ſhut or open the womb, *Gen* 20. 18. and 29.31.? And was it not he that took *David* thence? *Pſal.* 18.23. This *Job* could tell well enough at another time, but now he is quite out of all reaſon, beating himſelf with his paſſions, as the Lion doth with his own tail: yea, like ſome ſullen bird in a cage, he could almoſt find in his heart to beat himſelf to death. We uſe to ſay, —— *Res eſt ingenioſa dolor*, Grief is an ingenious thing; yet it maketh a man fooliſh (the exceſſe of it) as it did *Job* here; yea it maketh *a wiſe man mad*, as *Solomon* ſaith of Oppreſſion, *Eccleſ.* 7.7. and we ſee it exemplified in *Job*, eſpecially if the words be thus read, as they may, *Becauſe he* (that is, God) *ſhut not up the doors &c.*

Nor hid ſorrow from mine eyes] In Scripture, *to ſee good or evill*, is to feel it, *Pſal.* 34.12. *Jer.* 17.6. *Iſa.* 65.16. *Job* 33.17. He meaneth, that he had miſt thoſe evils which now he met with ſince his coming into the world, if thoſe doors, being ſhut, had ſhut him out of the world. Man is no ſooner born, then born to trouble, *Job* 5.7. yea, man that is *born* (or *conceived*) *of a Woman is of few dayes, and full of trouble*: Miſerable he is even ſo ſoon as he is *warm in the womb*, as *David* phraſeth it, *Pſal.* 51.5. If he live to ſee the light, he comes crying into the world, and an untimely birth may be better then he, *Eccleſ.* 6.3. The Hebrews call him *Enoſh*, that is, *ſorry-man*; or doleſull, miſerable, and deſperately diſeaſed man, whoſe living is but to lye a dying. The Greeks, when they would ſet forth one extremely wretched, they call him τριάνθρωπον, *thrice-a-man*, that is, thrice miſerable. And, What is man, ſaith *Seneca*? He anſwereth, *Morbidum, putre, caſſum, & ſtertus vitæ anſpicatum*: a diſeaſed, rotten, empty thing, beginning his life with tears, as if he wept to think upon what a ſhore of trouble he is landed; or rather, into what a ſea of ſorrowes he is launching; not unlike the Streights of *Magellan*, a ſea of that nature, ſay Geographers, that which way ſoever a man bend his courſe, he ſhall be ſure to have the wind againſt him. Job 14. 1. Pſal. 3.21 *Ad Marc. cap.* 11.

Verſe 11.

Verſe 11. *Why dyed I not from the womb? why did not I give up the Ghoſt &c.*] Why was I not forthwith carried *ab utero ad urnam*? from the womb to the tomb, from the birth to the buriall? True it is, that infants have the ſeed of death in them, and the principle of corruption, *Rom.* 5. 14. Every one (ſay ſome *Chymicks*) hath his owne *balſame* within him; his own bane it is ſure that he hath. But why ſhould *Job* be ſo weary of life, and ſo wiſh to be rid of it? Is not life a great mercy? Doth not the Philoſopher affirme, that a piſmire excelleth the heavens in dignity, becauſe it is a living creature? Saith not the Scripture, that a living dog is
Eccl. 9. 4. better then a dead Lion? and why is *living man* ſorrowful, a man for the puniſhment of his ſinne? *Lam.* 3. 39. *q. d.* Let him be never ſo much puniſhed, it is for his ſinne; and if amidſt all, he be yet a *living man*, and have his life ſpared, hee need not be ſo over-ſorrowful, and to make ſuch an out-cry, and a wiſhing himſelf out of the world, as *Job* here doth. Life, alaſs, in its utmoſt extent, is but a little ſpot of time between two eternities before and after; but it is a great conſequence, and given us for this end, that glory may be begun in grace, and we have a *further and*
2 Pet. 2. 11. *further entrance* here *into the Kingdome of heaven*, as *Peter* ſaith. This, if *Job* had ſeriouſly and ſedately conſidered (but now alaſs, as in a hot fever, all the humors were on an hurry) he would rather have done, as they ſay, *Themiſtocles* did; who though he lived till he was about 107 years of age; yet when he came to dye, he was grieved upon this ground, *Now I am to dye*, ſaid hee, *when I begin to bee wiſe.*

Verſe 12. *Why did the knees prevent me?*] Why did the over-officious Midwife lay me on her lap, and not let me alone to periſh by my fatall helpleſsneſs? Man is a poor ſhiftleſſe creature; and *Pliny* railes at nature for producing him ſo forlorn, naked, and unable to help himſelf; but he knew not that this was a fruit of ſinne. *Tully indeed* could ſay, (whether he believed himſelf therein, I know not) *Cum primùm naſcimur, in omni continò pravitate verſamur*, as ſoon as we are borne, we are head and eares all over in wickedneſſe; but *Pliny* was not ſo perſwaded, as I have elſewhere ſhewed.

Or why the breſts that I ſhould ſuck?] Why did not my mother turn tygreſſe, and caſt me out when new born? Why was ſhe not cruell like the Oſtriches in the
Lam. 4. 3. wilderneſſe, that refuſe to give ſuck to their young ones? Rather we may ask, why doth *Job* out of his deepeſt diſcontent, think much of ſuch a mercy; and not rather bleſſe God, firſt, for filling two ſuch bottles with milk for him, ready againſt he came into the world? and then, for giving his mother an heart to ſuckle him, which ſome nice or unnaturall women will not, being therein worſe then thoſe Sea-monſters, *Lam.* 4. 3. that ſuccour their young? The Heathens called their *Ceres* (Queene of plenty) *Mammoſam*, as the Nurſe of all living creatures: And there are that derive Gods Name *Shaddai* from *Shad* a dug: becauſe as he *openeth the hand*, ſo he drawes out the breſt to every living thing. And for his Saints, they may *ſuck and be ſatisfied* with the full-ſtrutting breſts of his conſolations, the two Teſtaments, *Iſai.* 66. 11. And whatever *Job* now (under an heavy temptation, which, like lead, ſunk downward, and carried his ſoul with it) may miſ-judge, they may ſit and ſing thankfully with *David*, Lord thou (and not the midwife) art He *that took me out of the womb*; thou (and not my mother) keptſt me in ſafety when I hung upon the breſts: neither then only, but afterwards, for *puerilitas eſt periculorum pelagus*, and the *Preſerver of men* keepeth us ſtill from a thouſand deaths and dangers. And is this matter of complaint, and not rather of thankfulneſſe?

Verſe 13. *For now ſhould I have lien ſtill, and been quiet*] Why, but is it not better to be preſerved in ſalt, then to putrifie in ſugar? to be emptied from veſſel to veſſel, then to be at eaſe, and ſo to ſettle on the lees? *Jer.* 48. 11. to be tumbled up and down, as fiſhes are in the ſtreames of *Jordan*, then to periſh in the dead ſea? It is not alwaies (if at all) an happineſſe to lie ſtill and to be quiet: Life conſiſts in
Iſa. 38. 16. action; and *in all theſe things is the life of my ſpirit*, ſaith good *Hezekiah*, who had beene in deaths hands (where *Job* ſo much deſired to be) and could therefore make a better judgment. What haſte then was there of his lying ſtill, and being quiet? ſay that he were aſſured of his ſalvation (for elſe death had been but a
Rom. 8. 17 trap-door to eternal torments), was there nothing more to be done, but taking preſent poſſeſſion? nothing to be ſuffered with Chriſt, or ere we come to be glori-

fied

fied with him? Ought not he himself first to have suffered, and then to have entred into his glory? *Luke* 24. 26. And ought not we to be *conformed to his image* (in sufferings also) that he might be the first-born among many brethren? *Rom.* 8. 29. Let us *run with patience* (running is active, and patience passive) *the race that is set before us, looking unto Jesus, &c.* and *looking off* our present troubles (as the word there importeth) which while *Job* beheld over-wisthly, and was more sensible of then was meet, he brake out in this sort, and shewed himself too much a man. Let us do up our work, and then God will send us to bed all in good time, *Isa.* 57. 2. *Rev.* 14. 13. ἀφορῶντες. Heb. 12. 2.

Verse 14. *With Kings and Counsellors of the earth*] *q. d.* Those that here have been most negotious, and (as the Grandees of the earth) have had greatest matters in hand, with those should I have been coupled in the grave, that *Congregationum house* of all living, as it is called, *Job* 30. 23. That *long*, or *old home*, *Eccles.* 12. 5. Heaven is called the *Congregation-house of Gods first-born*, *Heb.* 12. 23. and their house not made with hand, 2 *Cor.* 5. 1. But not many Kings or Nobles meete here. 1 *Cor.* 1. 26. because strait is the gate, and narrow the way that leadeth to it: there must be stripping and stooping, which great men cannot frame to. It was a poore comfort to *Hen.* 8. to be told upon his death-bed, that he should now go to the place of Kings: And a small commendation to *Hen.* 2. that some few hours before he died, seeing a list of their names who had conspired against him, and finding therein two of his own sons, he fell into a grievous passion, both cursing his sons, and the day wherein himself was born; and in that distemperature, departed the world, which himself had so often distempered. He went indeed to his grave, and slept with his fathers; yea, he was royally interred under a stately Monument, meant here (haply) by *building desolate places for themselves*: *Absolom* had erected a pillar for this purpose; and the Egyptian Kings their *Pyramides*, to perpetuate their memories. Confer *Ezek.* 26. 20. With these, *Iob*, had he died betime, or never seene the light, might have been fellowed: for death is the only *King, against whom there is no rising up*, *Prov.* 30. 31. and the mortall fithe is master of the royall Scepter, mowing down the lilies of the crown, as well as the grasse of the field. μανσωλεῖα. The Spanish Frier was wont to say, there were but few Princes in hell: for why? because there were but few in all. Daniels hist. 112. Sceptra ligonibus aequat.

Verse 15. *Or with Princes that had gold*] great store of it. *Petrarch* reporteth of Pope *Iohn* 22 that his heirs found in his coffers no lesse then 250 tuns of gold. *Boniface* the eighth taken prisoner and plundered by the command of *Philip* the Faire, King of *France*, had as much gold carried away out of his Palace, as all the Kings of *Europe* received for one years revenue from their subjects, together with their crown-land. What a Masse of Treasure had Cardinal *Wolsey* gotten here? and before him Cardinall *Beauford*, who when he saw that he must needs die, and that his riches could not reprieve him till a further time, asked, why should I die being so rich? fie, will not death be hired? will mony do nothing? The Cardinall *Sylberperger* took so great a pleasure in mony, that when he was grievously tormented with the gout, his onely remedy to ease the paine, was to have a bason full of gold set before him, into which he would put his lame hands, turning the gold upside-down. Of *Nugas* the *Scythian* Monarch it is storied, that when *Michael Paleologus* the Greek Emperour sent him many rich ornaments for a present, he asked whether they could drive away calamities, diseases and death? this because they could not do, he slighted them. These Princes that *had gold, and filled their houses with silver*, what would not they have given to have bought off death? but riches availe not in the day of wrath: it is righteousnesse only that delivereth from death, *Prov.* 11. 4. Thrice happy then are they who are *rich to God*, as our Saviour phraseth it, who have the *Almighty to be their gold*, and who *have silver of strength*, as *Eliphaz* speaketh, *chap.* 22. 25. Fox Mart. 925. Pachymer. hist. l. 5.

Who filled their houses with silver] That is, their graves, say some: called the dead mens houses, *chap.* 17. 13. The Jewes call the burying-place, *Beth-chajin*, the house of the living: and they used not only to adorn their sepulchers richly, but also to put their wealth into the grave with them. *Iosephus* saith that *Hircanus* found in *Davids* sepulchre three thousand talents. And *Jer.* 8. 1. God threatneth that the *Chaldeans* shal bring out the *bones of the Kings of Iudah, and of his Princes*, ——— out of their *graves*, as searching there for hid treasure, so some conceive. Sure it Lib. 13. Antiq. cap. 16. & lib. cap. 11.

Joſephus. is, that in the ſiege of *Jeruſalem*, under *Veſpaſian*, there was gold found in the entrailes of a Jew that was ſlain, which cauſed above twenty thouſand of them to be ripped up.

Verſe 16. *Or as an hidden untimely birth I had not been*] As an abortive or miſcarrying *Embryo* that falleth from the mother, as unripe fruit falleth off from the tree. See *Rev.* 6. 13. *Hidden* it is called, becauſe caſt a de as an unſightly ſpectacle, that cometh in with vanity, and departeth in darkneſſe, and his name is covered with darkneſſe, *Eccleſ.* 6. 4. *Job* could have wiſhed one way or other never to have been, rather then to have been in ſo calamitous a condition: and

Job. 3. 6. herein he ſinned, no doubt, *for that which is of the fleſh is fleſh.*

As infants which never ſaw the light] but were ſtill-born, as we call them. The word rendred infants, is taken from a word that ſignifieth *to defile*, ſee *Job* 16. 15. for children in the womb are compaſſed about with pollution; and the firſt ſheet or blanket wherewith they are covered, is woven of linne, ſhame, blood, and filth, *Ezek.* 16. 4, 6.

Verſe 17. *There the wicked ceaſe from troubling*] Here they are *veſſ'eſſe*, as being acted and agitated by the divel, who being a diſcontented, turbulent creature, maketh adoe in the world, and ſetteth his imps awork to do miſchief, and to vex others. The word here rendred *wicked* ſignifieth vexatious perſons, that worry and weary out others, moleſtuous and miſchievous: In the grave they ſhall ceaſe from ſo doing. It was a ſtrange mind of our *Edward* the firſt, who adjured his Son and Nobles, that if he died in his journey into *Scotland*, they ſhould carry his corps with them about *Scotland*, and not ſuffer it to be interred, till they had abſolutely ſubdued the Country. This was a deſire more Martial then Chriſtian, ſaith the chronicler, ſhewing a mind ſo bent to the world, as he would not make an end when he had done with it, but deſireth his travel beyond his life.

Daniels hiſt. 204.

And there the weary be at reſt] Hence ſome Heathens alſo have counted *mortality* a *mercy*, and ſome of them appointed contrary ceremonies to thoſe now in uſe; for

Plotin. ap. Aug. de C. D. l. 9. c. 10 Quintil. Inſtit. lib. 5 Herod. l. 5. Val. Max. they brought their friends into the world with mournfull obſequies, but they carried them out of the world with joyfull exequies, all ſorts of ſports and paſtimes, becauſe then they conceived they were at reſt, and out of gun-ſhot.

Verſe 18. *There the priſoners reſt together*] or *all the* as do their cruell creditors, and hard taſk-maſters. There, that is, in the ſtate of the dead, whether by land or ſea; the *priſoners*, or *common captives*, the miſerable captives eſt, ſuch as were thoſe poor Chriſtians, ſhut up ſo cloſe (by *Barbaroſſa* the Turkiſh Generall returning toward (*Conſtantinople*) under hatches among the excrements of nature, that all the

Turk. hiſt. 750. way as he went, almoſt every houre, ſome of them were caſt dead over-board. Such were many of the Martyrs kept faſt ſhut up in *Lollards* Tower, in the Biſhop of *London's* cole-houſe, a dark and ugly priſon, ſaid Mr. *Philpot*, as any is about *London*: but I thank the Lord, I am not alone, but have ſix other faithfull companions, who in our darkneſſe, do lightſomely ſing Pſalms and praiſes to God for his great

Acts & Mon. 1669, 1670. goodneſſe, but eſpecially for this that I am ſo near the apprehenſion of eternall bliſſe: God forgive me mine unthankfulneſſe and unworthineſſe of ſo great glory. What pitifull hard uſage Gods poor priſoners met with in the late troubles, at *Oxford* eſpecially (from which death God graciouſly delivered me when I was in their hands) and in the Weſtern parts; ſee Mr. *Bunn's* Sermon called *Job in the Weſt*,

pag. 38. where he compareth the enemies cruelty to that of the *American Cannibals*, who, when they take a priſoner, feed upon him alive, and by degrees, to the unutterable aggravation of his horrour and torment.

They hear not the voice of the oppreſſors] Their harſh and hard ſpeeches, *Jude* 15. that were as a murthering weapon in the poor priſoners bones, *Pſal.* 42. 10. Send me back to my frogs and toads again, where I may pray for your converſion, ſaid one of the Martyrs to his railing adverſaries. Art thou come thou villain? how

Acts & Mon. dareſt thou look me in the face for ſhame, ſaid *Steven Gardiner* to Dr. *Taylor* the Martyr? who told him his own freely, but fairely; for the ſpirit of grace is *e mendax*. *Eſt autem Satanæ pectus fœtum ſummè exitiis*, ſaith *Luther*, the divell and his agents are bitter railers, fetching their words as farre as hell, to break the hearts of Gods priſoners. *Pſalm* 69. 20. But beſides that they have their cordiall of a good conſcience by them, 2 *Cor.* 1. 12. in the grave

they

they heare not the voice of the oppressor, nor the barkings of these dead dogs any more.

Verse 19. *The small and the great are there*] In *Calvary* are sculls of all sizes, say the Hebrewes. *Sua sors cuique dies.* It is appointed for all once to die, be they great or small, low or high. *Mors sceptra ligonibus aequat*, death makes no difference: Kings and captives, Lords and lofels come then under an equall parity, death takes away all distinctions. *William* the Conquerours corps lay unburied three dayes, his interment was hindred by one that claimed the ground to be his. King *Stephen* was interred at *Feversham* Monastery, but since, his body for the gain of the lead, wherein it was coffined, was cast into the river, where at length it rested, as did likewise the dead corps of *Edward* the fifth, and his brother smothered in the Tower by *Richard* the third, and cast into a place called *the black deeps* at the Thames mouth.

Virg. Æneid. lib. 10.

Daniel.

Speed. 498.

Speed 935.

The servant is free from his Master] Servant is a name of office, he is not his own to dispose of, but the *masters instrument*, saith *Aristotle*, and wholly his, till he please to manumit him; if he do not, yet death will, and by taking away his life, give him his liberty; his body resteth from all servile offices for a season howsoever: and if with *good will hee hath done service as to the Lord, and not to men*; he shall receive of the Lord *the reward of inheritance*, even a childs part, *Colos.* 4. 24.

Verse 20. *Wherefore is light given to him that is in misery?*] *Job* hath not done yet, though he had said more then enough of this matter, but for want of the oyle of joy and gladnesse, his doors move not without creaking, his lips (like rusty hinges) open not without murmuring and complaining: Good therefore is that counsel given by *David*, *Cease from anger, and forsake wrath*; take up in time, before it hath wholly leavened and sowred you: *fret not thy self in any wise to do evill.* Hee shall not chuse but do evil who is *sick of the fret*. *David* had the sad experience of this, when he had carted the Ark, and thereupon God had made a breach upon *Uzzah*: *David was displeased*, saith the Text: and how untowardly spake hee, as if the fault were more in God then in himself, though afterwards he came to a sight of his own error, 1 *Chron.* 13. 11. with 15. 2. And so did *Job*, no doubt, when come to himself: but here he proceeds to expresse his peevishnesse and impatience, yea, against God himself (though not by name, *sed an sese cohibens* —— *ob bonae mentis reliquias*, saith *Mercer*, out of his good respect to God, which he still retained:) and calls for a reason, why the miserable should be condemned to live, since death would be much more welcome to them. How apt are men to think there is no reason for that for which they can see no reason?

Psal. 37. 8.

Verse 21. *Which long for death, and it cometh not*] The bitter in soul long for death, those that are in paine or penury, are apt to desire to be dispatch'd upon any terms, and would freely pardon them, they say, that would give them their passport. But these for most part, consider not the unsupportablenesse of the wrath to come, that eternity of extremity in hell, that death usually haleth at the heeles of it; so that by death, whereof they are so desirous, they would but leap out of the frying-pan into the fire, as *Judas* did: they do as the asse in the fable, who desired to die, that he might be no more beaten: *at post mortem factus est tympanum*, but when he was dead, he was made a drum-head of, and so was ten times more laid on, then ever in his life-time before.

And dig for it more then for hid treasures] Covetousnesse is αὐθαδιαβολος, *all-daring*, saith an Ancient: and men for love of wealth, will dig to hell, *light a candle at the divel*, as they say: With such an eagernesse of desire do some (that have little reason for it, all things reckoned) long and labour after death, not to bee rid of sin, or to bee with Christ, as *Phil.* 1. 23. but to bee freed from misery incumbent or impendent. Thus *Cato* (having first read *Plato's* book of the souls immortality) laid violent hands on himself, that hee might not fall into the hands of the conqueror. Thus *Adrian* the Emperour having lain long sick (and could get no help by Physicians, but was the worse for them, as he complained at his death) would gladly have slaine himselfe, if those about him would have suffered it. It is said that *Severianus* whom this Emperour injuriously put to death, wished of God, *ut Adrianus, quamvis mortem ejus percupiat, tamen non possit*, that *Adrian* might desire to die, and not be able, or find opportunity. There

πολλοὶ ἐαυτοὺς ἀπέκτειναν τὸν βασιλέα.

Dio Caſſ. in Adrian. is an Epiſtle of his extant, ſaith the Hiſtorian, wherein is ſet forth, what a miſery it is to deſire to die, and yet to be denied it. This was the caſe of thoſe Popelings, *Rev.* 9.6. And in particular of *Roger* Biſhop of *Saliſbury* in King *Stevens* time; who, through long and ſtrait impriſonment, was brought to that evil paſſe, *ut vivere noluerit, mori nescierit*, live he would not, and yet die he could not. This is a very *tripe-all-hell*, and a fore-taſte of eternall torment.

Verſe 22. *Which rejoyce exceedingly*] *Joy till they skip again*, ſo *Broughton* rendreth it. Strange, that any ſhould be ſo glad of death that laſt enemy, that ſlaughter-man of nature, and harbinger of hell to the ungodly! but the divel hideth from them, till he hath them where he would have, and whence there is no redemption. What was it elſe that moved *Auguſtus* at his death to call for a *Plaudite*, or that made *Julian* the Apoſtate to die ſo confidently, and many now-adayes that have little reaſon for it to be ſo prodigall of their lives, and ſeemingly fond of death? Is it not becauſe they are fearfully *blinded* by the *god of this preſent world*, who holdeth his black hand before their eyes, leſt they ſhould ſee the evill conſequents of death, and be ſaved? which becauſe they do not, what do they elſe but rejoyce *exceedingly* (or *with exultation*, as the word here ſignifieth) in their woefull bondage, and goe dancing to hell in their bolts, not ſo much as deſiring deliverance. A man that is to be hanged next day, may dream overnight he ſhall be ſet free; nay, that he ſhall bee a King, and rejoyce therein accordingly: but the end of ſuch joy is heavineſſe.

2 Cor. 4.4.

Verſe 23. *Why is light given to a man whoſe way is hid?*] *i. e.* Why is the light of life continued to him who is in a maze or labyrinth of miſeries, whereof he can ſee no cauſe, and whereout he can deſcry no iſſue? no hope at all appeareth of ever either mending or ending. Therefore *Vale lumen amicum*, as he in Saint *Hierome* ſaid, ſweet light adieu; *Quin morere ut merita es*, as ſhee in the Poet, Be thine owne death-man. *Seneca* counts it a mercy to a man in miſery, that he may by laying hands on himſelf, ſet out his life when he will; and this he calls valour and man-hood. But we have *not ſo learned Chriſt*, neither may we leave our ſtation till called for by our Captaine, but muſt *ſtand to our armes*, and as good Souldiers of Jeſus Chriſt, ſuffer hardſhip, 2 *Tim.* 2. 4. His word to us is the ſame as the Kings was to his Sonne the *Black-Prince*, either *vanquiſh* or *dye*: and as ſhe in the ſtory ſaid to her ſon when ſhee gave him his Target, *See that thou either bring this back with thee, or elſe be thou brought back dead upon it out of the battel.* It troubled *Job* that he could not *ſee his way*, and that God had hedged him in, *viz.* with a thorn-hedge of afflictions, *Lam.* 3. 7,9. *Hoſ.* 2. 6. ſo that he could find no way out. But what if he could not, nor any man alive? yet the Lord knoweth how to deliver the godly out of temptations, 2 *Pet.* 2. 9. *He hath his way in the whirlwind, and his judgements are a great deepe*, *Pſal.* 36. 6. Sometimes ſecret they are, but ever juſt. Surely it had beene more meete for *Job* to have ſaid unto God, *That which I ſee not, teach thou mee, &c.* yea, *in the way of thy judgments, O Lord, have I waited for thee; the deſire of my ſoul is to thy name, and to the remembrance of thee*, *Iſa.* 26. 8.

Sped.

Ἢ τεθνᾶναι ἢ δόμον τεῦξαι.

Job. 34. 31.

Verſe 24. *For my ſighing cometh before I eat*] It cometh unſent for, as evill weather uſeth to do, and moſt unſeaſonably ſurprizeth me at my repaſt; I mingle my meat with my tears, with every bit of bread I have a morſell of ſorrowes, and I mingle my drink with weeping, *Pſal.* 102. 9. though indeed *Jobs* was not ſo much a ſhowre of teares, as a ſtorm of ſighs, and a volly of roarings, betokening extremity of griefe, ſuch as was beyond tears, and vented it ſelfe as the noiſe of many waters; for *my roarings*, ſaith he, *are poured out like water*. I am as hungry as a Lion roaring on his prey, and as violent as the Torrent ranging the fields; and yet I neither have leiſure nor luſt to eat my bread: as loth to prolong ſuch a troubleſome life, but that I muſt, or be guilty of ſelf-murther. Mr. *Fox* reports of Mr. *John Glover*, that not long after his converſion, upon a miſtake of the ſenſe of that text, *Heb.* 6. 5, 6. he was ſtrongly conceited, that he had fallen into the unpardonable ſinne, and muſt neceſſarily therefore be damned: and in that intolerable grief of mind, although he neither had nor could have any joy of his meat, yet was he compelled to eate againſt his appetite, to the end, to deferre the time of his damnation ſo long as he might. Now who can tell how neere *Jobs* caſe might come to this, ſith the divell was both *Author* and *Actor* in a great part of both theſe *Tragicomedies*?

Acts & Mon. 1532.

Verſe 25. *For the thing which I greatly feared is come upon me*] Heb. *I feared a*

feare

fear, and it came upon me. Had *Job* been wicked, this had been no wonder, *Prov.* 10. 24. *Job* 15. 21. Or had his fear been sinfull, it had been lesse pity, *Prov.* 29. 25. *John* 11. 48. for why should he, by a painfull presonesse, suffer before he needed? and send for his crosses before they came? A good man should *be afraid* (and so consequently fearfull) *in nothing*, *Phil.* 1. 6. he should hope the best, and beare bravely τὰ ἐκ θεοῦ δίδοντα, saith *Demosthenes*, whatever God sendeth. The Epicures held, that a good man might be cheerfull under whatsoever miseries. 1. In consideration of honesty and integrity. 2. In consideration of those pleasures and comforts that formerly he had enjoyed, and now cheered up himself with. Of neither of these was *Job* to seek. But whereas it might be said unto him, Is it fit for them who hath hitherto been so happy, now to take on so heavily, because thus and thus afflicted? Truly, saith he, I was never so happy as you took me for, because (considering how moveable and mutable all outward things are) I always feared lest I should outlive my prosperity: that which now also is unhappily befallen me. *Sylla* had been happy, *si eundem & vincendi & vivendi finem fecisset*, saith One: that is, if he had made an end of conquering and of living together: but that he did not. In him and many others it hath appeared, that mortality is but the stage of mutability. This, holy *Job* had oft forecasted with himself: and though in his passion he here alledge it as a reason why he took no comfort in his meat &c. yet, in true account, it could be no *grief unto him, nor offence of heart* (as she once said to *David*, 1 *Sam.* 25. 31.) sith it was a fear of wisdome and caution, a fear of the head, and not of the heart, a fear of diligence, and not of diffidence.

Ex præteritarum voluptatum recordatione. Cic. de finib. lib. 2.

Verse 26. *I was not in safety*] *i.e.* I counted not by self simply the safer and happier man, because of creature-comforts: but knowing their uncertainty, I held at a distance, and hung loose to them all.

Neither had I rest.] I set not up my rest here, as did *Nebuchadnezzar*, *Dan.* 4. 4. and that rich fool, *Luke* 12. 19. and the purple whore, who sitteth and saith, *I shall see no sorrow.* Once indeed, *Job* said, (but not so well) *I shall die in my nest, and multiply my dayes as the sand*: *Chap.* 29. 18. And so (by a like error, which was quickly confuted) *David* said in his prosperity, I shall never be moved, *Psal.* 30. 6, 7. But for the main and the most part, *Job* was otherwise minded. A godly man may be master of, and busied about these palterments of this present world, but not satisfied in them as adequate objects: he looks upon them all, in their greatest lustre, as *Ishbam* did on the Cities *Solomon* had given him, which he called *Chabul*, that is, *a Land of dirt.* He minds the things above, most of all.

Yet trouble came.] Although I ever kept my self within the bounds of humility and modesty, and so took the safest and wisest course to secure that I had, and to gaine a setled estate; yet all's gone, and I am left a mirrour of misery. What can any one make of this? This is a riddle to me: here I am gravelled and benighted.

CHAP. IV.

Verse 1. *Then Eliphaz the Temanite,*]

THen, when *Job* had said about him in this sort: and, giving his tongue too much liberty to lash out, had uttered words little better then blasphemous and contumelious against God: *Then Eliphaz Temanites ille*, the first-born of *Esau*, (saith R. *Salomon*) brought up in the bosom of *Isaac*, and so inured to Revelations from on high. Others think he descended of *Teman*, nephew to *Esau* &c. A man of great wisdome he was, and of grave discourse: One that could speak his mind fitly, and durst do it freely. He seems to have been the chief of the three for age and authority, and therefore begins: pretending to be moved thereunto by zeal for Gods glory, not a little impaired by *Jobs* impatiency favouring of hypocrisie, and arguing *eum falso fuisse*, that he had been little better then a dissembler. A causelesse and uncharitable charge, enough to have driven him into desperation. The Rabbines speak so well of *Jobs* three friends, that they use to say in a Proverb, *Let a man either get him such friends as Job had, or else get him out of the world*; (like as *Chrysippus*

Gen. 36.

Bava bathra Perech 1°.

Chrysippus was wont to say, *Aut meutem, aut restim comparandam.*) But *Gregory* the great saith, that these three, *Eliphaz*, *Bildad*, and *Zophar* do fitly set forth heretickes, who begin to speak smoothly at first, as if they meant no hurt to him to whom they speak, but only good, to purchase his benevolous attention, but soone come to speak words which much hurt the hearer, and greatly trouble him &c.

Verse 2. *If we assay to commune with thee?*] Or may we assay to commune with thee? Art thou in case to be counselled? and will not an essay to this purpose further trouble thy patience and distemper thee? the eare which casteth words (as the mouth doth meat) if filled with choler, can relish no comfort: and the easiest medicines, or mildest waters, are troublesome to sore eyes. Hony causeth pain to exulcerate parts, though in it self it be sweet and medicinall: children, though at other times they like it and licke in, yet they will not endure to have it come neare their lips, when they have the canker: some patients are mad against their medicines: and some hearers rage at a reproofe. *Eliphaz* knew not but that *Job* might do as much, and that having newly been in a fearfull fit of passion, he might fall into another; as *Jonah* did; the crimce of his corruption being not yet closed up by repentance: Hence this preamble by way of friendly insinuation. The like art useth *Paul* with *Philemon*, and with the *Corinthians* often.

Basil. ord. 1.

Alex. Aphrod. problem.

But who can with-hold himself from speaking?] Who that hath any piety toward God, or pity to his offending friend? we use to say, *He that receiveth a courtesie selleth his liberty*; but true love will not be tongue-tied. Our Saviours mouth was not stopped with all the good cheer that *Simon* the leper made him, *Luke* 7. neither entertained he the Pharisees with fewer menaces, then they did him effsoons, with messes of meat. *Job* had been doubtlesse very friendly to his friends, who yet spare him not: and had they done it aright with the meeknesse of wisedome, they had shewed themselves friends indeed, there being not a better office or evidence of love then this, *Lev.* 19. 17. Friends, as Bees, are killed with the hony of flattery; but quickned with the vinegar of reproofe, so it be well managed. The Eagle, though she loveth her young ones dearly, yet pricketh and heateth them out of the nest when they are ready for flight.

Verse 3. *Behold thou hast instructed many*] *sc.* to do each dayes duty with Christian diligence, and to bear each dayes crosses with Christian patience; thou hast don't well. But how comes it now to passe *quod dicta factis erubescant*, that thy present doings shame thy former sayings? and that (as it was noted of *Demosthenes* the Orator) thou art better at praising of vertue, then at practising of it? *Turpe est Doctori &c.* Should not the Physician first heal himself? and ought not the preachers word be *Spectemur agendo*, let our profiting appear to all men, let our lives be a true transcript of our Sermons. What a shame was it, that *Hilary* should complain that the peoples eares were holier then the preachers hearts: and that *Erasmus* by a true jest, should be told, that there was more goodnesse in his booke of the *Christian Souldier*, then in his bosome! *Eliphaz* from this ground would here argue, that *Job* was little better then an hypocrite, a censure over-rigid, it being the easiest thing in the world, as a Philosopher observed, to give good counsell, and the hardest thing to take it. Dr. *Preston* upon his death-bed confessed, that now it came to his own turn, he found it somewhat to do, to practise that which hee had oft prested upon others.

Tertul.

Sanctiores sunt aures plebis quam corda sacerdotum. Hilar.

Thou hast strengthened the weak hands] Loose and lax, feeble and infirme, through many terrors and troubles: to these thou hast spoken words which have been as sinews to their hands, and as strength to their joynts. *Job* had comforted *the feeble-minded*, or the *disspirited*, the sick at heart, and sinking under the sense of sinne, and fear of wrath, 1 *Thes.* 5. 14. This is an harder work then to raise the dead to life, saith *Luther*: this no one of a thousand can skill of, *Job* 33. 23. he must have feeding lips, and an healing tongue that shall do it. *O quam hoc non est omnium!* The Christian Romans were able to do it, *chap.* 15. 14. And holy *Job* was both able and apt, for he did it to many. True goodnesse is diffusive of it self, and is therefore compared to the most spreading things, as fire, water, Sun-light, &c.

Verse 4. *Thy words have upholden him that was falling*] So *forcible are right words*,

words, well timed and fitted to the present necessity: they shore up the tottering, they catch him before he comes to ground, and prevent his fall. This made *Latimer* blesse God that ever he came acquainted with that fellow-prisoner of his, that *Angel of God* (as he called him) *John Bradford*, he and *Ridley*, so long as they lived, upheld *Cranmer* by their words and letters, who soon after fell, to the grief of the godly party, but rose again by repentance. It is storied of *Urbanus Regius*, a famous Dutch Divine, that meeting with *Luther* at *Goburg*, he spent a whole day in conference with him about matters of great moment, of which himself writeth, that he never had a more comfortable day in all his life. The Earle of *Darby's* accusation in the Parliament house against Mr. *Bradford*, was, that he did more hurt (so he called *good*, *evil*) by letters and conferences in prison, then ever he did when he was abroad by preaching. Mr. *Clark* in his life. *Acts & Mon.*

Thou hast strengthened the feeble knees] That bend and buckle under a back-burden of afflictions: this was to be like unto God, who doth not *crush*, but *cherish* the *worm Jacob*; he doth not *break the bruised reed, nor quench the smoaking flax*: hee *despiseth not the day of small things*, nor slighteth the well-meant weaknesses of his upright-hearted people. Now *Job* as a *partaker of the Divine Nature*, resembled God herein, and made it his work to *comfort the abject*, to strengthen and straighten those that were bowed down with paines and pressures, to be eyes to the blind, and feet to the lame, *chap.* 29. 15. to distribute spiritual almes, which is far the best in many respects, as were easie to instance.

Verse 5. *But now it is come upon thee*] This is a galling. But hitherto *Eliphaz* had commended *Job*: now he dasheth all, and draweth a black line over that he had spoken once. To commend a man with a *But*, is a wound in stead of a commendation, it sounds like that which is said of *Naaman*, 2 *Kings* 5. 1. he was an honourable and a valiant man, *But a leper*; it sprinkleth black upon white, and so smutteth a mans good name, which is slander in an high degree.

It is come upon thee] What is come? the evill thou fearedst, by thine owne confession, *chap.* 3. 25, 26. Or *now it is come to* thy turne to act what thou hast taught others.

And thou faintest] *Thou art down on all four*, most shamefully degenerating into a faithlesse pusillanimity, and unbelieving impatiency, to the scandall of the weake, and scorn of the wicked. Nay, thou art not only in a maze, but in a rage, so that thy reason seemes tired as much as thy strength; thou layest about thee like an *Hercules furens*, a man stark mad. See the word used in this sense, *Prov.* 26. 18. *Gen.* 47. 13.

It toucheth thee, and thou art troubled] It toucheth thee, but so tender thou art, and delicate, that a light touch disquieteth thee: like as some mens flesh, if but razed with a pin, rankleth strait. *Invalidum omne naturâ querulum*, saith *Seneca*, the weaker any thing is, the more complaintfull.

And thou art troubled] Pitifully put to't, as if utterly undone, because toucht a little; *Mira verò constantia*! But is this you that were the great teacher, that were so forward and forth-putting to presse others to a patient and peaceable behaviour under Gods hand? should not thy words be made visible by thine actions? and thy *patient mind made known to all men*, *seth the Lord is at hand*? Hypocrites can talk of duty, as if their tongues did run *upon pattens*, they talk by the talent, but act by the ounce, as did those Pharisees *Matth.* 23. 3. *Rom.* 2. 21. that shamed goodnesse by seeming good. *Eliphaz* here reproacheth *Job* for such an one, as both here and every where, he and his two companions are too hot and harsh in their censures passed upon him, which God also giveth them the telling of, *chap.* 42.

Verse 6. *Is not this thy feare, thy confidence &c?*] Or *thy folly*, *q. d.* Is not thy religion a meere foolery? and hast not thou rather acted religion, play'd devotion, and the fear of God, then been serious therein? This was a most bitter scoffe, a cruell shake, and came near his heart. Like as nothing vexed *David* more then when they laid his religion in his dish, asking, *where is now thy God*? So here. By this alteration that affliction hath wrought in thee, thou mayest easily see what thou art, *viz.* a very painted hypocrite: hard weather shewes what health: empty vessels set neere the fire, crack quickly. At the parting way, every dog followeth his own Master.

Affliction

Afflictio virum arguit, &c. Affliction ſhewes a man, it turnes the inſide outward, the bottome of the bag upward, bringing that which was at the bottome, to the top: as that ſtick caſt into the water, made the iron ſwim, 2 *King.* 6.6. Doth it not appeare (ſaith *Eliphaz* here) that thou haſt been meerly mercenary, ſerving God whileſt he proſpered thee, and now kicking againſt him, becauſe hee afflicteth thee? See how neer this man cometh, ſaith *Mercer*, to that firſt inſtigation of Satan, *chap.* 1. 9. *in hoc Satanæ factus miniſter*, herein acting the divels part though unwittingly, as *Peter* alſo did, *Matth.* 16. 22, 23.

The uprightneſſe of thy wayes and thy hope?] *q. d.* Thou haſt taken to thy ſelfe many fair titles, and made a great flaunt, as if there were none ſuch; but what is it all come to? Is it any better then a flaſk, a foppery, a name, and not a thing? Or if it be a reality, make proofe of it. True grace is operative, and will not lie *dormant*.

Verſe 7. *Remember, I pray thee, who ever periſhed being innocent?*] Why? that hath many a one, as the world counteth and calleth *periſhing*; *the Righteous periſheth*, and no man layeth it to heart, *Iſa.* 57. 1. And it was given unto the Beaſt to make warre with the Saints, and to overcome them, *Rev.* 13. 7. So it ſeemed to bee, though ſo it never was, *Rev.* 12. 11. The firſt man that dyed, dyed for Religion; ſo early came Martyrdome into the world: and *John* Baptiſt was put to death in priſon, without all ſhew of law, right, or reaſon, as if God had beene *nothing aware of any ſuch matter*, as that Martyr phraſed it. Indeed, if *Eliphaz* meant it of periſhing eternally, neither *Job*, nor any one elſe could produce an inſtance of a godly man ſo periſhing; but for temporall miſeries, 'tis ſure, that never any out of hell have met with more then the moſt holy and harmleſſe heires of heaven; ſee *Heb.* 11. and you will ſay ſo. But the Scriptures, haply, were not written when *Eliphaz* uttered this ſpeech; howbeit, he might have obſerved the contrary to what he here ſeemeth to affirme, appealing to *Jobs* own experience for proof. And the truth is, if men were ſo well read as they might, in the ſtory of their owne lives, they might have a Divinity of their own, by noting experiments; ſuch as that 119 *Pſalm* is in a manner wholly made up of. *Remember*, ſaith hee here: and the Philoſopher ſaith, that experience is nothing elſe but *multiplex memoria*, becauſe of the memory of the ſame thing often done, ariſeth experience. *Eliphaz* therefore, after that he had given *Job* his turne to ſearch his experiences, brings forth his owne in the next verſe.

Acts & Mon.

Verſe 8. *Even as I have ſeene*] And therefore can boldly ſay: for *what ſo ſure as ſight?* See *Numb.* 11. 23. *Gen.* 34. 1, 2. Diligent inſpection of a thing, and deepe conſideration upon it, makes confidence, which is the fruit of experience.

They that plow iniquity, and ſow wickedneſſe] Here's *plowing* and *ſowing*, a myſticall husbandry. Sinners are ſore labourers, great pains-takers; they plot and plow; they ſow and reap, they dig and delve, *Prov.* 16. 27. they weave and ſpin, *Iſa.* 59. 5. They buſie their heads, and beat their brains, as hard ſtudents in their black-art: they labour even unto laſſitude, *Jer.* 9. 5. Hence they are called *workers of iniquity*; (the vulgar rendreth this text *Qui operantur iniquitatem*) and ſinne is called *a work of the fleſh*. How can thoſe but work hard in digging deſcents to hell, who have the divel for their task-maſter, who continually ſpurres them on to a quick diſpatch of the deeds of darkneſſe? *Arant, ſerunt, occant ſcelera*, as the divels hinds and horſes, they drudge night and day, turning up all the corruptions in their hearts and conveniences in the world, for the effecting of their wicked deviſes.

And ſow wickedneſſe] *Nemo repente fit turpiſſimus.* Sin goeth on gradually (here is firſt plowing, and then ſowing) wicked men and ſeducers *grow worſe and worſe*, til at length they are even *Satanized*; being transformed into ſins image, and bereft of all paſſive power of awaking out of the ſnare of the divel, being taken alive by him at his pleaſure, 2 *Tim.* 2. 26.

2 Tim. 3. 13.

Reape the ſame] Not the ſame day it may be, but too ſoone to their ſorrow, they receive the guerdon of their ſinne. Sooner or later, it is ſure, he that *ſoweth iniquity, ſhall reap vanity*, *Prov.* 22. 8. *Jer.* 4. 18. As every body hath its ſhadow, ſo hath every ſinne its puniſhment: and many times, the one is ſo like the other, that a man may ſafely ſay, ſuch a puniſhment is the product of ſuch a ſinne, *Gal.* 6. 7.

Men

Men ſhall reap the ſame they ſow, and good reaſon. *Give them blood to drink, for they are worthy*, Rev. 16.6. God loves to make him a name amongſt men by his Art of Juſticing, (as One calleth it) in that moſt exact way of counter-paſſion, or retaliation: And *Adonibezek* hath got him a fame of ingenuity, by acknowledging as much, *Judg.* 1.7.

Verſe 9. *By the blaſt of God they periſh*.] He puts himſelf to no great pain to puniſh them: but *blowes them away* as ſo many duſt-heaps: he *nods* them to *deſtruction*, ſaith the Pſalmiſt, *Pſ* 80.16. he can as eaſily do it, as bid it to be done. If the Lord do but *ariſe, his enemies ſhall be ſcattered: and all that hate him flye before him.* If he but put his head out of the windows of heaven, as it were, and ſay, *Who is on my ſide, who?* all the creatures (who for fear of him had hid themſelves, as worms wriggle into their holes in time of thunder) ſhall look out preſently, and offer him their ſervice: ſo that he cannot poſſibly want a weapon to tame his rebels, or a way to bring the wicked to condign puniſhment. He is *Eloah*, as he is here called; that is, *The puiſſant One, the mighty ſtrong God*, as *Iſa.* 9.6. before whom all Nations are as *the drop of a bucket, or as the duſt of the balance*: No more able to ſtand againſt him, then is the glaſſe-bottle againſt a Cannon ſhot; or down-thiſtle before a whirl-wind. Behold, I *will ſend a blaſt upon him* (ſaith God concerning *Sennacherib*, 2 *King.* 19.7.) and ſo ſet him going. So elſewhere, he threatneth to tread down his ſtouteſt enemies, as ſtraw is troden down to the dung-hill. Neither ſhall he much trouble himſelf in doing this: For he ſhall onely ſpread forth his hands in the midſt of them, *as he that ſwimmeth, ſpreadeth forth his hands to ſwim*, &c. *Iſa.* 25. 11, 12. to ſignifie, that he ſhall do it with greateſt facility. The motion in ſwimming is eaſie, not ſtrong, for ſtrong violent ſtrokes in the water would rather ſink then ſupport. It is ſaid, that by a look of his out of the pillar of fire and of the cloud, he troubled the hoaſt of the Egyptians, *Exod.* 14.24. and as the Rocks repelled the boyſterous waves, ——*Coeuntia ſaxa repellere, frangunt*; ſo did He the enemies of his people.

Sic Cæſar Mutello. Pſal. 64.1. Iſa. 40.15

By the breath of his noſtrils they are conſumed.] Heb. *By the wind of his noſtrils.* This is the ſame with the former. Onely it is conceived, that *Eliphaz* here alludeth to the manner of the death of *Jobs* children by a mighty wind, ſo ſtrong as if God himſelf had breathed it out. By the *breath of his mouth* He made the world, *Pſalm* 33.6. and by the ſame breath can He as ſoon, and as eaſily unmake it againe; as he did in the generall Deluge, whereunto the Chaldee Paraphraſt holdeth that *Eliphaz* here referreth: the remembrance of which ſtanding monument of Gods wrath was freſh and well known when this was ſpoken.

Verſe 10. *The roaring of the Lion &c.*] Leſt any ſhould think, ſaith an Interpreter, that the blaſt of God above-mentioned carryeth away only ſtrawes and feathers, light and weak perſons into perdition, *Eliphaz* addeth the weightieſt and the ſtrongeſt, *The roaring of a Lion &c. q. d.* God by his blaſt can take away or break the ſtrongeſt, the mightieſt lion-like men &c. Under the ſhadow of which alluſion he cloſely ſtrikes at *Job*, who was once a great man, a fierce ſpoiling Lion in the apprehenſion of his friends, and yet God brought him down. Of tyrants and Oppreſſors compared to Lions, and why, ſee *Nahum* 2. 11, 12. with the Note: and *Prov.* 28. 15. with the note. The proverb is, The Lion is not ſo fierce, as he is painted. But no words can ſufficiently ſet forth the ſavage immanity and cruelty of *aſſured and wicked men.* See that of *Nebuchadnezzar* graphically deſcribed, *Jer.* 51. 34. *He hath devoured me, he hath cruſhed me, he hath made me an empty veſſel, he hath ſwallowed me up like a dragon, he hath filled his belly with my delicates, he hath caſt me out.*

Mr. Ceyl.

The teeth of the young Lions are broken.] Or, *pulled out*, that they may no more devoure the fleſh, and drink the blood of Gods poore afflicted, that fell into their *ſtrong-ones*. Thus *David* had prayed, *Pſal.* 58. 6. and this he had proved, *Pſal* 3.7. Thou haſt ſmitten all mine enemies upon the cheek-bone: thou haſt broken the teeth of the ungodly. God with his hard and heavy hand had ſo boxed and buffeted them; that they ſpat forth ſome of their teeth, and for the reſt, they might go ſeek them in their throat: as *Dares* that bold champion in *Virgil*, (whom when he had been ſoundly beaten by old *Entellus*) his fellows led away.

Fractamque ut reque caput, cruſſumque cruorem
Ore rejectantem, ſtatque in ſanguine dentes.

A juſt hand of God upon ſuch as exerciſing regiment without righteouſneſſe, ra-

vin and rend, as Lions greedy of their prey, plucking off the skins of their poor subjects, and pulling out their teeth; as *Melanthon* telleth of one Tyrant, who to get great ſummes of money out of his people, uſed to ſend for them: and if they refuſed to anſwer his demands, he would firſt knock out one of their teeth, and then another, threatning to leave them toothleſſe.

Mic. 3. 2.

Verſe 11. *The old lion periſheth for lack of prey*] As not being able to hunt, and get it. The meaning is (ſaith One) that men who reign like Lions, that their children who equalled them in cruelty, that their wives who ſurpaſſed them in inſolency, do end their lives tragically. All this is true for the moſt part. *Eliphaz* ſpeaks of what is uſually done, ſaith another. Or he ſpeaks of what God can eaſily do at any time: and of what God may juſtly do at all times: If he ſuſpend this juſtice, it is for weighty reaſons &c. Some wicked men God puniſheth here, ſaith *Auguſtine*, leſt his Providence, but not all, leſt his Patience and promiſe of Judgment ſhould be called into queſtion.

Quotidiana & domeſtica experimenta hoc docent. Mercer. In Pſal. 30.

Verſe 12. *Now a thing was ſecretly brought to me*] Heb. *was brought to mee by ſtealth*, cloſely and privily, ſo as others were nothing aware of it. See *Act.* 22. 9. with 9. 7. *Sauls* companions heard his voice, but not Chriſts. By this viſion *Eliphaz* would convince *Job*, that none are afflicted but thoſe that have well deſerved it: ſith the beſt are defective and blame-worthy, though they ſhould be *puriores culo afflictione factis*, as *Chryſoſtome* ſaith, as thoſe good ſouls were, that prayed *Peter* out of priſon, *Acts* 12. 5. Some are of opinion, that this viſion either came from his phantaſie, and ſo was none: or elſe, by an illuſion from Satan. But *Mercer* holds it to have beene a true viſion from God; although *Eliphaz* abuſe it in his miſ-application thereof to *Job*, playing the Sophiſter, after a ſort, whileſt he quite changeth the ſtate of the queſtion, which at this time was, Whether we ought to judge of a mans life and behaviour by the greatneſſe of thoſe troubles and miſeries that he doth ſuffer? This viſion he deſcribeth *verbis magnificis & ampullatis*, as *for me a thing* (or a *word*) *was ſtolen upon me*, or ſecretly brought to me, &c. But what ſo great a ſecret was this, ſaith *Calvin*, that God alone is perfectly righteous, and all men unrighteous in compariſon of him? For anſwer, he calleth it a ſecret (though it be a plain and evident truth) becauſe few conſider it, and improve it to an humble ſubmiſſion to God, and ſuffering his judgments. See a like expreſſion, *Pſal.* 78. 2, 3, &c. *I will open my mouth in a parable*, which yet was nothing extraordinary, but Poetically ſet out. So *Pſal.* 49. 4. The happy and ſecure eſtate of Saints in trouble, is deſcribed, and the contrary, which though an ordinary argument, and often treated of, yet is called the *great Wiſedome*, the *dark ſaying &c.*

And mine ear received a little thereof] *Nonnihil, pauxillum, quippiam*, not all that it might, but as much as it could, as being but a narrow-mouthed veſſel. *Vide ut modeſte loquatur*, ſaith *Mercer*: ſee how modeſtly the man ſpeaketh, not taking upon him any perfection of knowledge, though he were a man of great underſtanding. his ear caught ſomewhat of that was repealed, and but ſomewhat. The beſt men, whileſt here, know but in part: for why? *Wee propheſie but in part*. 1 *Cor.* 13. 9. Such is our weakneſſe, and narrow-heartedneſſe, that we cannot take in all of all, no, nor any part of all in the full latitude and extent of it. The greateſt part of that wee know, is the leaſt part of that wee know not, ſaith a Father. Hence thoſe modeſt expreſſions of ſome Philoſophers, and others: This onely I know, that nothing I know, ſaid *Socrates*: I know not ſo much as this, ſaid another, that I yet know nothing. My greateſt knowledge, ſaid *Chytraus*, is to know, that nothing I know. And albeit I am otherwiſe ignorant, ſaith another, yet of mine own ignorance I am not ignorant. Not only in moſt other things am I to ſeeke, ſaith *Auſtin*, but even in the Scriptures (my chief ſtudy, and trade of life) *Adulco plura noſcio quàm ſcio*, there are many more things hid from mee, then what I yet underſtand, *Joh.* 14. 4, 5. *Thomas* ſeemes to contradict Chriſt: *Auſtin* thus reconcileth it, they did partly know whither Chriſt went, but durſt not once believe that they had any ſuch knowledge, they did not know their own knowledge. The beſt here can ſee but Gods back-parts, and live, as *Moſes*. *Eſay* ſaw but his traine in the Temple, and the latter end of that too. *Eliphaz* his eare caught but the later end, as it were, of a ſentence, only that which the eccho reſounded, a particle of the whole that was whiſpered ſecretly to him. Howbeit, that he received but a little, was not from neglect of the reſt, but from inability to receive more, or to receive it more perfectly.

Epiſt. 119. 21.

Verſe

Verſe 13. *In thoughts from viſions of the night &c.*] Or *in thoughts of the viſions of the night.* It appeareth by this and other circumſtances, that this viſion was no fiction or holy fraud (as ſome have conceited) to bring *Job* to a ſight of his ſinne. Let Papiſts praiſe their St. *Dominick* for his holy hypocriſie which he taught his Diſciples to make uſe of, to bring people the better to a good eſteem of the faith, and love of vertue. *Eliphaz* was a better man, then to deale in ſuch *depths of the divel*; and with ſuch deliberate gravity, put a lie upon God. He was really plodding, he was in thoughts, the word properly ſignifieth *branches* or *boughs* of trees, which are many, thick, intertwined, and croſſing one another. *In the multitude of my perplexed thoughts within me*, ſaith *David*, *thy comforts have refreſhed my ſoule.* *Pſalm* 94. 19. The ſame word is rendred *vain thoughts*, or wavering cogitations, *Pſal.* 119. 113. Such as *Davids* ſoule hated. Carnall hearts are exchanges, and ſhops of vaine thoughts, ſtewes of uncleane thoughts, ſlaughter-houſes of cruell and bloudy thoughts, a very forge and mint of falſe, politick, undermining thoughts: but *Eliphaz* his thoughts were better buſied; his top-thoughts, thoſe uppermoſt branches of his ſoul were concerning God, and the things of his kingdome: when other men became *vain in their imaginations*, and *their fooliſh heart was darkned*, he had viſions of God. In the night-ſeaſon, when dead ſleep fell upon others, he ſlept, but his heart waked, and was free to receive revelations, and to contemplate of them: or perhaps, he was broad awake at that time of night, that he might the better converſe with God and his own ſoule. *Abraham* had many ſuch ſweet viſions: *Iſaac* walked out into the fields for the purpoſe: *Jacob* met with God in this manner, both at *Bethel*, and at *Penuel*. *Daniel* had viſions both of the day, and of the night: ſo had *Paul*, and other Apoſtles. The Monkes make long relations of revelations, and apparitions that they have had. So do the Enthuſiaſts, and high-attainers; but we are not bound to believe them. *Matthew Paris* reporteth of *Gilbert Foliot*, Biſhop of *London*, *Anno Dom.* 1161. that one night muſing of the difference betwixt the King and *Becket*, Arch-biſhop of *Canterbury*, he heard a terrible voice, ſaying, *O Gilberte Foliot*, *dum revolvis tot & tot*, *Deus tuus eſt Aſcarot*; he taking it to be the divel, anſwered boldly, *Mentiris demon: Deus meus eſt Deus Sabbaoth.* *Æneas* in *Virgil*, is ſaid to have his viſions and conferences with his deceaſed friends. Satan loves to imitate God in what he can, that he may deceive with better ſucceſſe: but we have a moſt ſure word of propheſie, and yet a more glorious light of the Goſpel, *Heb.* 1. 2. The promiſed day-ſtar being riſen in our hearts, 1 *Pet.* 1. 19.

Verſe 14. *Fear came on me, and trembling*] Feare in the inward man, and trembling in the outward. And this is Gods method ſtill; the more he draweth nigh to any man, the more doth rottenneſſe enter into his bones, and he is horribly afraid of Gods judgments, with *David*; he trembleth at his word with *Joſiah*, that it may be the more efficacious in his ſoul. *Let us have grace* (ſaith the Apoſtle) *whereby we may ſerve God acceptably, with reverence and godly fear. For even our God* alſo (and not the God of the Jewes only) *is a conſuming fire*, *Heb.* 12. 28, 29. Ἀξιωματικῶς οὕτω καὶ ὁ βασιλεὺς ἡμῶν, ſaith *Baſil*: Our King will be ſerved like himſelf, ſerved in ſtate: and although he alloweth us an humble familiarity, yet he expecteth our reverentiall fear; acquainted he will be with us in our walks of obedience; but yet he takes ſtate upon him in his ordinances, and will be trembled at in the addreſſes we make unto his Majeſty; he looks we ſhould bring with us a legall faith, and a legall repentance, as well as an Evangelicall; and that wee ſhould work out our ſalvation with feare and trembling, *Philip.* 2. 12. Terrours and humiliations prepare and poſture the heart for revelations; never is it right, till a man lie low at Gods feet, putting his mouth in the duſt, and crying out; *Speak Lord, for thy ſervant heareth: there ſhall be only fear to make them underſtand the hearing:* Iſa. 28. fear met *Eliphaz*, and made way for the heavenly viſion.

Which made all my bones to ſhake] Heb. *the multitude of my bones*, or the *number of my bones*, how many ſoever they be, and they are as many (ſay the Hebrewes) as there are affirmative precepts in the Law. Theſe pillars of my body ſhook ſore, and threatned a downfall.

——— *Geliduſque per ima cucurrit* *Æneid.* 1.
Oſſa tremor. ———

Verſe 15. *Then a ſpirit paſſed before my face*] Some render it a *wind*, as a meſſen-

ger or fore-runner of God near at hand, as 1 *Kings* 19. 11. But better, a good Angel in some bodily shape, *Psal.* 104. 4. *Luke* 24. 37. for else, how could he be seen of *Eliphaz*, gliding rather then going, as a ship upon the face of the waters?

The hair of my flesh stood up] *Horripilatus sum*; In a fright the heart falleth down, the haire standeth up; the blood hasteneth to the heart to relieve it, as soldiers do to the castle, when all is likely to be lost.

Dirigui, steteruntque comæ.

Verse 16. *It stood still*] As now ready to speak: an ambulatory voice is hardly heard: The Heavens indeed, are walking preachers, but then they utter but these three words, saith *Hugo*, in all Languages, *Accipe. Redde. Fuge*, that is, *Receive mercies, Return duties, Fly offences*, and their just punishments.

Lib. 2. de Arca, cap. 3.

But I could not discern the form thereof] Heb. The *aspect or countenance*. Hee was so frighted, that his eye could not do its office distinctly, to discern the thing that was just before it. It is naturall to a man to fear at the sight of an Angel; what then will wicked men do at the last day, when the Son of man shall bring all his Angels, not leaving one behind him in heaven? *Knowing therefore the terror of the Lord, we perswade men*: and oh that we could perswade them!

An image was before mine eyes] But I could not tell what to make of it. It is not the will of God that man should represent him by an image. The Jewes, after the captivity, were so farre from idolatry, that they would not admit a Carver or Painter into their City. The Turks will not endure any image, no, not upon their coines, because of the second Commandment. *Varro* saith, he that first brought in Imagery (and that is thought to be *Ninus* King of *Babylon*) *superstitionem auxit, metum dempsit*, increased superstition, and tooke away feare. The wiser heathens held, that God was too subtle for sinew or sight to seize upon: and the Greeke Painters, when they would draw the image of their *Jupiter* in a Table, they were still mending it, but never ending it; saying, that herein they shewed him to be a god, for that they might begin to paint, but could not perfect him.

Deut. 4. 15, 16

There was silence, and I heard a voice] It was fit there should be silence and sedatenesse of spirit, when a divine voice was to be heard. Let all the earth keepe silence before God, *Hab.* 2. 20. When the seventh seale was opened, there was half an houres silence in heaven, *Rev.* 8. 1. What a noise is there in many mens hearts even whiles they are hearing what the Lord God speaketh unto them? what bargaining, lawing, projecting, running into another world (as men in dreams do) so that they can tell no more what the preacher said, then the man in the moon can! Silence is a good preparative to audience; speak Lord, for thy servant heareth: Let the woman (and so the man too) *learn in silence*. Let by-thoughts, swarming and humming in our hearts, like the flies of *Egypt*, be barred out: let the divel, interrupting us with his suggestions, as the *Pythoniss* did *Paul* and his companions, be haltred up. Let even good thoughts, if unseasonable and heterogeneall to the work in hand, be turned out of doores; let us say to them, as *Hushai* did to *Achitophel, thy counsel is good, but not now*; how shall we else hear with attention and affection? how shall we listen as for life, and hearken diligently with much heed? *Isa.* 21. 7.

Verse 17. *Shall mortall man*] Sorry sinfull man, a very mixture and hodg-podg of dirt and sin.

Miser, ærumnis et peccatis obnoxius.

Be more just then God?] Or, *be just rather then God*, as *Luke* 18. 14? This is the matter of the vision, and it is (saith *Diodate*) a revelation of the doctrine of the free remission of sins, and of the sinners justification by grace, through his faith in the promised Mediator. But *Eliphaz* turns it another way, and mis-applying it to *Job*, would there-hence evince, that all his present sufferings were the proceeds of his owne sin, and so from the processe of Gods justice. The truth is, *Job* had blurted out some words in the former chapter, that reflected somewhat upon God: he had also bitterly cursed the day and services of his birth: this latter, if *Eliphaz* had sharply reproved *Job* for, hee had done him a friendly good office: But he waves that part, *& quæ desperat reniteſcere posse, relinquit*; the other of clearing Gods justice, he takes up and presseth it too farre, to prove this unsound position; That whosoever is greatly afflicted by God, and for a long time together, that man is to be numbred with the wicked, though no other evidence or witnesse appear or speak

a word against him: for if he be innocent, how shall God be just that punisheth him? But *Eliphaz* should have known, that afflictions are of two sorts, *Penal* and *probationall*; these later are not simply for punishment of mens sins, but for triall and exercise of their graces, to humble them, to prove them, and to do them good at their latter end, *Deut.* 8. 16. Wait but till God have made an end of his work (and we must not judge of Gods works, saith *Peter* Martyr, *ante quintum Actum*, before the fifth Act) and we shall see *the effect both just and good*. This *Job* had scarce patience to doe, as appeareth by sundry passages of his; howbeit he ever preserved high and holy thoughts of God, neither at any time questioned his justice and purity, or complained of his dealings with him, and dispensations toward him as unrighteous, though now and then through the extremity of his pain, the anguish of his spirit, and the provocation of his friends, some unwary speeches slipt from him.

Shall man be more pure then his maker?] Take man in his prime and pride, in his best estate, and utmost strength, when, and wherein he is most a man, *Vir à viribus*, a man of the first magnitude, of the highest elevation (as one fitly phraseth it) both in parts, gifts and graces, shall *he be more pure then his Maker*? never think it. Man compared with his Maker, hath no purity or righteousnesse at all, no, not so much as a shew or shadow of it: just he may be, or pure by participation from God, (saith *Austin*) but neither just nor pure in comparison of God; he surpasseth all notion, and surmounteth all creatures, he hath no parallel; so true he is, that *all men are liars*; so pure, that all men are filthy; so just, that all men are wicked; so incomparably great and glorious, that the Angels make their addresses to him with greatest self-abasement. For why?

Verse 18. *Lo he put no trust in his servants, &c.*] those *meniall*, domestick servants of his, the holy Angels that wait upon him, and are at his hand to doe his will: Servant is a name of office; and they delight rather to be called *Angels*, (that is, Messengers) and ministring spirits, then *Principalities, Thrones, Dominions, &c.* Now in these God put no trust, he found no such cause to confide in them, because not perfectly sure and loyall to him, further then upheld and assisted by himselfe: the vulgar Latine hath it thus, *They that serve him are not stable*; that is, the good Angels are not stable by their own strength, but by Gods stablishing of them to stand when others fell. Hence *Psal.* 68. 17. the Angels are called *Shinan*, as Gods seconds, say some; the Nobles of that Court, the very next unto him: but others say they are so called from their changeable state, now taken away by Christ, under whom they are as an head of government, of influence, of confirmation, but not of Redemption, as we. Christ, as God, giveth them their being, and all their excellencies. As Mediator also, he maketh use of their Ministery, for the safe-guard and comfort of his people.

And his Angels he charged with folly] That is, he spared not the angels that sinned, as St. *Peter* expounds it, 2 *Pet.* 2. 4. Their sinne is said to be *folly*, that is, pride and self-confidence. How this folly and madnesse of theirs (pravity, the vulgar rendreth it) shewes it self, whither in affecting a divinity, or in envy stirred up by the Decree of exalting mans nature above Angels in and by Christ, and appointing them to be good mens guardians, which office they scorned; or whether their pride appeared by transgressing some commandments in particular, not expressed, as *Adams* was; it is hard to say. Sure it is, that they *abode not in the truth*, that they kept not their station &c. and that the good Angels stand, and are out of danger of ever falling, it is of divine grace. Hence *Exod.* 25. 19. the Cherubims stand upon the Mercy-seat, and are made of the matter thereof.

Verse 19. *How much lesse in them that dwell in houses of clay*] Or how much more (in reference to the latter part of the preceding verse) may God charge men with folly and pravity? And how much more ought he to acknowledge, that hee cannot subsist nor stand before Gods judgment (as *verse* 17) but only by his gracious pardon and absolution?

That dwell in houses of clay] *Periphrasis est hominum*, saith *Mercer*: this is a description of men, as opposed to Angels, those inhabitants of heaven, called therefore the *Angels of Heaven*, *Matth.* 24. 36. *Gal.* 1. 8. the courtiers of that heavenly *Jerusalem*, *Heb.* 12. 22. in and with which, it may seem, they were created: as Christs soule was in and with his body in the virgins womb, the same moment.

ment. Hence they are alſo ſaid to *be in heaven*, when as men and other things here below are ſaid to bee *on earth*, *Matth.* 6. 10. on the ſurface only, as ready to bee ſhaken off, and as having here no continuing City, *Heb.* 13. 14. no manſions till they come to heaven, *John* 14. 2. no ſetled abode: ſome huts we have here, rather then houſes; clayie cottages, earthy tabernacles, as *Paul* after *Plato* calleth mens bodies, 2 *Cor.* 5. 1. And ſo the moſt interpreters underſtand theſe words of *Eliphaz* concerning the body of man (rather then of his houſe he dwells in here, made up of clay and duſt a little refined and ſublimated by art or nature) which is nothing elſe but a *clod of clay* neatly made up. What is man (ſaith *Greg. Nazianzen* out of *Gen.* 2. 7. but Νῦς ἐν χῦς, ſoule and ſoile, breath and body, a puffe of wind the one, a pile of duſt the other? no ſolidity in either. *Pulvis & umbra ſumus*, ſaith the Poet, and Κόνις ὁ ἄνθρωπος, ſaith the Greeke Proverb. Man is but an earthen pot. The firſt man, *Adam*, was of the earth earthy, 1 *Cor.* 15. 47. And no better are the beſt, *quos ex meliore forſan luto finxit Titan*, who are made of the fineſt common mould: but as the finer the metall, the purer the matter of any glaſſe or earthen veſſel, the more ſubject it is to break; ſo are they to die: for why?

τὸ σκῆνος.

עפר אפר χόνις cinis. Gen. 3. 19. Gen. 18. 21. Hor. Carm. l. 4. Od. 7.

Their foundation is in the duſt] The houſe is but weak, and yet the foundation weaker, *terra friabilis*, flying, light, unſtable, unmoveable, duſt that is ſoone wherried and whirled about with every puffe of wind. Hence the Apoſtle calleth mans body not an *houſe* only (in reſpect of 1. the comely and orderly workmanſhip thereof. 2. The ſoule which inhabiteth it) but a tabernacle which hath no foundation, and is tranſportative, 2 *Cor.* 5. 1. oppoſing to it *building*, which is firm and ſtable. Hence *David*, *Omnis Adam eſt totus Abel*, ſaith hee. *Verily every man in his beſt eſtate* (when he is beſt founded and ſetled on his beſt bottome, when he is under-layd on all ſides, and ſeemes *ſet to live*) *is altogether vanity*, *Pſal.* 39. 5, 12. So *Pſal.* 144. 4. *Adam is Abels compeere*, or man is like to vanity; what can he be better, when as

They are cruſhed before the moth] He ſaith not, *before the Lion*, *but before the moth*. Now what a poor thing is man, that a moth may cruſh him, that a flie may choak him, as it did Pope *Alexander*; that a light bruiſe on his toe may kill him, as it did *Æmilius Lepidus*; that a poiſoned torch may light him to his long home, as it did the Cardinall of *Lorrain*? I have known, ſaith one, death admitted in by a corn on the toe; and though the hurt were ſo farre off the heart, yet the man died upon it. Another I knew, who ſeeming to have conquered the elements, the wide Ocean, wilde wilderneſſe, wilder beaſts, wildeſt men, hotteſt climates; after ſixteen yeares abſence, returned home, and died of an hurt in his thumb. Mr. *Terry* a great traveller, telleth of a Noble man in the great *Mogols* Court, who ſitting in dalliance with one of his women, had an haire pluckt by her from his breſt; this little wound, made by that ſmall and unexpected inſtrument of death, preſently feſtered; and turning to an incurable Canker, killed him. God needs no bigger a launce then an hair to kill an Atheiſt, as this dying man acknowledged. But beſides all ill accidents and caſualties from without; look how the garment breeds the moth, and then the moth eates the garment: ſo mans own diſtempered body breeds ill humors, they diſeaſes, and theſe breed death, as one well obſerveth upon this Text. It is holden for certain, that in every two yeares, there is ſuch ſtore of ill humours and excrements ingendred in the body, that a veſſel of one hundred ounces will ſcarce containe them. *Ipſa ſuis augmentis vita ad detrimenta impellitur*. ſaith *Gregory*, *& inde deſitit unde proficere creditur*. Life weareth out by the very meat that maintaineth it; and every man hath his bane about him.

Plin. lib. 7. cap. 53.

Purchas.

Lawl. liberty in a Serm. at Pauls by Edm. Terry. p. 21.

The Newlander cure. pag. 23.

Verſe 20. *They are deſtroyed from morning to evening*] Heb. *They are beaten to pieces*, as in a mortar, with one ſorrow upon another, till the very breath be beaten out of their bodies at length; and all this *from morning to evening*, all the day long, or all their life long, which is here ſet forth (for the brevity of it) by an artificial day, and ſuch alſo as no man can be ſure he ſhall have twelve hours to his day: for how many are there whoſe Sun hath ſet at high-noon? in the prime and pride of their dayes, have they been ſuddenly ſnatcht away by the hand of death: yea, how many ſee we whoſe ſun ſetteth in the very riſing, ſo that they are carried from the birth to the buriall? Every houre, ſurely, we all yield ſomewhat unto death, and a very ſhort cut hath the longeſt liver of all, from the grave of the womb to the

Per totum diem. Druſ.

womb

wombe of the grave. *Eliphaz* here seemeth to compare us to those creatures called *Ephemerides*, which are young in the morning, middle-aged at noon, and dead ere night; they begin and end their lives in a day. Mans life is a vapour, saith St. *James*, a bubble, say the Heathens, a blast, a dream, a shadow, a dreame of a shadow &c. *Aristot.*

They perish for ever] That is, they die once for all. For *if a man die, shall he live againe? Job* 14.14. No such matter. In this warre as there is no discharge, *Eccles.* 8.8. so neither is it granted to any man to erre twice: therefore *Austin* said that he would not for the gain of a million of worlds be an Atheist for halfe an houre: because he knew not but God might in that time call for him, and cut him off from all time of repentance, acceptation and grace for ever, since he could die but once onely, and after death judgment: every mans deaths-day is his doomes-day, *Heb.* 9.27.

Without any regarding it] Heb. *putting sc.* his heart to it, or laying it upon his heart, as every man living should do, *Eccles.* 7.2. but that few or none so do. See *Isa.* 57.1. *David* did, when hearing of his childs decease, he said, *I shall go to him*, 2 *Sam.* 12.23. And *Moses* seeing the peoples carcasses fall so fast in the wilderneſse, prayed for himself and the rest, *So teach us to number our dayes, that we may apply our hearts to wisedome*, *Psal.* 90.12. Every dead corps is a Monitor, a dumb preacher: *Etiam muta clamant cadavera. Abel*, though dead, speaketh, but how few hearken to him? *Dives* thought that if one came from the dead to fore-warn his brethren, great matters would be done. *Petrus Sutorius* telleth of one, that preaching a funerall Sermon on a religious man, as he calleth him, and giving him large commendations, heard at the same time a voice in the Church, *Mortuus sum, judicatus sum, damnatus sum*, I am dead, I am judged, I am damned. This very much wrought upon the heart of *Bruno*, saith he, and occasioned him to found the Carthusian order. *Waldus* a French Merchant, was so affected with the death of one that died suddenly in his presence, that he thenceforth became a right godly man, and the Father of the *Waldenses*, those ancient Protestants in *France*, called also, *The poor men of Lions*. But oh the dead lethargy, the spirit of fornication that hath so besotted the minds of the most, that they can see death, and yet not think of it! they can look into the dark chamber of the grave, and never make the least preparation for it: if for present they be somewhat affected, and have some good impressions, yet they soon vanish, as the water circled by a stone cast into it, soone returns to its former smoothneſse; as chickens run under the wings of the hen, whiles the kite is over them, or in a storm, but soon after get abroad againe, and dust themselves in the Sun. As *Nebuchadnezzar* had seen a vision, but it was gone from him; so here, if men at the house of mourning have some good motions, they improve them not to resolutions, or draw not forth their resolutions into execution &c. *Pet. Sutor. de vita Carth.*

Verse 21. *Doth not their excellency which is in them go away?*] *Journeyeth not their excellency with them?* so *Broughton* rendreth it. *By their excellency* here, some understand the soule, called by *David his glory*. A Philosopher said, there was nothing excellent in the world but man, nothing in man but his soul. The Stoicks affirmed, that the body was not a part of a man, but the instrument, or rather, the *servant of the soul*. Hence the Latines call the body *Corpus* or *Corpor* (as of old they spake) *quasi cordis puer aut famulus*. And *Plato* saith, that that is not the man that is seen of him, but the mind of a man, that's the man. And in the 19 verse of this *chap.* man is said to *dwell in an house of clay*, that is, the *soul* to inhabit the body. The soul goes away with the name of the whole person: the soul indeed is the man in a morall consideration, and is therefore elsewhere called the *inward man*, and the *hidden man of the heart*: the body compared to it, is but as a clay-wall encompassing a treasure, a course case to a rich instrument, a leathern sheath to an excellent blade, *Dan.* 7.25. or as a mask to a beautifull face. Now at death, this excellency of a man departeth, returneth to God that gave it, *Eccles.* 12.7. His *breath goeth forth, he returneth to his earth, in that very day his thoughts perish*; even the most excellent effects of his mind and spirit, as the word signifieth, *Psal.* 146.4. And as that, so all other excellencies go away at death, *Psal.* 39.11. and 49.13. even the whole goodlineſse of man, *Isa.* 40.6. whether it be the good things of the mind, *Favorinus.* *Camer. in Ecclesiast.* ὁ ἄνθρωπος τὸ ἡγεμονικὸν μέρος. 2 *Cor.* 4.16. 1 *Pet.* 3.4.

as wisedome, science, conscience, judgment: or of the body, as beauty and health; or of fortune (as they call it) as favour and applause, together with plenty of prosperity. No mans *glory* goeth down with him into the grave, *Psal.* 49. 16. Where is now the flourishing beauty, and gallantry of *Cæsar*, saith one? his armies and honours, his triumphs and trophies? where are the rich fools great barnes? *Nebuchadnezzars* great *Babel*? *Agrippa's* great pomp &c? Have not all these made their bed in the dark, leaving their excellency behind them? Are they not (many of them) gone to their place, as a stone to the center, or as a foole to the stocks?

They dye even without wisdome] Heb. *They die, and not with wisedome*; They die like so many beasts (but for their pillow and bolster) without any care to lay hold on eternall life; they die as a fool dieth. *Not in wisedome*; that is, in abundance of folly, saith *Pineda*: and this is most mens case; their wit serves them not in this weighty work of preparing to die; they put farre away the thoughts of it, and hence they die *tempore non suo*, *Eccles.* 7. 17. when it were better for them to do any thing, rather then to die. To live with dying thoughts, is an high point of heavenly wisedome, *Psal.* 90. 12. *Deut.* 32. 29. How might one such wise Christian chase a thousand foolish and hurtfull lusts, which drowne mens soules in perdition and destruction?

1 Sam. 3. 33.

1 Tim. 6. 4.

CHAP. V.

Verse 1. *Call now, if there be any that will answer thee*]

THe beginning of this chapter is hard, saith *Mercer*, till you come to the seventh or eighth verses, and then all is plain and easie. That which *Eliphaz* driveth at here, is, to drive *Job* out of all good conceit of his own condition, and to perswade him, that never any good man suffered such hard and heavy things as he, or at least suffered them so untowardly and impatiently. *Call, I pray thee*, saith he, call over the roll, look into the records of former Saints, and see if thou canst find among them all such another knotty piece as thy self, that needed so much hewing, and made such a deale of complaining. Was there ever the like heard of? *Call now, if there be any* one answerable to thee. *Broughton* rendreth it, *Call now, if there be any one that will defend thee*; that is, be thy Patron or advocate in word, or in the example of their lives.

And to which of the Saints will thou turn? q. d. Thou art alone, neither maist thou hope to meet with thy match in the matter or manner of thine afflictions, unlesse it be among hypocrites and graceless persons, as *verse* 2. The Septuagint read it, *To which of the Angels wilt thou look?* And the Popish Commentators think they have here an unanswerable ground for their Doctrine of invocation of Saints and Angels. But did not the buzzards take notice of an *Irony* here, and that *Eliphaz* assureth *Job* that it would be in vain for him to call to any Saint &c? Is it not plain, or probable at least, that he here meaneth the Saints living in this world? or if not, yet is *Gregory* the great of no authority with them, who acknowledgeth none other to be called upon, here meant, but God; and that the Saints are mentioned to *Job* in derision, as if it were a ridiculous thing to call to them departed out of this life, who cannot hear us?

Verse 2. *For wrath killeth the foolish man*] Such as thou art, *Job*, hot and hasty, pettish and passionate, fretting thy self to do evil, and so provoking God to fall foule upon thee as a just object of his wrath, to thine utter ruine without repentance. Surely, *with the froward, God will shew himself froward*, *Psal.* 18. 26. Neither hath ever any one hardened himself against the Lord and prospered, *Job* 9. 4. For why? he is wise in heart, and mighty in strength, as it is there, every way able to overmaster an silver fury, if he but turn his own passions loose upon him, such as are wrath and envy, they will soon dispatch him: How many are there, who like fallen birds in a cage, beat themselves to death? did not *Bajazet* do so? and was *Diodorus* any wiser? or *Hegesias*, who died for anger that they could not resolve certaine questions

Cent. lib. 2.

put

put unto them? or *Terence* who drowned himself for grief, that he had lost certaine Comedies that he had composed? We read of some, that out of discontent they turned Atheists, as *Diagoras*, *Lucian*, *Porphyry* &c. and of others, that missing of Bishopricks, or other Church-preferments, they turned hereticks in *Jus solatium*; were not these great sinners against their owne soules, like the angry Bee, who to be revenged, loseth her sting, and soon after her life? Died they not like fooles indeed, that *died of the sullens*, and so were deeply guilty of self-murther? especially if their wrath were bent against God, if they howle against heaven? such are at once twice slain; slain with the wrath of God, and with their owne. Diod. Sic. *Ardelionem.*

And envy slayeth the silly one] Him that is under the power of his passions, *& minima afflictione ab officio abduci tur*, saith *Mercer*, and is turned off from duty by every light affliction: such an one doth envy at another mans prosperity. It is the same with wrath, *nisi quòd vehementius est*, but that it is somewhat worse, saith the same Author, as being a most quick-sighted, and sharp-fanged malignity. Hence that of *Solomon*, *Wrath is cruel, and anger outragious; but who can stand before envy? Prov.* 27. 4. It is the rottennesse of the bones, *Prov.* 14. 30. And like the serpent *Porphyrius*, it drinks the most part of its own venome. See the Note on *Prov.* 14. 30. Αγνοεῖα Νόμιν ἔλεγε. De Ajace Homer.

Verse 3. *I have seen the foolish taking roote*] *q. d.* I grant, that wicked men are not alwaies presently punished, *sed Nemesis in tergo; & subitò tollitur, qui diu toleratur.* Gods wrath is such, as no wicked man can avert or avoid. This had *Eliphaz* well observed, *I have seen*: he had set a *Memorandum* on Gods just judgments, and marked his *Sites* with his own *starres*, as one speaketh. *Eliphaz* was a man of much experience, see *chap.* 4. 8. In him, that was true which *Elihu* saith, should be, that *dayes speake, and multitude of yeeres taught wisedome*, *chap.* 32. 7. Only herein he is mistaken, that he mis-applieth all to *Job*, arguing from his outward condition, to his inward; as if therefore he were wicked, because seemingly wretched. Thus the glosse he set was viperous, eating out the bowels of the text: It was a truth of God that he uttered, and the same in sense with that of *David*, *Psal.* 37. 35. And that of *Solomon*, *Pro.* 23. 18. But why should he thus writhe it and wrest it, to make the tune sound to his own key? St *Peter* speaketh of some that *wrest the Scriptures*, 2 *Pet.* 3. 16. putting them upon the rack, and making them speak that which they never thought. And *Tertullian* saith of others, that they do *murther the Scriptures* for their own turnes, and to serve their own purposes. But let us hear *Eliphaz*, *I have seene*, saith he, and what more sure then sight *Numb.* 16. 14? The *foolish*, the wilfull fool, and perhaps he points at some one such rich fool as is mentioned, *Luke* 12. 20. not unknown to *Job*, and as *Eliphaz* deemeth a fit parallel for him, *taking root*, dwelling alone in the earth, confirmed and setled in a fair estate, in a prosperous condition; as *Nebuchadnezzar* that goodly tree thought himself, *Dan.* 4. 4, 22. (See *Jer.* 12. 2.) and *Dionysius* tyrant of *Sicily*, who conceited that his Kingdome was bound fast unto him with chaines of adamant; but he was soone after cast out, and thereby convinced of singular folly. A *tempest*, or at least *an axe* of divine vengeance, can easily fell these fast rooted, and best-fruited trees, and lay them low enough, as he did *Nebuchadnezzar* that maule of the Nations, and rod of Gods wrath, *Isa.* 14. 4, 5, 6, 7, 8. *Dan.* 4. 22. &c. and *Attilas* the Conquering Hunne, who called himself the *wrath of God, and Scourge of the world*, and arrogantly said, that the starres of heaven fell before him, and the earth trembled, but was soone after rooted up by impartiall death in the midst of his nuptial solemnities. Cadem scripturarum faciunt. Ælian. var. hist. lib. 2. P. Jovius.

And suddenly I cursed his habitation] His *house*, which he held his castle, together with his family, *verse* 4. and his family-provisions, *verse* 5. All these *Eliphaz* suddenly (even when he was in the ruffe of all his jollity, in the height of his flourish) *cursed*, Heb. *pierced*, or *bored through*, not so much by a malediction, as a prediction, (*Malè ominatus sum ei*, I fore-saw and foretold that that happinesse would not hold long. I ominously divined it; I both thought it, and spake it. *Pium non decet dicere*, cursing men are cursed men; but a godly person may pronounce a curse, and foretell it, according to that *Prov.* 3. 33. The curse of the Lord is in the house of the wicked, yea, the flying *roule of ancient* that is ten yards long, and five yards broad shall remain in the midst of it, and consume it. *Zech.* 5. 4. Brimstone shall be *Subitâ morte extinctus est, sanguine copiosè in fauces exundante & ex ore erumpente.*

scattered upon his habitation, and the fire of God shall kindle it; so that his rootes shall be dried up beneath, and above shall his branch be cut off &c. *Job* 18. 15, 16.

Verse 4. *His children are farre from safety*] This is one principall root of wicked men, *viz.* their children, which have their very name in Hebrew from *building*, because by them the house is built up, and way made to greatest honours by friendships and affinities of other great families. These are *farre from safety*, that is, they are in a great deal of danger; or by their intemperance they run into many diseases and disasters, by their evil practises they come under the lash of the Law, and without repentance under the danger of damnation too; salvation is farre from them, *Psal.* 119. 155. *Isa.* 59. 11.

Lavat.

They are crushed in the gate] That is, they are cast in judgement, all goes against them, and sentence pronounced upon them, as it befell *Hamans* children, and *Davids* enemies, *Psal.* 109. 7.

Neither is there any to deliver them] None to plead for them, or rescue them, *Prov.* 31. 8, 9. none to extend mercy to them, nor any to favour those fatherlesse children, *Psal.* 109. 12. and that because their fathers were pitilesse, *verse* 13, 14, *Haman* for instance.

Verse 15. *Whose harvest the hungry eateth up*] This is another root of the wicked One, his estate, against which, God raiseth up a rout of needy wretches to pillage him. These are as a sweeping raine that leaveth no food, *Prov.* 28. 3. These, as leane lice, bite hardest, and as sparrow-hawkes, are extreme greedy: *Malesuada fames* putteth them upon it. These Harpies seize upon his very harvest *ad majorem cruciatum & miseriam*, pulling the meat out of his mouth, as it were, and not suffering him to roast that which he took in hunting, *Prov.* 12, 27. Hee shall meete with greatest disappointment, and come to that poverty which he so studiously shunned, singing that doleful ditty

——— *En quæ consevimus agros?*
Ἄλλοι μὲν σπείρουσ', ἄλλοι δ' ἀμήσονται.

See this threatned, *Lev.* 26. 16. *Deut.* 28. 33. *Isa.* 1. 6. *Micah* 6. 15.

And taketh it even out of the thornes] Creeping through the midst of the thornes and bushes wherewith it is fenced and hedged in, to steale it away. Hunger wee say, breakes through stone walls: the Rabbines sense it thus, Hee that comes out of the thornes, that is, every base fellow carrieth away the store of this rich oppressor.

Scutum.

The armed man carrieth it away, so the Vulgar after the Septuagint. Mr. *Broughton* readeth it thus, *The hungry shall eat up his harvest which he had gotten through the thornes*, that is, not without a great deal of care, and much pains in stubbing up the thornes, that he might not sow amongst them.

And the robber swalloweth up their substance] Or the *thirsty shall drink up their substance*; as gold-thirsty *Babel* did *Hezekiahs* treasure for his coming so neare the garb and guise of the wicked in his ostentation. *The thirsty shall swill up their wealth*, so *Broughton* rendreth it, so that neither their *osculenta* nor *poculenta* shall escape the spoiler, but there shall be a clean riddance of all; the enemy shall play at *sweep-stake*, he shall *sup up all*, as the Hebrew hath it, and as *Eliphaz* would have *Job* consider, that the *Chaldees* and *Sabees* had done his substance.

שאף

Verse 6. *Although affliction cometh not forth of the dust*] It cometh not by fate or blind fortune, it haps not as it may, that men suffer. *Philistines* indeed, will say haply, *It is a chance*, 1 *Sam.* 6. 9. a common occurrence, that had a time to come in, and must have a time to go in: but every *Naomi* will in such case conclude, *The hand of the Lord is gone out against mee*, *Ruth* 1. 13. and carry her sailes accordingly, *verse* 20, 21. and every good soule will cry out, *I will bear the indignation of the Lord* (who is the efficient cause of all my miseries) *because I have sinned against him*, which is the meritorious cause. The word here rendred *affliction*, signifieth also *iniquity*; and well it may, sith they are tyed together with chaines of adamant, as that Heathen said, *Fingimus & fingimur fatis facti sumus & sumus*, saith another. Man weaves a spiders web of sin out of his own bowels, saith a Third, and then he is incangled in the same web; the troubles which enfold and wrap about him, are twisted with his own fingers: Cain is tied fast in a snare upon the earth, where no ginne is for him, *Am.* 3. 6. *Tu das filii materiem malis*. Of the black-birds dung is made the bird-lime wherewith he is taken: so of the dung of our sins are made the lime-twigs of their punishments.

Verse

Verſe 7. *Yet man is borne unto trouble*] Which is the naturall fruit of his ſinne, and a piece of the curſe, hee hath in him a παραπτωμία, a common ſeminary of all ſinne, and this hee brings into the world with him; what wonder then though troubles come trouping in upon him on every ſide; as if he were born for no other end but to ſuffer, and that as naturally as fire aſcendeth? Sure it is, that ſinne doth as naturally and ordinarily draw and ſuck judgements to it, as the loadſtone doth iron, or Turpentine fire. Some read the words thus, *Man is borne to ſin*, and ſo conſequently to trouble: for ſinne uſually endeth tragically, and troubleſomely. Hence the ſame word both here, and that in the former verſe, ſignifie both *ſinne* and *ſorrow*; and man by reaſon of his birth-blot, hath a birth-right to them both, he is even born to them. The divel, when he ſpeaketh lies, ſpeaketh of his owne, *Joh.* 8. 44. And we, when either we do evil, we work *de noſtro & ſecundum hominem*, of our own, and according to men, 1 *Cor.* 3 3. Or when we ſuffer evill, wee ſuffer nothing but what is humane and incident to men, 1 *Cor.* 10. 13. The very heathen could ſay as much; witneſſe that of *Xenophon*, πᾶν προσδοκᾶν δεῖ ἄνθρωπον ὄντα, It behooveth him that is no more then a man, to expect all ſorts of troubles: and that of *Demoſthenes*, it is fit for men to hope the beſt, but bravely to beare the worſt, as that which is common to all mankind: and that of *Iſocrates*. Ὁ ἀνθρώπινος &c. Hee that remembreth that he is a man, will not be diſcontented at whatſoever trouble befalleth him: and that of *Herodotus*, ὡς δεῖν ἀνθρώπους συμφορῆς. Every man is miſerable. For this it was likely, that God, to keep *Ezekiel* lowly in the abundance of revelations, calleth him ſo oft *Son of man*. And when the French King, being priſoner to *Charles* the fifth ſaw written upon the wall that Emperours motto, *plus ultra*, further yet, and underwrote, *Hodie mihi, cras tibi*. I am now thy priſoner, thou mayſt hereafter be mine, the Emperour came after him, and ſubſcribed; I confeſſe I am a man, and may ſoon ſuffer any thing incident to mankind.

Fob. Manl. loc. com. 175. *Homo ſum, humanum nihil à me alienum puto.*

As the ſparkes fly upward] Heb. *The ſonnes of the quick or live coale lift up to fly*: The vulgar hath it, *as the birds fly upward*; the Septuagint, *As the young vultures fly upwards*. Sparkes and birds fly upward naturally, and by a principle of their owne they need not be taught it ſo here. Birds, though they have more of the earth then of the other three elements, *Gen.* 2. 19. yet are light (which is a wonder) and delight in high-flying, and this is innate to them; ſo is it to man, as man, to be in trouble, *Job* 14. 1. Some of the Hebrews by *ſparkes*, or *ſons of the quick coale*, here underſtand the divels, and make this to be the ſenſe; ſuke as ſin is connatural to men, ſo doth God ſtirre up the divels, to whom it is as natural to flutter up and down here for the puniſhment of ſuch as ſinne: *Sed hoc friget*, ſaith *Mercer*; but this is not likely to be the meaning.

Verſe 8. *Surely I would ſeek unto God*] Not let flie at him, as thou haſt done, curſing thy birth-day, and wiſhing thy ſelf out of the world. Aſſure thy ſelf, this that thou takeſt, is not the way to get off with comfort, but rather to return (by repentance) unto him, *that ſmiteth thee, and to ſeeke the Lord of Hoſtes*, *Iſa.* 9. 13. ſith elſe, *his anger will not turn away, but his hand will be ſtretched out ſtill* (as the Prophet there hath it) for is it fit that he ſhould lay downe the bucklers firſt? or that we ſhould ſtand upon termes, and capitulate with him, and not ſtoop unto him by an humble yieldance? eſpecially ſithence

Tibul. Eleg 1. 8

Deus crudelibus iratus
Quos videt invitos ſuccubuiſſe ſibi.

The way to diſarme Gods heavy indignation, is to ſubmit to his juſtice, and to implore his mercy, *Hoſ.* 5. 14. to fly from his Anger to his Grace. Blood-letting is a cure of bleeding, and a burne a cure againſt a burne, and running to God is the way to eſcape him, as to cloſe and get in with him that would ſtrike you, doth avoid the blow; and this is that that I would do, were I in thy caſe, ſaith *Eliphaz* here. Hee doth not vaunt (as *Olympiodorus* miſtaketh his meaning) but advile Job to humble himſelf, and confeſſe his ſinnes, and ſue for pardon of ſin, and releaſe of puniſhment; to kiſſe the rod, and not to bite it; to drink of Gods cup willingly and at firſt, when it is full (as Mr. *Bradford* Martyr hath it) leſt if he linger, he drink at length of the dregs with the wicked.

And unto God] the *ſtrongeſt Judge*, as the word importeth, who *ſeeth Pindar. Pythiſ.* [illegible] neither feareth nor feareth any man (as it was ſaid of

Trajan the Emperour, but more truly of God:) he proceedeth according to truth, not according to opinion or appearance, and greatly ſcorneth to look at diſpleaſure, revenge or recompence.

Would I commit my cauſe] Put my caſe and condition by ſelf-reſignation, and humble ſupplication. This *David* did notably, 2 *Sam.* 15. 25, 26. *Pſal.* 142. 2. and counſels all to do accordingly, *Pſal.* 55. 22. Caſt thy burden (or thy requeſt) upon the Lord by vertue of this writ or warrant.

Verſe 9. *Which doth great things and unſearchable*] The better to perſwade *Job* to take his counſel, he entreth into a large deſcription of Gods Attributes, his Power, Wiſedome, Juſtice, Mercy &c. all which are clearly ſeene in his workes of wonder as in a mirrour, or as on a theatre. Theſe he is *ever in doing*, as the word here ſignifieth, and ſheweth himſelf great in great things, and not little in the leaſt, *dum memora culicis & pulicis diſponit*; yea, he uſeth to be greater in ſmaller things, then in bigger. The ſoul is more operative in Ants, then in Elephants, in Dwarfes, then in Giants. So he delights to help his people with a *little help*, *Dan.* 11. 34. (that through weaker meanes they may ſee his greater ſtrength) to magnifie his power in pardoning their many and mighty ſinnes, *Numb.* 14. 17, 18. *Micah* 7. 18. to illuſtrate his power in their perſeverance and wonderfull preſervation amidſt a world of evils and enemies, *John* 10. 29. 1 *Pet.* 1. 5. to fulfill his promiſes, ſeeme they never ſo improbable or impoſſible, *Jer.* 32. 14, 15. to anſwer prayers that look as if loſt, and to do for his people exceeding abundantly above all that they can ask or think, according to the power that worketh in them, *Eph.* 3. 20. All this *Eliphaz* would have *Job* to conſider, that he might not caſt away his confidence, but ſeek to God, and turn his talk to him, as *Beza* turneth the fore-going words.

Aug.

And unſearchable] Heb. *And no ſearch*, for they are fathomleſſe, and paſt finding out, *Rom.* 11. 33. This, *Eliphaz* might ſay, to ſtop *Jobs* curioſity, and to humble him for his ſinne, in enquiring too much into the reaſon of Gods ſo ſevere dealing with him, *chap.* 3. In prying too farre, or too boldly into the ſecret workings of God. It ſhould ſuffice us to know that the will of God is the rule of right, that his judgements are ſometimes ſecret, alwaies juſt, that it is extreme folly to reprehend what we cannot comprehend (wee may as ſoone comprehend the ſea in a cockleſhell, as the unſearchable things of God in our narrow and ſhallow underſtandings) that at the laſt day all things ſhall be cleared up, and every mouth ſtopped, when exquiſite reaſons of all Gods proceedings (which now ſeem not ſo well carried) ſhall be produced, and wiſedome ſhall be juſtified of her children.

Marvellous things] Such as the wiſeſt may well wonder at. God is the onely *Thaumaturgus*, the great wonder-worker, and theſe marvels are more ordinary then the moſt are, either at all either aware of, or affected with. To let paſſe thoſe wonders of the Creation (for which, ſee *Pſal.* 136. 4, 5, 6, 7.) Canſt thour tell, how the bones grow in her that is with child, ſaith *Solomon*? *Eccl.* 11. 5. *Mirificatus ſum mirabilibus operibus tuis*, ſo *Montanus* rendreth that of *David*, *Pſal.* 139. 14. *I am fearfully and wonderfully made; marvellous are thy workes &c. Galen*, that great Naturaliſt, was much amazed at the motion of the lungs in mans body, and would needs offer ſacrifices therefore to that God whom he knew not. Who can give a naturall reaſon of the ſtrength of the neather-chap, of the heat in the ſtomack, of the colours in the rain-bow, of the ebbing and flowing of the Sea, or but of this ordinary occurrence, that chaffe is ſo cold, that is keepes ſnow hidden within it from melting, and withall ſo warme, that it haſteneth the ripening of Apples? Well might *Eliphaz* ſay, that God doth marvellous things *without number*.

Fernel. de abd. rer. cauſ.

Verſe 10. *Who giveth raine upon the earth*] This is reckoned, and rightly, among the marvellous workes of God. See *chap.* 28. 26. *Jer.* 10. 13. *Amos* 5. 8. *Acts* 14. 17. Raine is the flux of a moiſt cloud, which being diſſolved by little and little by the heat of the Sun, lets down ſtore of drops out of the middle region of the aire: this is Gods gift. 1. For he *Determineth it*, *Job* 28. 26. 2. *Prepareth it*, *Pſal.* 147. 8. 3. *Withholdeth it at his pleaſure*, ſtopping thoſe bottles that ſhould yeild it. *Amos* 4. 7. 4. *Sheeteth it for the benefit and benefit of man and beaſt*, as alſo for the demonſtration of his Power, Wiſedome, Juſtice, and Goodneſſe, whereof hee hath not left himſelf (as it were) without witneſſe, *Acts* 14. 17. while he weigheth theſe waters above the firmament by meaſure, ſo that not one drop falleth in vain, or in a

wrong

wrong place. In those hot countries, where Rivers were scant, raine was highly valued: they called it the *husband of the earth*, because the earth can no more bear fruit without it, then a woman children without the company of a man. The Egyptians were wont in mockery to tell the Grecians, that if their God (whom they called *cloud-gathering Jupiter*) should forget to give raine, they might chance to starve for it: see the reason, *Deut.* 11. 8. — 11, 12. *Egypt* was watered with the foot as a garden, by sluces from *Nilus*, not so *Canaan*. Psal. 10. 8. νεφελη γερετης Ζευς.

He sendeth waters upon the fields] *Irriget agnis universa*, saith the vulgar. Hee moisteneth all places with waters, by the showres which falling upon the ground, run hither and thither, he divideth the fields as it were, into streets and high-wayes, so *Beza* paraphraseth. Another thus, 'Tis he himselfe, who watereth it, as well by those waters which fall from heaven, as by those which he hath hidden in its entrailes, and whose secret draines produce in a thousand places sources and rivers. Some render it, *upon the out-places*, and understand it of wildernesses, to set forth Gods bounty. Others render it, *upon the face of the streets*, and will have it meant of Navigable rivers, which by the passage upon them, do after a sort, make streetes and high-way wayes through several Countries, to the which also they convey many commodities.

Verse 11. *To set up on high those that be low*] By those rich raines whereby hee fatteneth the earth, and makes it fruitfull, giving them a whole country of corne, as hee did that *vir divitiarum qui animam etiam habuit triticeam*. *Luke* 12. 16. But God hath more wayes then this, to preferre men to riches, honour, and authority, as he did *Joseph*, *David*, *Daniel*, *Mordecai* &c. He raiseth up the poore out of the dust, and lifteth the needy out of the dung-hill, *that he may set him with Princes*, &c. *Psal.* 113. 6, 7. Let *Job* heare this, and know it for his good, as ver. 27. Aben-Ezra.

That those which mourn] As those do commonly who are in a low condition, and 'tis much if they murmur not. The word signifieth, such as are *pulla veste* clad in mourners weedes, or that having *layn among the pots*, are smutched and sullied like so many black scullions, *Psal.* 68. 13. I. e. these shall the Lord not only make to be as the *wings of a dove covered with silver, and her feathers with yellow gold*, but shall also make them to mount up with wings as Eagles, *Isa.* 40. 31. He shall *exalt them to safety*, saith *Eliphaz* here: yea, he shall *safely exalt them to safety*. Wicked men are oft exalted, *Psal.* 12. *ult.* but then it is not to safety, *... pollentur ut ad ... sit lapsu gravior ruant*, they are lifted up, but for a mischief, that they may be brought downe againe with the greater poise, as *Haman* and *Pharaohs* chiefe Baker, whose head was *lifted up*, but to the gallows: the chiefe Butlers head was lifted up too, but after another manner. There is great difference betwixt the advancement of the righteous and the wicked. Those God carrieth as the Eagle doth her young on her wings, to exalt them to safety, to set them upon a rock that is higher then they; these he lifteth up as the Eagle doth her prey in her talons, to dash them against some rock, and to destroy them.

Verse 12. *He disappointeth the devices of the crafty*] Hee frustrateth and endeth ineffectual the curious contrivances of the worlds wisards, full of supernaturall subtilty, and so secureth his people in safety, by out-plotting their enemies; secured he not *Pharaoh* so (who *dealt craftily with our fathers*, saith Stephen, *Acts* 7. 19.) and *Saul* that subtile tyrant? and *Herod* that crafty fox, *Luke* 13. 32? and all the primitive and modern persecutors, to whom the old Dragon had lent his seven heads to plot, and his ten hornes to push against the people of God: but all to no purpose: God disappointed the devices of those malignants. So the Vulgar rendereth this text, which the Chaldee appropriateth to *Pharaoh* and his Counsellors, who said, Come, and let us deale wisely, when as (in laying hard taskes upon the Israelites) they kept them from increasing, they never dreamt of any policy for who knows not that your labouring men have the most and the fullest children? *So that their hands cannot perform their enterprise*] This could not give them plenum an actuall being or subsistence. That *Aquila*, *Symmachus*, *Theodotion*, *Jerome*, *Broughton* rendreth it. Others thus, *... that is, ... what they had projected.* Chrom. the Pharisees, *John* 11. 49. *Nimrod* ... those cruel-crafties of the primitive times, sounded the triumph before-hand, and engraved Καταστροφὰ μιμῶ.

ved the victory upon the pillars of marble: but the Church may ſtill ſing as of old, Pſal. 20.8. *They are brought down and fallen, but we are riſen and ſtand upright.* *Charles* the fifth and the French King had covenanted the utter extirpation of the Lutheran faction throughout their dominions; but God found them other employment, and gave his Church an happy Halcyon. And who knowes not how God hath hitherto helped us of this Nation againſt the power and policy of earth, and of hell?

Verſe 13. *He taketh the wiſe in their own craftineſſe*] Thoſe *wiſe to do evil*, worldly wiſe, meere machiavellians; for though the *Florentine Secretary* was not born of ſome thouſands of yeeres after *Eliphaz* ſpeke this, yet the divel was well nigh as great a maſter then as now, and had his crafty cubs, ſtudents, and great proficients in that wiſedome which St. *James* affirmeth to be *from beneath*, and not from above (like the wings of the Oſtrich, it may help a man to out-run others upon earth, but helpes not at all towards heaven) and further deſcribeth it to be *earthly, ſenſuall, divelliſh*. *Earthly*, as managing the luſts of the eyes unto the ends of gaine; *Senſual*, as managing the luſts of the fleſh unto ends of pleaſure: and *Divelliſh*, as managing the pride of life unto ends of power: theſe ſubtile Sirs, theſe profound politicians, that dig deepe to hide their counſels, not from men only, but (which is impoſſible) from the Lord, *Iſa.* 29.15. that think they can work out any thing, and that none can prevent them (as the Apoſtles word from this text importeth) God takes and makes fooles of them; he fruſtrateth the tokens of theſe lyars, and maketh the diviners mad: he turneth wiſe men backward, and maketh their knowledg fooliſh, *Iſa.* 44.25. Surely the Princes of *Zoan* are fools, the counſel of the wiſe counſellors of *Pharaoh* is become bruitiſh ——— they have alſo ſeduced Egypt, even they that are the ſtay of the tribes thereof: the Lord hath mingled a *ſpirit of perverſities* in the midſt thereof, and they have cauſed Egypt to erre in every worke thereof, as a drunken man ſtaggereth in his vomit, *Iſai.* 19.11, 13, 14. Did ever any man deal ſo unwiſely as *Ahitophel* that Oracle, 2 *Sam.* 17.23. Curious to provide for his family after his death, and yet careleſſe to preſerve himſelf from eternall death? Was not this a madneſſe even to a miracle? He ſhould firſt (ſaith a Reverend man) have ſet himſelf in order, and then he might have hanged his houſe with coverings of tapeſtry, *Pro.* 7.16. and with broidered work of *Egypt*, *Ezek.* 27.7. And if he had bridled his anger when he ſaddled his Aſſe, he would not have broken the lanthorn of his body, and quenched the light of his life; he would not have put his houſe in order, and himſelf into ſuch a deſperate and irrecoverable confuſion. But what ſaith *Solomon*? His own iniquities ſhall take the wicked himſelf, and hee ſhall be holden with the cords of his ſinnes, *Prov.* 5.22. The Lord is known by the judgment which he executeth; the wicked is ſnared in the worke of his own hands, *Higgaion, Selah*, *Meditate*, as one readeth it, *Pſal.* 9.16.

wanupyia, 1 Cor. 3.19.

Lib. 2. de Invent.

And the counſel of the froward is carried headlong] More haſte it maketh then good ſpeed, though it be no counſel that is the extract of reaſon, the reſult of ſerious and ſad debates (as *Tacitus* deſineth it) becauſe it proceedeth from *froward perſons*, *obſtinati, contortuplicati*, ſuch as have one crafty device twiſted within another, like a rope, ſuch as of whom we uſe to ſay in a proverb, there never wanteth a new knot in a leaves cap.

Verſe 14. *They meet with darkneſſe in the day-time*] They are infatuated and beſotted, a ſpirit of giddineſſe ſeizeth them: *ira ut in re clariſſimâ deſtituantur prudentiâ*, ſaith *Vatablus*, ſo that they cannot diſcerne things that are evident and cleare as the Sun at noone day; they have light without, but want light within; they have diſcretion and judgment to do for the beſt: this was threatned, *Deut.* 28.29. and accordingly fulfilled upon thoſe blind Phariſees, as our Saviour often calleth them, and now upon that whole nation, *Rom.* 11.8. 2 *Cor.* 3.14. Since they crucified the Lord of glory, they never proſpered in any thing they undertooke: neither will they be reclaimed of that fooliſh paſſion of a fooliſh age wherein to they have long ſince wrought themſelves. They had forced our *Williams Rufus* to bear them, and ſo ſwept in his diſpoſition (againſt the Chriſtians) but they loſt the day, and their money too. [illegible] *Alfred. Chron.* 428. Pius the Emperour, and thought to have proſelyted him, but it would not bee. [illegible] upon *Charles* the fifth in the yeer of grace 1538 to overcome him to Judaiſme, but with ill ſucceſſe, for they were preſently

presently imprisoned, and shortly after executed; *Rabbi Salomon at Adantua*, and *Rabbi David* in *Spaine*. How they are benighted in their expositions of Scripture, troubling those cleare fountaines with their ridiculous conceits and foolish fables, I need not relate. Neither are many of the Popish Interpreters (as they will be accounted) much wiser, being judicially blinded, given over to an injudicious mind, *Rom.* 1. 28. to the efficacy of error, 2 *Thes.* 2. 11. so that

They grope at noone day, as in the night.] They have neither light nor sight left them, and this by a just hand of God upon them, because they closed up their eyes lest they should see, *Act.* 28. 27. they would not receive the love of the truth, 2 *Thes.* 2. 10. Therefore now it is hid from their eyes, and the light that is in them is darkenesse. Women and children see further into the mysteries of religion, then many of these learned Doctors, these Idol-shepherds; Gods sword being upon their arme, and upon their right eye, *Zach.* 11. 17. that is, both upon their power and policy, so that they are like Owles, that can see better in the dark then in the light: and like Moles, that dig dexterously under ground, but are blind above ground: neither do they ever open their eyes till the pangs of death are upon them.

Verse 15. *But he saveth the poor from the sword*] From the *teeth of wolves*, from the hurt of it, not alwayes from the smart of it; for all such promises as this of temporall deliverance, are ever to be taken with exception of the crosse, which yet shall be so sanctified, that the Saints shall say, *It was good for us to have beene afflicted.* Provided, that they be poore in spirit (for God will save the humble person, *Job* 22. 29.) and sue *in forma pauperis*, as spirituall beggars, such as get their living by begging; the word signifieth *needy and desirous of relief*, very indigent, and therefore humbly suppliant for supply of things necessary: This poore man cryed, and the Lord heard him (meaning himself) and saved him out of all his troubles, *Psal.* 34. 6. Forget not the congregation of thy poor for ever, *Psal.* 74. 19. Hee will not, he cannot, for they are written upon the palmes of his hands, so that hee cannot look beside them. Who hath not heard how gratiously poore *Geneva* hath beene preserved? *Rochel* relieved, as it were, by a miracle? *Leyden* rescued from the Duke of *Alva*'s sword, that very night that he thought to have stormed it, the winds turned, the tide swelled, and the waters came in, and forced him to raise the siege: how well might these poor saved ones sit and sing with *David*, *Psalm* 68. 20. *He that is our God is the God of salvation; and unto God the Lord belong the issues from death?* *Anno* 1573.

From their mouth] Which is a sword, so some sense is: God saveth his poore from the sword of their enemies mouth, or the sword that comes out of their mouth. *A gladio oris eorum*, saith the Vulgar: *David* felt the false tongues of his enemies as a murthering weapon in his bones, *Psal.* 42. 10. The tongue is thin, broad, and long, like a sword, it is also red like a flaming sword: by calumnies and false testimonies many are those that fall down wounded, *Prov.* 12. 6. and 18. 8. and 26. 22. *Cain* and his complices flick not to object to the meekest of men with one breath, pride, ambition, and usurpation of authority, but God vindicated his reputation. *Mary* was accused three several times: the Pharisees accused her of presumption, *Luke* 7. 39. *Martha* of carelessenesse, *Luke* 10. 40. *Judas* of wastfulnesse, *John* 12. 5. but Christ ever answered for her, and tooke her part. And was it not so with *Job* chap. 42? Is there not a promise to all Saints *Psalme* 37. 6?

From the hand of the mighty.] God saveth his, not only from the virulent tongues, but from the violent hands also of the mighty, that might overcome not right, that the poore fall not by his strong ones, or into his strong power and paws, *Psal.* 10. 10. where oppressors are fitly compared to lions lying in wait for their prey. Now to be thus saved from the slaying sword, the slandering tongue, and the oppressing hand, is complete salvation.

Verse 16. *So the poore hath hope.*] How should it be otherwise? experience will breed confidence. *Thus hath, thus hath* is an ordinary Scripture-emphasis, *Psalme* 89. 1, 2, 3, 4. and 2 *Cor.* 1. 10. So, the poore helplesse, hopelesse person, who is pined away, spent and utterly exhausted and undone, both for health and wealth; *he hath hope* (*spem majorem ex melioribus*, as *Aristotle*, from past and hard given away all) and this holds head above water, makes wants glorious, and begets calamity a good company doth the way. Neither is hope [illegible] rate

stitute in all mens eyes, is at lowest. I was brought *low* (or *drawn dry*, the same word as here) and he helped me, *Psal.* 116. 6. So *He will regard the prayer of the destitute, Psal.* 102. 17. The Hebrew word there signifies a *poor shrub* that is in the wilderness low and slender, trod upon by beasts, unregarded, worthlesse; such an one lobketh unto God and is lightened, *Psal.* 34. 5. conceiveth lively hope, hope unfailable through faith unfained, having earnest expectation (as the word signifieth) of strong consolation, so that he can truly say with Saint *Paul*, when I am weake, then am I strong, 2 *Cor.* 12. 10. Such *prisoners of hope* can turn them to the strong hold, *Zech.* 9. 12.

And iniquity stoppeth her mouth] *Iniquity*, that is, the workers of iniquity, those worst sort of sinners (the word importeth men of manifold perverseness) amazed at godly men's good successes, contrary to their expectations, shall stand speechlesse, as they did, *Matth.* 22. 12. convicted of their wickednesse, and confounded at Gods wonderfull workes. See the like *Isa.* 52. 15. *Psalm* 107. 42. *Mic.* 7. 16. *Psal.* 8. 2. Thus *Jannes* and *Jambres* were silenced and convinced, but not converted. No more are many now a-dayes, who yet have as little to say as they.

Maligni & nocendi studiosi. Aquinas.

The full accomplishment of this promise is not to be looked for till the last day.

Verse 17. *Behold, happy is the man whom God correcteth*] This *Behold* holds forth a paradox, a strange sight, viz. *An afflicted man a blessed man*; this the world wondreth at, and can as little conceive of, or consent to, as the Philistines could of *Samsons* riddle of *meat out of the eater &c.* How can these things be, say they? It will never be, saith Sense; it can never be, saith Reason, it both can bee, and will bee, saith Faith, the property whereof, is to gather one contrary out of another, life out of death, happinesse out of misery, assurance of deliverance out of deepest distresses, and to believe God upon his bare word, and that against sense in things invisible, and against reason in things incredible. What if the afflicted man be *Enosh* (that's the word here) a sorry, sickly, miserable man, so the world esteemeth him? yet *Blessed is the man* (there he is called *Gebir* the gallant man) *whom thou rebukest, O Lord, and teachest him out of thy Law, Psal.* 94. 12. Oh the happinesse, the μακαριότης, the present and future happinesse of that man whom God correcteth, and withall instructeth; chastening him with pain upon his bed, and withall opening his eares to counsel, and sealing his instructions, *Job* 33. 16, 19 disputing him out of his evil practises, with a rod in his hand.

Therefore despise not thou the chastening of the Almighty] Faint not, be not so impatient as to think that either thy crosses come not from God, or not in mercy, or that he is not All-sufficient to beare thee up under them, or to help thee out of them. Set not light by his love-tokens (this is one of those two extremes *Salomon* warnes us of *Prov.* 3. 11. neither despise afflictions, nor despond under them) See my Treatise called *Gods love-tokens*, and the afflicted mans lessons, *page* 37. 138. 39. &c. Loath we are to take up the crosse, and when called to carry it, we shrink in the shoulder: no chastening seemeth joyous but grievous, as averse the best may be to it, as a sick man is to those physicall sibbes-sawces, he had as lieve die almost as take them down. How then, alas, will wicked men doe to drink off that cup of Gods wrath that hath eternity to the bottome? Let the saints be content, and say, *Feriat modo, ne graviora feram, It is the Lords mercy that we are not consumed, Lam.* 3. 22. that wee are set safe from the wrath to come, what ever here befideth us: it is the chastening of the Almighty, who could as easily crush us as correct us. See *Isai.* 13. 6. *Joel* 1. 15.

Psal. 75. 8.

Verse 18. *For he maketh sore, and bindeth up*] As a Surgeon maketh an incision, to let out the imposthumed matter, and then heals up the wound againe: God hath a salve for every sore, a medicine for every malady; he is both a Father and a physitian, thee knoweth us not unlesse need be, 1 *Pet.* 1. 6. Wee are judged of the Lord, that we may not be condemned with the world. Would wee that God should let us alone to perish in our corruptions, (as he did *Ephraim, Hos.* 4. 14.) and not meddle with us? lotsaw he should not cut off our hands before they are set, and lop up our sores before they are festred: this were a mercy more cruel then any cruelty, as a Father calls it. And yet such perverse are of that country-mans mind, spoken of by *Luther*, who being on his sick bed urged by his Minister to take in good part his present pain,

as a token of Gods love answered, *Ah quam velim alios amare, non me!* If this be his love, I could wish he would love others, and not me. Luth. in Gen.

He woundeth] This is more then to *make sore* or *sick*, like as *Heb.* 12. 6. *Scourging* is worse then *Chastening*. God sometimes makes bloody wales upon the backs of his best children, he wounds them with the wound of an enemy, *Psal.* 69. 21. & 110. 5. and leaves them all gore blood, as the word here used importeth. מחץ *cruentavit.*

And his hands make whole] He hath, as a Chirurgion should have, a Ladies hand, soft and tender, a fathers heart relenting over his pained *Ephraim*. *Hos.* 11. 8. Hee afflicteth not willingly, or from the heart; it goeth as much against the heart with him, as against the hair with us; and evermore Lam. 3. 33

Dejicit ut relevet, premit ut solatia præstet:
Exerat, ut possit vivificare Deus.

Verse 19. *He shall deliver thee*] Heb. *Snatch thee away, or pull thee out*, as a brand out of the fire, or as a prey out of the teeth of a wilde beast. Thus God snatcht *Lot* out of *Sodom*, *David* out of many waters, *Paul* out of the mouth of the Lion, *Jonah* out of the belly of hell &c. As *birds flying, so will I defend Jerusalem, Isa.* 31. 5 A metaphor from the Eagle and other birds, which when they flie highest, set a watchfull eye upon the nest to rescue their young ones in case of danger.

In six troubles] Of *straits*, such as enemies or other evils put men to. Israel at the red sea, for instance, where they were sorely distressed, encircled with troubles, neither was there any way of escape, unlesse they could have gone up to heaven, which because they could not, heaven came down to them and delivered them.

Yea in seven] A certaine number for an uncertain, boundlesse deliverances will God grant to his people, even as oft as they shall need deliverance, enemies oft plow *upon their backs*, and God as often *cuts their traces*, *Psal.* 129. 3, 4. As *Cato* was two and thirty times accused, and two and thirty times cleared and absolved, so shall it be with the Saints, and this not only at the end of the world, as *Gregory* and others interpret this text (as if by six and seven, allusion were made to Gods creating the world in six dayes, and resting on the seventh, and so must his servants labour here under afflictions, and rest in heaven) but in this life present, where *many* are the troubles of the righteous, (*millions* some render it) but the Lord delivereth them out of all, *Psal.* 34. 19. Yea, in them all, as this text hath it, by his supporting grace, and those divine comforts, which, as blown bladders, beare them aloft all waters.

There shall no evil touch thee] *Sc. tactu qualitativo*, with a deadly touch. God chargeth afflictions as *David* did his Captaines concerning *Absolom*, *Handle the young man gently for my sake. Touch not mine anointed &c.* Either touch them not at all, or not to hurt them. Troubles may touch the Saints, but evils must not, 1 *Cor.* 10. 14.

Verse 20. *In famine he shall redeem thee from death*] They that be slaine with the sword, are better then they that be slaine with hunger, *Lamen.* 4. 9. Famine therefore is here set as the first and greatest of the six ensuing evils, the forest of Gods judgments, *Ezek.* 6. 11. *Jer.* 24. 10. The certaine harbinger of death, as here. From this so great a death God delivered *Abraham*, *Gen.* 12. *Isaak*, *Gen.* 26. *Jacob* and his family, *Gen.* 47. The poor widow, 1 *Kings* 17. The Israelites in the wilderneſse by quailes, the *Rebellers* by a miraculous shoale of shel-fish, cast up into their town in a strait siege &c. There is a promise that *the Lions shall lack and suffer hunger*, but so shall not any such as seeke the Lord, *Psalm* 34. 10. There shall bee speciall provision made for such, and God shall redeeme them from this evil by a wonderful separation, as he did in another case, *Exod.* 8. 22. either he will send them in meat, or take away their stomacks, as Hee once said. *Fides famem non formidat*, Faith feareth no famine: having trusted God for a crowne, she will not distrust him for a crust.

And in warre from the power of the sword] Here is the Saints safety, or their *writ of protection*. True it is, that the sword devoureth one as well as another, 2 *Sam.* 11. 25. and pale death cutteth its way oftentimes through a wood of men, out of the mouth of a murdering peece without distinction. But though the Saints, with *Josiah*, bee slaine in battel, yet they *dye in peace*, 2 *Kings* 22. 20. with chap. 22. 20. for their eyes see not the evil that God bringeth upon others that outlive them, as it followeth

Ἀποστῆναι δύναται, βλάπτειν δὲ οὔ.

followeth there. Beſides, they are *gathered to their fathers*, who enjoyed peace. Redeemed they are from the power or hands of the ſword, which may kill them, but cannot hurt them, take away their head, but not their crown.

Back-biting is back-beating. *Sped.*

Verſe 21. *Thou ſhalt be hid from the ſcourge of the tongue*] That is, from reproaches and ſlanders, which is a tongue-ſmiting, *Jer.* 18. 18. as ſmart as any hand-ſmiting, and drawes blood, *Ezek.* 22. 9. The divel is both a liar, and a murtherer, *John* 8. 44. *Humphrey* Duke of *Glocester*, was by the people of *England* thought to be doubly murthered (ſaith the Chronicler) viz. by detraction and deadly practiſe. *Plato* commendeth that law of the *Lydians*, that puniſhed detracters like as they did murtherers, becauſe their words are ſwords, and their *breath as fire devoureth*, *Iſai.* 33. 10.

Dabhar is the Hebrew for a word, *Debher* for a *Peſt*. *Druſ.*

Now from ſuch *peſts* the Lord promiſeth to hide his people, that either the Traducer ſhall not find them, or not faſten upon them: their names ſhall bee ſo oyled, that ſlanderous aſperſions ſhall not ſtick to them. Some render the text thus, *Hee ſhall bee hid, cum vagabitur lingua*, when the tongue wandereth or walketh about. Their tongue walketh through the earth, *Pſal.* 73. 9. it runs all the world over, and like a mad dog, ſnaps at every one. Hence the Hebrew word *Ragal* to *defame* or *ſlander*, *Pſal.* 15. 3. properly noteth a *footing it up and down*, a going to and fro to carry tales and rumours, 2 *Sam.* 19. 27. Now from ſuch a miſchiefe, from the laſh of ſuch lewd tongues, God will hide his people under the hollow of his hand, becauſe hee knowes that many a good heart is more afflicted with words then with blowes, *Pſal.* 42. 3. Saint *Paul* reckoned, that it were better for him *to die, then that any man ſhould make his glorying void* that is take away his good name, and ſo diſable him from doing good by his Miniſtery, 1 *Cor.* 9. 15.

Neither ſhalt thou be afraid of deſtruction when it cometh.] Much leſſe at the rumour of it, *Matth.* 24. 6. *Luke* 24. 9 Thou ſhalt walk about the world as a conqueror, being above fear, then when others are below hope. *Noah*-like thou ſhalt be, ——*mundo tranquillus in undis*, and not as *Magor-miſſabib*, a terrour to thy ſelf and all about thee, *Jer.* 20. 3.

Verſe 22. *At deſtruction and famine thou ſhalt laugh*] *viz.* by the force of thy faith, which (like perfect love) caſteth out unfull feare, as grounding upon Gods infallible promiſe, and knowing that all the pathes of the Lord are *mercy and truth* unto ſuch as keepe his covenant and his teſtimonies, *Pſalm* 25. 10. All the paſſages of his providence are to ſuch not only *mercy*, but *truth*; they come to them in a way of a promiſe, as bound to them by covenant: and hence their holy courage lifteth them up ſo farre above dangers and feares, that they even laugh at them, as *Leviathan laugheth at the ſhaking of the ſpeare*, *Job* 41. 29. They *famiſh famine*, and *deſtroy deſtruction* it ſelf, like as Chriſt Jeſus the *Captaine of their ſalvation*, ſwallowed up death in victory; and as many of the Martyrs baffled it, deriding their tormentors.

Neither ſhalt thou be afraid of the beaſts of the earth.] *i.e.* wilde beaſts, that devour men and cattel, as Lions, Beares, Bores, Wolves, &c. whereunto we may adde thoſe Cannibals, man-eating perſecutors, who eat up *Gods people as they eat bread*, *Pſalm* 14. 4. Such *Lycanthropi*, or beaſts in the ſhape of men, *Paul* fought with at *Epheſus*, and God had delivered him out of the mouth of that Lion *Nero*, 2 *Tim.* 4. 17. Who yet afterwards martyred him. But the viper at *Malta* did him no hurt: no more did the Lions *Daniel*: neither would they meddle with ſome of the primitive Martyrs, caſt before them to be devoured.

Verſe 23. *For thou ſhalt be in league with the ſtones of the field*] Thou ſhalt not *daſh thy foot* againſt them (the Latines call a ſtone *lapidem a ledendo pede*, from hurting the foot that lighteth againſt them) *Pſal.* 91. 12. They were wont of old to go barefoot (as *Vadabius* here noteth.) And our Chronicler telleth us of King *Henry* the ſecond, that for a penaunce, going to *Canterbury* to the ſhrine of *Thomas Becket*, his bare feet with the hard ſtones were forced to yeild bloody tokens of his devotion on the way, or elſe. The ſtones of the field ſhall not hinder thy harveſt, as *Matth.* 13. 4. Or being pile up for a mound or wall, they ſhall not fall upon thee, and braine thee, as the ſtones of the wall of *Aphek* did the blaſphemous Syrians: as the towne-houſe did the mocking Philiſtines, *Judg.* 16. 30. as the houſe did *Jobs* children &c. or the ſtones out of the wall ſhall not cry out againſt thee, as *Hab.* 2. 11. but all creatures ſhall be thy confederates; not only not hurting, but helping thee, all

1 King. 20. 30.

that

that may be. For as they are all armed against the wicked as rebels and traitors to the divine Majesty: so God hath promised to make a covenant for his Saints with the beasts of the field, and with the foules of heaven &c. *Hos.* 2. 18. See the Note there.

Rebellis facta est; quia homo munini, creatura homini. Aug.

And the beasts of the field shall be at peace with thee] The tame beasts shall not only not mischieve thee (as some they have done: *Euripides* the Poet was torn in pieces with dogs; horses have been the death of many &c.) but shall be serviceable and profitable unto thee; some alive, not dead, as the dog, horse: some dead, not alive, as the hog: some both, as the oxe, sheep, &c. *Ambrose* hath a very strange story of a man slain at *Antioch* by night, by a souldier, in hope of spoile: this mans dog would not away from his masters dead corps, but lay howling by it till day-light, many came in the morning to see that sad sight, and the murtherer among the rest came, that he might be the lesse suspected. The dog no sooner saw this souldier, but he ran fiercely at him, and would never give over barking and baiting at him till he saw him apprehended and carried to prison, where he confessed the fact, and was for the same deservedly executed. *Amb. in Hexaem.*

Verse 24. *And thou shalt know*] Thine owne eyes shall see it, and thine experience seale to it: thou shalt be well assured of it: this is a sweete mercy: it is the sweet-meates of the feast of a good conscience, saith *Latimer*, to know, that all shall go well with us here, and that our names are written in the book of life; to be able to conclude from temporal blessings to eternal, as *David* doth, *Psal.* 23. 5, 6. to have not only *sustentation*, but *suavities spiritual*, as one speaketh.

That thy Tabernacle shall be in peace] *i.e.* thy house, houshold, and houshold-stuffe shall be in safety; and all shall be as well with thee as heart can wish. Or, thy *Tabernacle shall be peace.* Thou shalt bee free from domestical dissensions. It is a sign of a Christian-family, if the son of peace be there, and peace rest in it, *Luke* 10. 6. This turneth water to wine, and the contrary: where envying and strife is, there is confusion (or *unquietnesse*) and every evil work, *Jam.* 3. 16. such a tabernacle is more like to a kennel of hounds, then a family of Christians.

And thou shalt visit thy habitation] As a busie bishop within thine own dioceſse, thou shalt carefully enquire into the state of thy family, and take an account of all that are under thy roofe; that God be sincerely served there, and all things well husbanded, *Prov.* 27. 26, 27.

And shalt not sinne] *viz.* by too much indulgence to children and servants, *Elies* sin, who brought up his children to bring down his house: Or, *thou shalt not be found guilty, &c.* of thy families faults imputed unto thee: or, *thou shalt not miss, &c.* of thy desire and expectation, but all shall go as well within doores, as heart can wish.

Verse 25. *Thou shalt know also that thy seed shall be great*] Thou shalt live to see thy children (whereof thou art now bereft) not only restored, but increased. Children are the seed, parents are but the husk, as it were: to have these multiplied, is no small mercy, *Psalm* 128. 3. especially when the *wife is as the vine, and the children like olive-plants*, two of the best fruits; the one for sweetnesse, the other for fatnesse, *Judg.* 9. 13. when they prove to be as *arrowes of a strong man*, such as whose naturall knottinesse is reformed and smoothed by grace, such as for the workmanship of grace and holinesse in their hearts and lives, are become like the graving of a Kings palace, *Psalm* 144. 12. What can better *preserve Jacob* (*Job*) *from confusion, or his face from waxing pale, than if he might see his children, the work of Gods hands, framed and fitted by the Word in regeneration*, and the duties of new obedience? this would make religious parents to *sanctifie Gods name*, even to *sanctifie the Holy One*, and with singular encouragement from the God of Israel. *Isa.* 29. 22, 23.

And thine off-spring as the grasse of the earth] Thy Nephewes shall be not onely numerous, but innumerable, they shall also flourish as grasse in its prime.

Verse 26. *Thou shalt come to thy grave in a full age*] In a *good old age*, or (as the Hebrew hath it, *Gen.* 25. 8.) with *a good hoare head*, in an *ivyneia*, when thou hast even a satiety of life, and art as willing to die as ever thou wast to dine, or to rise from table after a full meale. The Hebrewes made a feast when they were past 60 yeares of age: and some of them observe, that the numerall letters of *Chelech* (the word here used) make up threescore, but that's not a full old-age, rather it is, the

Ἀποστῆναι δύνασαι, βλάπτει δὲ οὔ.

followeth there. Besides, they are *gathered to their fathers*, who enjoyed peace. Redeemed they are from the power or hands of the sword, which may kill them, but cannot hurt them, take away their head, but not their crown.

Back-biting is back-beating. *Speed.*

Verse 21. *Thou shalt be hid from the scourge of the tongue*] That is, from reproaches and slanders, which is a tongue-smiting, *Jer.* 18. 18. as smart as any hand-smiting, and drawes blood, *Ezek.* 22. 9. The divel is both a liar, and a murtherer, *John* 8. 44. *Humphrey* Duke of *Glocester*, was by the people of *England* thought to be doubly murthered (saith the Chronicler) viz. by detraction and deadly practise. *Plato* commendeth that law of the *Lydians*, that punished detracters like as they did murtherers, because their words are swords, and their *breath as fire devoureth*, *Isai.* 33. 10.

Dabbar is the Hebrew for a word, *Debber* for a *Pest*. *Drus.*

Now from such *pests* the Lord promiseth to hide his people, that either the Traducer shall not find them, or not fasten upon them: their names shall bee so oyled, that slanderous aspersions shall not stick to them. Some render the text thus, *Hee shall bee hid, cum vagabitur lingua*, when the tongue wandereth or walketh about. Their tongue walketh through the earth, *Psal.* 73. 9. it runs all the world over, and like a mad dog, snaps at every one. Hence the Hebrew word *Ragal* to *defame* or *slander*, *Psal.* 15. 3. properly noteth a *footing it up and down*, a going to and fro to carry tales and rumours, 2 *Sam.* 19. 27. Now from such a mischiefe, from the lash of such lewd tongues, God will hide his people under the hollow of his hand, because hee knowes that many a good heart is more affected with words then with blowes, *Psal.* 42. 3. Saint *Paul* reckoned, that it were better for him *to die, then that any man should make his glorying void* that is take away his good name, and so disable him from doing good by his Ministery, 1 *Cor.* 9. 15.

Neither shalt thou be afraid of destruction when it cometh.] Much lesse at the rumour of it, *Matth.* 24. 6. *Luke* 24. 9. Thou shalt walk about the world as a conqueror, being above fear, then when others are below hope. *Noah*-like thou shalt be, ——*cuncta tranquilla invenit*, and not as *Magor-missabib*, a terrour to thy self and all about thee, *Jer.* 20. 3.

At destruction and famine thou shalt laugh] *viz.* by the force of thy faith, which (like perfect love) casteth out tormentfull feare; as grounding upon Gods infallible promise, and knowing that all the pathes of the Lord are *mercy and truth* unto such as keepe his covenant and his testimonies, *Psalm* 25. 10. All the passages of his providence are to such not only *mercy*, but *truth*; they come to them in a way of a promise, as bound to them by covenant: and hence their holy courage lifteth them up so farre above dangers and feares, that they even laugh at them, as *Leviathan laugheth at the shaking of the speare*, *Job* 41. 29. They *famish famine*, and *destroy destruction* it self, like as Christ Jesus the *Captaine of their salvation*, swallowed up death in victory; and as many of the Martyrs baffled it, deriding their tormentors.

Neither shalt thou be afraid of the beasts of the earth.] *i.e.* wilde beasts, that devour men and cattel, as Lions, Beares, Bores, Wolves, &c. whereunto we may adde those Cannibals, man-eating persecutors, who eat *up Gods people as they eat bread*, *Psalm* 14. 4. Such *Lycanthropi*, or beasts in the shape of men, *Paul* fought with at *Ephesus*, and God had delivered him out of the mouth of that Lion *Nero*, 2 *Tim.* 4. 17. Who yet afterwards mastered him. But the viper at *Malta* did him no hurt: no more did the Lions *Daniel*: neither would they meddle with some of the primitive Martyrs, cast before them to be devoured.

Verse 23. *For thou shalt be in league with the stones of the field*] Thou shalt not *dash thy foot* against them (the Latines call a stone *lapidem a laedendo pede*, from hurting the foot that lighteth against them) *Psal.* 91. 12. They were wont of old to go barefoot (as *Vatablus* here noteth.) And our Chronicler telleth us of King *Henry* the second, that for a penance, going to *Canterbury* to the shrine of *Thomas Becket*, his bare feet with the hard stones were forced to yeild bloody tokens of his devotion on the way, or else. The stones of the field shall not hinder thy harvest, as *Matth.* 13. 8. Or being piled up for a mound or wall, they shall not fall upon thee, and braine thee, as the stones of the wall of *Aphek* did the blasphemous Syrians: as the towne-house did the insulting Philistines, *Judg.* 16. 30. as the house did *Jobs* children &c. or the stones out of the wall shall not cry out against thee, as *Hab.* 2. 11. but all creatures shall be thy confederates: not only not hurting, but helping thee, all

1 King. 20. 30.

that

that may be. For as they are all armed againſt the wicked as rebels and traitors to the divine Majeſty: ſo God hath promiſed to make a covenant for his Saints with the beaſts of the field, and with the foules of heaven &c. *Hoſ.* 2. 18. See the Note there.

Rebellis facta eſt; quia homo nomini, creatura homini. Aug.

And the beaſts of the field ſhall be at peace with thee] The tame beaſts ſhall not only not miſchieve thee (as ſome they have done: *Euripides* the Poet was torn in pieces with dogs; horſes have been the death of many &c.) but ſhall be ſerviceable and profitable unto thee; ſome alive, not dead, as the dog, horſe: ſome dead, not alive, as the hog: ſome both, as the oxe, ſheep, &c. *Ambroſe* hath a very ſtrange ſtory of a man ſlain at *Antioch* by night, by a ſouldier, in hope of ſpoile: this mans dog would not away from his maſters dead corps, but lay howling by it till day-light: many came in the morning to ſee that ſad ſight, and the murtherer among the reſt came, that he might be the leſſe ſuſpected. The dog no ſooner ſaw this ſouldier, but he ran fiercely at him, and would never give over barking and baiting at him till he ſaw him apprehended and carried to priſon, where he confeſſed the fact, and was for the ſame deſervedly executed.

Amb. in Hexaem.

Verſe 24. *And thou ſhalt know*] Thine owne eyes ſhall ſee it, and thine experience ſeale to it: thou ſhalt be well aſſured of it: this is a ſweete mercy: it is the ſweet-meates of the feaſt of a good conſcience, ſaith *Latimer*, to know, that all ſhall go well with us here, and that our names are written in the book of life; to be able to conclude from temporal bleſſings to eternal, as *David* doth, *Pſal.* 23. 5, 6. to have not only *ſuſtentation*, but *ſuavities ſpiritual*, as one ſpeaketh.

That thy Tabernacle ſhall be in peace] *i.e.* thy houſe, houſhold, and houſhold-ſtuffe ſhall be in ſafety, and all ſhall be as well with thee as heart can wiſh. Or, thy *Tabernacle ſhall be peace.* Thou ſhalt bee free from domeſtical diſſenſions. It is a ſign of a Chriſtian-family, if the ſon of peace be there, and peace reſt in it, *Luke* 10. 6. This turneth water to wine, and the contrary: where envying and ſtrife is, there is confuſion (or *unquietneſſe*) and every evil work, *Jam.* 3. 16. ſuch a tabernacle is more like to a kennel of hounds, then a family of Chriſtians.

And thou ſhalt viſit thy habitation] As a buſie biſhop within thine own dioceſſe, thou ſhalt carefully enquire into the ſtate of thy family, and take an account of all that are under thy roofe; that God be ſincerely ſerved there, and all things well husbanded, *Prov.* 27. 26, 27.

And ſhalt not ſinne] *viz.* by too much indulgence to children and ſervants, *Elies* ſin, who brought up his children to bring down his houſe: Or, *thou ſhalt not be found guilty, &c.* of thy families faults imputed unto thee: or, *thou ſhalt not miſs &c.* of thy deſire and expectation; but all ſhall go as well within doores, as heart can wiſh.

Verſe 25. *Thou ſhalt know alſo that thy ſeed ſhall be great*] Thou ſhalt live to ſee thy children (whereof thou art now bereft) not only reſtored, but increaſed. Children are the ſeed, parents are but the huſk, as it were: to have theſe multiplied, is no ſmall mercy, *Pſalm* 128. 3. eſpecially when the *wife is as the vine, and the children like olive-plants*, two of the beſt fruits; the one for ſweetneſſe, the other for fatneſſe, *Judg.* 9. 13. when they prove to be as *arrowes of a ſtrong man*, ſuch as whoſe naturall knottineſſe is reformed and ſmoothed by grace, ſuch as for the workmanſhip of grace and holineſſe in their hearts and lives, are become like the graving of a Kings palace, *Pſalm* 144. 12. What can better *preſerve Jacob (Job) from confuſion, or his face from waxing pale, than if he might ſee his children, the work of Gods hands, framed and fitted by the Word in regeneration*, and the duties of new obedience? this would make religious parents to *ſanctifie Gods name*, even to *ſanctifie the Holy One*, and with ſingular encouragement from the God of Iſrael. *Iſa.* 29. 22. 23.

And thine off-ſpring as the graſſe of the earth] Thy Nephewes ſhall be not onely numerous, but innumerable, they ſhall alſo flouriſh, as graſſe in its prime.

Verſe 26. *Thou ſhalt come to thy grave in a full age*] In a *good old age*, or (as the Hebrew hath it, *Gen.* 25. 8.) with a *good hoare head*, in an *ivyneld*, when thou haſt even a ſatiety of life, and art as willing to die as ever thou waſt to dine, or to riſe from table after a full meale. The Hebrewes made a feaſt when they were paſt 60 yeares of age: and ſome of them obſerve, that the numerall letters of *Chaiach* (the word here uſed) make up threeſcore, but that's not a full old-age, rather it is, the

beginning of it. *Thou shalt dye in lusty old age*, so *Broughton* rendreth it, old, and yet healthy and comfortable, as was *Moses*, *Deut.* 34. 7. And Mr. *Doe* that *Moses* of *our times*. Of Mr. *Samuel Crook* likewise it is recorded, that when he saw no more ability for labours, he desired to die in a satiety and fulnesse of life: not as a meat loathed (as many times naturall men do) but as a dish though well liked, that he had fed his full of; few men having ever run so long a race without *cessation* or *assistance*, so constantly, so unweariably, so unblameably. Lo such an hoary head, was a crown of glory, as being found in the way of righteousnesse, *Prov.* 16 31. But so are not all that yet are long-lived: A sinner may do evill an hundred times, and yet have his dayes prolonged, *Eccles.* 8. 12. *Manasseh* had the longest reigne of any King of *Judah*, *Pope Iohn* 22 held the mortality of the soule, and was otherwise erroneous and vitious, yet he lived longest of any Pope, and died richest, *Anno Dom.* 1335. howbeit he died *tempore non suo*, too soone for himself, *Eccles.* 7. 17. He went not to his grave in a good old age, ripe and ready.

In his life by W. G.

As a shock of corn cometh in, in his season] As corn when ripe is reaped, shockt up, and carried into the barn for the masters use. *Dei frumentum ego sum*; I am Gods bread-corn, said that ancient Martyr.

Verse 27. *Lo this we have searched it, so it is*] Wee are sure that all this is true, and may be trusted to, for we have tryed it: wee have it not by tradition, neither take we it up upon trust from others: but we *believe and know*, as *Peter* spake *Joh.* 6 69 we believe, and therefore speak it, as *Paul* (after *David*) 2 *Cor.* 4. 13. *Psal.* 116. 10. Thou maiest write upon this whole chapter, as those Ancients did upon their Oracles *Deus, Deus*, God, God, or as *John* the Divine did upon his Revelation, *These sayings are faithful and true*, *Rev.* 22. 6. *Vera tunquam ex tripode*, as true as Gospel, as we say. Those that take upon them to teach others, should goe upon sure ground, and be masters of what they teach; how else will they teach *with authority*? those also that come to heare, must strive to find out that which St. *Luke* calleth the certainty of things, *Luke* 1. 4. and not be led by conjectural suppositions, or the Tenents of their teachers, but be *fully perswaded*: *verse* 1.

Heare it] With utmost *attention* of body, *intention* of mind, *retention* of memory, and practice, else all is lost.

And know thou it for thy good] Make thy best use of this our diligence and experience so freely and friendly communicated unto thee. Let not all this that hath beene spoken be spilt upon thee, but prove every whit as profitable to thee, as I conceive it seasonable for thee. Some *knowing men* are not a button the better for all they know. The divels are full of objective knowledge, but they get no good by it: no more do graceless men, that draw not their knowledge into practice, but detaine the truth in unrighteousnesse, it swimmeth in their heads, but sinketh not into their hearts, it maketh them giddy, as wine fuming all up into the head, but never coming at the heart to cheare it. Such a man may *cast out divels*, and yet be cast to the divel; he may go to hell with all his unprofitable knowledge; like as a Bull with a coronet and garland goes to the slaughter. Unlesse a man heare and know for himself, he shall find no more comfort of it, then a man doth of the Sun when it shineth not in his own Horizon; or then a traveller doth of the fatnesse of a farre Country, which he only passeth through, and taketh a light view of. If therefore thou bee wise, be wise for thy self, *Prov.* 9. 12. Let thy knowledge be not only *apprehensive*, but *affective*, illightning, but transforming (2 *Cor.* 3. *ult.*) discursive, but experimental, and practical. *For hereby we know that we know him, if we keepe his commandments*, 1 *John* 2. 3.

CHAP. VI.

Verse 1. *But Job answered and said*]

Eliphaz thought he had silenced him, and set him down with so much reason, that he should have had nothing to reply; yet *Job* desirous to *disaspersi* himself, and to cleare up his reputation, *answered and said*. For indeed *Negligere quid de se quisque*

quisque sentiat, non solum arrogantis est, sed & dissoluti, saith one; that is, altogether to neglect what others think or speak of a mans self, and not to make apology, is the part not only of a proud, but of a dissolute person: silence sometimes argueth guiltinesse, or at least it strengtheneth suspicion.

Verse 2. *Oh that my grief were thoroughly weighed*] Heb. *were weighed by weighing*. The word rendred *griefe* signifieth also *Anger*, and is the same with that wherewith *Eliphaz* began his speech, *chap.* 5. 2. where he saith, *Wrath killeth the foolish man*, pointing at *Job*, as an *angry man exalting folly*. Here therefore *Job* beginneth his refutation: wishing, that that anger or griefe of his, so hardly censured, were duely weighed in an even ballance: for then it would appeare that there was some reason for his passion, that he had enough upon him to cry for, and that he had not complained without a cause. We read of a certaine Philosopher, who hearing of his sons death, brake out into a loud lamentation: for which being reproved, *Permitte*, inquit, *ut homo sim*, suffer me, I pray you, (said he) to shew my self to be a man, that is, sensible of my sufferings.

And my calamity laid in the balances together] That is, that my calamity were accurately set against my grief, my laments and my torments equally poised, it would then appear that I have not yet grieved or complained up to the height or weight of those calamities which are upon me. Even to day *is my complaint bitter*, (saith he elsewhere in answer to *Eliphaz* too, interpreting his complaints to be rebellion against God) *My stroke is heavier then my groaning*, *chap.* 23. 2.

Verse 3. *For now it would be heavier then the sand of the sea*] How light soever thou, O *Eliphaz*, esteemest it, as being in a prosperous condition. It is easie to swim in a warm bath: and every bird can sing in a sunshine-day. But grief lieth like a load of lead upon the soule, heavy and cold; afflicting it, as an unsupportable burden doth the body. It so oppressed the poor Israelites in *Egypt*, that they had no mind to hearken to *Moses*, *Exod.* 6. 9. *Solomon* cryes out, *A wounded spirit who can beare? Prov.* 18. 14. *My soule is very heavy, and exceeding sorrowful, even unto death*, saith our blessed Saviour, *Matth.* 26. 37, 38. then when the Father made all our sins *to meet upon him, and he bare our griefs, and carried our sorrows*, *Isa.* 53. 4, 12. Sure it is, that had he not been God as well as man, he had been utterly crushed by that unconceivable weight of sin and wrath that he then groaned under. Oh what will all *Christ lesse* persons do in hell, where God *shall lay upon them and not spare!* they would *faine flie out of his hand*, *Job* 27. 22. but that cannot be.

Therefore my words are swallowed up] *Vix loqui possum, vox faucibus haeret*: I want words, which yet, if I had them at will, would be far too weak to utter the grief of my mind. *Broughton* rendreth it, *Therefore my words fall short*, they are *semesa*, saith *Junius*, half-eaten before spoken: I am (as it were) gagg'd with grief: or, my words are even smothered up with sighs and sobs. Thus *Job rhetoricates*, and yet thinkes himself greatly *mordebound*.

Verse 4. *For the arrowes of the Almighty are within me*] What marvel then though *his flesh had no rest*, but he was troubled on every side, *fightings without were fearfull, within were fearfull*, 2 *Cor.* 7. 5. The arrowes not of a mighty man, as *Psal.* 127. 4. but of an Almighty God. Troubles without, and terrours within? *David* felt these arrowes, and complaineth of them heavily, *Psal.* 38. 1, 2. *He shall shoot at them with an arrow, suddenly shall they be wounded*, saith he of those his enemies who had bent their bow, and shot their arrowes at him, even bitter words, *Psal.* 64. 3, 7. God will make his arrowes drunk with the blood of such persons, *Deut.* 32. 42. But the arrowes *Job* here complaines of, were poisoned or invenomed arrowes.

The poison whereof drinketh up my spirits] Dryeth them up, and corrupts the blood in which the spirits are, sprinkling in my veines a mortall poison, working greatest dolour, and distemper. The *Scythians* and other nations used to dip their darts in the blood and gall of Asps and Vipers, the venemous heat of which, like a fire in their flesh, killed the wounded with torments, the likest hell of any other: and hereunto *Job* alludeth.

The terrours of God do set themselves in array against me] i. e. the terrible strokes of God who seemeth to fight against me with his own hand, to rush upon me as the Angel once did upon *Balaam* with a drawn sword in his hand, threatning therewith to cut off my head, as *David* did *Goliah's*, yea to send me packing to hell in the very

suburbs

ſuburbs whereof, methinks, I feel to be already, and ſhall not I be ſuffered to complain? a galled ſhoulder will ſhrink under a load, though it be but light, and a little water is heavy in a leaden veſſel. But the word here uſed for *terrors*, noteth the *moſt terrible terrors*, helliſh terrors, and worſe, for they are the *terrors of God*, ſurpaſſing great, 2 Cor. 5. 11. Which made *Jeremy* pray ſo hard, *Be not thou a terrour to me, O Lord*, and then I care not greatly what befalleth me. *Whiles I ſuffer thy terrors, I am diſtracted*, ſaith *Heman*, *Pſalm* 88. 15. Adde hereunto, that theſe terrours of God had *ſet themſelves in array*, they were in a military manner marſhalled and imbattailed againſt him, as *Jer.* 50. 9. God afflicted *Job* methodically and reſolvedly, he led up his army (as a Reverend man phraſeth it) exactly form'd to a pitcht battel againſt him, and this was truly terrible; for who, ſaith *Moſes*, knoweth the power of his wrath? ſith the apprehenſion and approach of it was ſo terrible to an upright-hearted *Job*, to an heroicall *Luther*, upon whom Gods terrors were ſo heavy for a time, *ut nec calor, nec ſanguis, nec ſenſus, nec vox ſupereſſet*; that neither heat, nor blood, nor ſenſe, nor voice remained, but his body ſeemed dead, as *Juſtus Jonas* an eye-witneſſe reporteth: agreeable whereunto is that memorable ſpeech of *Luther*, *Nihil eſt tentatio vel univerſi mundi, & totius inferni in unum conflata &c.* The temptation and terrour of all the world; nay, of all hell put together is nothing to that, wherein God ſetteth himſelf in battle-array againſt a poore ſoule: In which caſe, that is excellent counſel that one giveth in theſe words, When thy ſins and Gods wrath meeting in thy conſcience make thee deadly ſick, as *Iſai.* 33. then powre forth thy ſoul in confeſſion: and as it will eaſe thee (as vomiting uſeth to do) ſo alſo it will move God to pity, and to give thee cordials and comforts to reſtore thee.

In epiſt. ad Melanc.

Verſe 5. *Doth the wilde aſs bray when he hath graſſe?*] *q. d.* Sure they doe not. As if theſe creatures, wilde or tame, want neceſſary food, you give them leave to fill the aire with their out-cryes; yea, you ſupply their wants; but for me ye will do neither, ſuch is your tenderneſſe and love toward me. Nay, ye condemne me for that which is naturally common to all creatures. Ye muſt needs think I am not without aylement that make ſuch great lamentations, unleſſe ye conceit that I am fallen below the ſtirrup of reaſon, nay, of ſenſe. It is eaſie for you who want neither graſſe nor fodder, or *mixt meat*, (as the word ſignifieth) who lie at rack and manger, as it were, and have all that heart can wiſh, or need require; it is eaſie, I ſay, for you to reſt contented, and to forbeare complaints. But why am I ſo ſeverely cenſured for impatient, who am ſtript of all, and have nothing left me, *præter cœlum & cœnum*, as he ſaid, but only aire to breath in, and a dung-hill to ſit on; not to ſpeak of my inward troubles &c.

Verſe 6. *Can that which is unſavory be eaten without ſalt?*] Or *can that which is unſavory for want of ſalt be eaten?* Hunger will downe with unſavory or unpleaſant food, though ſalt or ſawce be wanting: but when meat is putrified for want of ſalt, and full of maggots, it will hardly be eaten, unleſſe it be in extreme famine: it is as if he ſhould ſay, a man doth with no good will feed upon unſavory or loathſome meats; how then can I uſe ſuch moderation as you deſire I ſhould, my evils being extreme, ſweetned with no kind of comfort, nor ſeaſoned with any thing that is any way toothſome or wholeſome? that I ſpeake not of your taſteleſſe and inſulſe ſpeeches, which are no ſmall vexation to me.

Verſe 7. *The things that my ſoul refuſed to touch &c.*] I ſuffer ſuch torments even in my very ſoule, as the very thought of them would heretofore have affrighted me. Thus Mr. *Diodate*. Others take ſoule here for the appetite, and ſo make this the ſenſe: Thoſe things which I exceedingly loathed, and would once have thought ſcorn to have touched, are now my ſorrowful meat: I am forced with an heavy heart to feed upon them for want of better: and they go down the worſe, becauſe you vex me with your hard words (who have little need of ſuch choke-peares) and will not allow me the liberty of a needfull lamentation, which yet I muſt needsly take (leſt heart ſhould breake) and ſay as before *chap.* 3. though with ſome more reſpect to God, the object of my preſent prayer.

Verſe 8. *O that I might have my requeſt!*] How heartily begs *Job* for death, as a medicine of all his maladies and miſeries, as that which would bring him *mehrum adeptionem, frurum adeptionem*, freedome from all evil, fruition of all good? By

the

the force of his faith, he lookes upon death as the best physician that would cure him of all infirmities inward and outward, and of all at once, and for ever. *Job* might likely be of the same mind that *Chaucer* was, who took for his English motto *Farewell Physick*; and for his Latine one, *Mors ærumnarum requies*, death will be a sweet rest from all my labours: the same to a believer death is, that mount *Ararat* was to *Noah*, where his ark rested after long tossing: or as *Michol* was to *David*, a meanes to shift him out of the way when *Saul* sent to slay him: or as the fall of the house was to *Samson*, an end of all his sorrowes and sufferings: hence it is that he rejoyceth *under hope*, and with *stretcht out neck*, looks and longs for deaths coming, as deerely as ever *Sisera*'s mother did out of a window for the coming of her son laden with spoiles from the battel. As when death is come indeed, he welcometh it, as *Jael* did the same *Sisera* (but much more heartily) with *Turn in my Lord, turn in to me*, *Judg.* 4. 18. and further he speaketh it, as *Jacob* did his brother *Esau*, at their interview, Surely I have seen thy face, as the face of God who hath made thee to meet me with kisses in stead of frowns, and hath sent thee to guard me safe home to my fathers house.

And that God would grant me the thing that I long for.] Or, *have long looked for.* Heb. *my hope or my expectation*. as that which will put a period to my miseries, and possesse me of heavens happinesse, as that which will be a postern to let out temporall life, but a street-door to let in eternal.

Verse 9. *That it would please God to destroy me.*] That is, to dispatch me out of this world, and send me to a better. A dissolution would be far more acceptable to *Job*, then that restitution which *Eliphaz* fained to promise him, *chap.* 5. 24. It's as if *Job* should say; Take you the world amongst you, sith you like it so well, I have more then enough of it: I am neither fond of life, nor afraid of death, but the cleane contrary: I had rather die then dine, and crave no greater favour then to have more weight laid upon me that I may die out of hand. *Feri Domine jam: nam à peccatis absolvo me tuus*, as *Luther* once said, strike Lord, strike deepe, for thou hast pardoned my sins, and wilt save my soule.

That he would let loose his hand.] That *now* seemeth tied, or bound behind him, *Manus ligata videtur quando parcit*, saith *Vatablus*. God had chained up Satan, and strictly charged him not to take away *Jobs* life: but this is it that *Job* would fain have done. Mortality he would account no small mercy: he desired nothing more then to be dissolved, and to be with Christ, he might do it because he knew *that his Redeemer liveth, &c.* So might *Simeon*, because he had seen Gods salvation: and so might *Paul* who had fought a good fight, and kept the faith. But how could *Plato* say in the eighth of his lawes, The communion of the soule with the body is not better then the dissolution, as I would say, if I were to speak in earnest? His master *Socrates*, when to die, was nothing so confident: for he shut up his last speech with these words, as both *Plato* himself, and *Cicero* tells us, *Tempus est jam hinc abire*: It is now high time for us to go hence; for me to die, and for you to live longer: and whether of these two is the better, the gods immortall know, *hominem quidem arbitror scire neminem*, it is above the knowledge, I believe, of any man living. Thus he: but *Job* was better perswaded, otherwise he would have been better advised then thus earnestly to have desired death.

Κοινωνία ψυχῆ καὶ σώματος διαλυσιν ἐν τῷ παρόντι, ὡς ἐγὼ φαίην ἂν σπουδῇ λέγων. *Plato.*

And cut me off.] *Avidè me absumat quasi ex morte mea ingens lucrum reportaturus.* Let him greedily cut me off (so the word signifieth) even as if he were to have some great gain, or get some rich booty by my blood. *Pineda.*

Verse 10. *Then should I yet have comfort, yea, I would harden my self in sorrow &c.*] I would take hard on, and bear what befalleth me as well as I could, by head and shoulders, had I but hopes of an end by death, as having this for my comfort,

I have not concealed the words of the Holy One.] I have boldly professed the true Religion, *Ps.* 40. 10. & 116. 10. & 119. 43. not feared to preach the truth sincerely to others for Gods glory, and their good, however you may judge of me. I never rejected the words of God, but have highly honoured it, so that my desire of death is not desperate, as you may conceive, but an effect of good assurance that by death heaven advanceth forward that happy term, when all my miseries shall end at once: and hence it is, that I am so greedy after the grave.

Verse

Verse 11. *What is my strength, that I should hope?*] q. d. Thou hast told me (O *Eliphaz*) that if I frame to a patient and peaceable behaviour under Gods chastisement, *I shall go to my grave in a good old age*, &c. but, alasse, it is now past time of day with me for that matter: *my breath is corrupt, my dayes are extinct, the graves are ready for me*, *chap.* 17. 1.] Were I as young and lusty as ever I have been, some such things as ye have promised me might be hoped for; but alasse, the map of age is figured on my forehead, the calenders of death appeare in the furrowes of my face: besides my many sores and sicknesses, which if they continue but a while, will certainly make an end of mee.

And what is mine end] *viz.* The latter part of my life: what is that else, but trouble and sorrow? see this elegantly set forth by *Solomon*, *Eccles.* 12. 2, 3, 4, &c.

De re rust. lib. 1. cap. 1. *That I should prolong my life*] That I should desire my life to be prolonged or eeked out to that? Rather let it be my care with *Varro*, *ut suricinas calligam antequàm proficiscar è vita*, to be ready for death, which seemeth so ready for mee.

Verse 12. *Is my strength the strength of stones? Or, Is my flesh of brasse?*] Is it made of marble, or of the hardest metal? as it is said of one in *Homer*, that hee was χαλκοβοὴς Ἄρης, of *brazen bowles*, and of *Julius Scaliger*, that he had a *golden soule in an iron body*: he was a very *Iron-sides*, but so was not *Job*: he had neither a body of brasse, nor sinewes of iron, to stand out against so many stormes, and beare so many batteries; he felt what he endured, and could not long endure what he felt. As for the damned in hell, they are by the power of God upheld for ever, that they may suffer his fierce wrath for ever; which else they could never do. And as for those desperate *Assasines*; *Balthasar Gerardus* the *Burgundian*, who slew the Prince of Orange *Anno Dom.* 1584. and *Ravillac* (*Ferale illud prodigium*, as one calleth him, that hideous hell-hound) who slew *Henry* the fourth of *France* in the midst of his preparations, and endured thereupon most exquisite torments; this they did out of stupidity of sense, not solidity of faith, and from a wretchlesse desperation, not a confident resolution.

Verse 13. *Is not my help in me?*] Have I not something within wherewith to sustaine me amidst all my sorrowes, *viz.* *the testimony of my conscience*, that in simplicity and godly sincerity, I have had my conversation in the world, 2 *Cor.* 1. 12. Lo, this is my rejoycing, this is my cordial &c. *Innuit innocentiam suam, ac vitæ integritatem*, saith *Drusius*: he meaneth the innocency and integrity of his heart, and this sums the help *Job* knew he had in store, this was the wisedome or right reason he speaketh of in the following words, *and is wisedome* (or *vertue*) *driven quite from me?* no, no, that holdeth out and abideth when all things else in the world passe away and vanish, as the word *Tushijah* importeth. *Job* had a subsistence still: for his life consisted not in the abundance which he had possessed, but was now bereft of. The world calleth wealth *substance*, but God giveth that name to *Wisdome* only. The world he setteth forth by a word that betokeneth *change*, for its mutability, *Prov.* 3. 8. and the things thereof he calleth *Nauseatia*, *Prov.* 23. 5. Wilt thou set thine eyes, saith he, upon *that which is not?* and which hath no price but what opinion setteth upon it? Grace being a particle of the divine nature, is unloosable, unperishable. —— *Virtus post funera venit.*

Verse 14. *To him that is afflicted*] Heb. *melted*, *viz.* in the furnace of affliction, which melteth mens hearts and maketh them malleable, as fire doth the hardest metals, *Psal.* 22. 15. *Josh.* 7. 5.

[*Pity should be shewed from his friend*] By a sweet tender melting frame of spirit, such as was that of the Church, *Psal.* 102. 13. and that of *Paul*, 2 *Cor.* 11. 29. *Who is weak, and I am not weak*, &c. by way of *sympathy*? *who is offended, and I burne not?* when others are hurt, I feele twinges: as the tongue complaineth for the hurt of the toe, and the heart condoleth with the heele, and there is a fellow-feeling amongst all the members: so there is likewise in the mysticall body.

Ἀρίλον τὸ δυσυχὲς. *Et cum fortuna statque cadúque fides.* *From his friend*] *who is made for the day of adversity*, *Prov.* 17. 17. and should shew his love *at all times*, and especially in evil times: but poor *Job* bewaileth the want of such faithfull friends. *David* also complaineth to God (his onely fast friend) of those that would be his causes, but not the companions of his calamity, that would fawn upon him in his flourish, but forsake him in his misery, *My lovers and friends*

stand

ſtand aloof &c. they looked on him, and ſo paſſed by him as the Prieſt and the Levite did the wounded paſſenger, *Luke* 10. 32. But God takes it ill that any ſhould once look upon his afflicted, unleſſe it be to pity and relieve them, *Obad.* 12. 13. and hath threatned *an evil, an only evil*, without the leaſt mixture of mercy, to ſuch as ſhew no mercy to thoſe in miſery, *Jam.* 2. 13.

But he hath forſaken the fear of the Almighty] Which whereſoever it is in the power of it, frameth a man to all the duties both of piety and charity. *Obadiah* feared *God greatly*, and it well appeared by his pity to the perſecuted Prophets. *Cornelius feared God, and* (as a fruit of it) *gave much almes*, *Acts* 10. 2. Not ſo *Nabal*, that ſapleſſe fellow, who ſe heart was hardened from Gods holy fear: nor *Judas* the traitor, who had no bowels of compaſſion toward his innocent maſter; and therefore he *burſt in the midſt with an huge crack*, and all his bowels guſht out, by a ſingular judgment, *Acts* 1. 18. There are many other readings of this text, as that of the *Tigurine* tranſlation, *It were fit for friends to ſhew kindneſſe to their friend that is in miſery: but the feare of the Almighty hath forſaken me*, as you pleaſe to ſay. See what *Eliphaz* had ſaid to this purpoſe, *chap.* 4. 6. with the Note. Others read it thus, *to him that is afflicted ſhould reproach be given, that he hath forſaken the feare of the Almighty? q.d.* Muſt a man therefore be reviled as irreligious, becauſe he is calamitous? The vulgar tranſlation runnes thus, *He that taketh away pity from his friend, hath forſaken the fear of the Almighty &c.* ἐλλιπορμήσος

Verſe 15. *My brethren have dealt deceitfully as a brooke*] Even you, whom I eſteemed as my brethren (for to them he applyeth this ſpeech, *verſe* 21.) prove hollow and helpleſſe to me: like the river *Araris*, that moveth ſo ſlowly, that it can hardly be diſcerned, ſaith *Cæſar*, whether it flow forward or backward: or rather, to a certaine fiſh in that river *Araris*, called *Scolopidus*: which at the waxing of the Moon, is as white as the driven ſnow; and at the wayning thereof is as black as a burnt coal. *Caſ. de bell. Gal. l.* 1.

Job here elegantly compareth them not to a river which is fed by a ſpring, and hath a perennity of flowing; but to a brook ariſing from rain or melted ſnow, the property whereof is, in a moiſture (when there is leaſt need of them) to ſwell; in a drought (when they ſhould do good) to fail. It is reported of the river *Novanus* in *Lombardy*, that at every mid-ſummer-ſolſtice it ſwelleth and runneth over the bankes, but in mid-winter is quite dry. Such were *Jobs* deceitfull brethren; good ſummer-birds &c. The ſame Author telleth us, that in that part of *Spaine* called *Carrinenſis*, there is a river that ſhewes all the fiſh in it to be like gold: but take them into thine hand, and they ſoon appeare in their natural kinde and colour. *Job* found that all is not gold that gliſtereth. *Plin. lib.* 2. *cap.* 103. *Idem ibid.*

And as the ſtream of brooks they paſſe away] *i.e.* as an impetuous land-flood, they faile me; and now, that I have moſt need of their refreſhments, they yeild me none; but the contrary rather: like as land-floods by their ſudden and violent overflow doe much hurt many times to corn and cattle. I can goe to theſe ſtreames of brookes, ſaith *Job*, and ſhew my friends the face of their hearts in thoſe waters.

Verſe 16. *Which are blackiſh by reaſon of the ice*] Or froſt, a *black-froſt* we call it, which deceiveth thoſe that tread upon it. Or if hard enough to beare up paſſengers it promiſe to be a ſtore-houſe of preſerving ſnow and water againſt the ſcortching time of Summer, yet there's no truſting to it: for theſe waters as they are in winter lock'd up with froſts, ſo they will be in Summer exhaled, and dried up by the Sun.

Verſe 17. *What time they wax warm, they vaniſh: when it is hot &c.*] Lo ſuch is the fruit of creature-confidence, of making fleſh our arme, of truſting in men or meanes; whereas *Deo confidi nunquam confuſi*, they that truſt in the Lord ſhall never be diſappointed. This thou canſt never do, unleſſe (unbottomed of thy ſelf and the creature) thou ſo lean upon the Lord, as that if he fail thee thou ſinkeſt, and not otherwiſe.

Verſe 18. *The paths of their way are turned aſide.*] *i.e.* They being (as it were) cut into divers ſmall rivers running here and there, by little and little, and being reſolved into vapours, at length quite vaniſh away. *Beza.*

They go to nothing and periſh] *Metaphora inſignis & Hieroglyphicum*, ſaith an Interpreter; this is an excellent metaphor, and a lively picture of the vanity of ſuch as make a great ſhew of piety and charity, which yet floweth not from the ſpring of true faith, and therefore cannot but after a while, go to nothing and periſh. A fail-

ing brook, ſaith another, is a cleare emblem of a falſe heart, both to God and man. *Lavater* thus explaineth the compariſon: 1. As brookes run with waters then when there is leaſt need of them: ſo falſe friends are moſt officious when their courteſie might beſt be ſpared. 2. As the ice of ſuch brooks is ſo condenſed and hardened, that it beareth men, horſes, and other things of great weight, ſo counterfeit friends promiſe and pretend to be ready to doe their utmoſt to ſuffer any thing for our good and comfort. 3. But as thoſe brookes are dried up in ſummer, and frozen up in winter, ſo that we can ſet no ſight on them: in like ſort theſe are not to be found when we are in diſtreſſe and affliction. 4. As brooks in winter are covered with ſnow and ice: ſo theſe would ſeem to be whiter then ſnow when their affections towards us are colder then ice. 5. Laſtly, as the ice that was hard and firm, upon a thaw breaketh and melteth: ſo falſe friends leave us many times upon very ſmall or no diſlikes, as being conſtant only in their unconſtancy.

Verſe 19. *The troopes of Tema looked, the companies of Sheba waited for them.*] The *troops*, that is, the travellers, the Caravan or company of merchants from thoſe parts, paſſing through dangerous and dry deſerts, expected reliefe from thoſe brooks which they had marked out for themſelves againſt ſummer: But with what ſucceſſe?

Verſe 20. *They were confounded, becauſe they had hoped &c.*] Heb. *They bluſhed*, or *they were aba ſhed*, becauſe diſappointed and defeated of their hope and expectation. See *Jer.* 14. 3, 4. *Joel* 1. 10, 11. Gods people have a promiſe, that hoping in him they ſhall never be aſhamed, *Joel* 2. 26. *Rom* 9. 23 Their hope is unfallible *Rom.* 5. 5. becauſe founded upon *faith unfained*, 1 *Tim.* 1. 5. Hence they are commanded to *rejoyce in hope*, *Rom.* 12. 12. and to conceive *gaudium in re, gaudium in ſpe, gaudium de poſſeſſione, gaudium de promiſſione &c.* joy for what they have in hand, and in preſent poſſeſſion, joy alſo for what they have in hope, and in reverſion. Wicked mens hopes may hop headleſſe (as the proverb is, and as theſe troopes of *Tema* experimented) they come to the worlds felicities, as they do to a lottery with heads full of hopes, but return with hearts full of blanks; not ſo the Saints: God will be better to them then their hopes: and when at worſt, they can confidently ſay, it is well for the preſent, and it will be better hereafter.

Verſe 21. *For now ye are nothing*] *i. e.* To me nothing worth: I have no more joy of you then if you were not at all: ye are not unlike him who ſaid to his friend, *I am all yours, except body and goods*: ye are not ſo much as *friends at a ſneeze*, who will come out with a *God bleſſe you*: or as thoſe great benefactors in St. *James*, *chap.* 2. 15, 16. that were free of their mouth-mercy: ye are meere mutes and ciphers, nullities, as to me juſt nothing, that is, ye are no ſuch thing as I expected. And here *Job* brings the fore-going ſimilitude home to his friends by cloſe application. And according to the Hebrew margin called *Keri*, it may be rendred, *Fuiſtis ei ſimiles ſc. Torrenti*; ye are like to it, that is, *to the brook* forementioned: ye fail me as much as it did the thirſty paſſengers. *Druſ.*

For ye ſee my caſting down, and are afraid] There is an elegancy in the Original that cannot be engliſhed; your eyes ſee what you had before heard of only by the hearing of the eare, that I am at a great under, dejected and impoveriſhed: you are therefore afraid of me, leſt I ſhould aſk you ſomething for the ſupply of my wants, or elſe you keep at a diſtance, as more afraid of *catching* mine evill, then deſirous of *curing* it, ye viſit me, but are not moved with any compaſſion toward me. So the Septuagint. *Horrore perculſi reſiluiſtis à me veluti ſi quiſpiam viperam calcaſſet.* Lav.

Verſe 22. *Did I ſay, bring unto me? or give &c.*] Did I ever charge you for my reparation or redemption? This interrogation is more emphaticall then a ſimple negation, *q. d.* I never did it, and therefore unleſſe you had been at more charge with me, you ſhould have beſtowed better words upon me: thoſe would have coſt you nothing certainly.

Verſe 23. *Or deliver me from the enemies hand &c.* Reſcue me, ranſome me from thoſe that have robbed and wronged me: fetch back my loſt goods by price or force. The word rendred *mighty*, ſignifieth alſo *formidable, terrible, breach-makers*. The word is opened by St. *Paul*, *Phil.* 1. 28. Where he uſeth a metaphor from horſes, ſnorting and ſtarting when frighted. Πτυόμενοι.

Verſe 24. *Teach me, and I will hold my tongue.*] If I be in an errour, I am willing to be rectified. Hitherto you have miſtook my caſe, and ſo your ſpeech hath

been to small purpose. But if you will come home to my case indeed, and weigh things in an even ballance, I shall gladly submit to your more mature judgement and direction. Teach me, and you shall find that I am not indocible, that I am not as *horse and mule that have no understanding*, *Psalm* 32. 9. nor will learn any muchlesse then the creature called *Rhinoceros*, untameable and untractable. It shall appear to you that I am not utterly uncounsel-able, as those of whom *Bucer* complaineth, *quæ sit veritas nec sciunt, nec discere curant*, that neither know what truth and right is, nor will endure to be taught it. *Job* was not to be told that it was easier to deale with twenty mens reasons, then with one mans will: he promiseth therefore not to stand out against his friends, because hee will stand out. It is not my will, saith he, that opposeth what you have spoken, but my understanding. I am a slave to right reason: and if convinced thereby, I shall soon lay down the bucklers. *Teach me, and I will hold my tongue*, and not strive for the last word to lengthen out the contention: I am willing to reason, but not to wrangle. See *Prov.* 30. 32. *Epist. ad Euagr.* 16.

Cause me to understand wherein I have erred.] An humble man will never be an heretick: erre he may (that's common to mankind, *insita mortalibus infirmitas*) but convince him by solid reasons, and good arguments, and he will not long stand out, *a little child shall lead him*, *Isa.* 11. 6. It is by pride that contention cometh, *Prov.* 13. 10. for it maketh a man drunk with his own conceit, *Hab.* 2. 5. and who so wilfull, so quarrelsome as he that is drunk? An heretick may be condemned of himself, *Tit.* 3. 10. but he will not be convinced by another (such is his pertinacy, or rather, obstinacy) no, though he be stoned with hardest arguments, holden out of that crystal-brook of the holy Scriptures, he stands as a stake in the midst of a streame: and you may as soon remove a rock, as cause him to understand wherein hee is out in his judgment or practise. *Lapidandi sunt hæretici, Athan.*

Verse 25. *How forcible are right words!*] *How sweet*, saith the Chaldee interpreting it by *Psal.* 119. 103. It may be he read *Nimlesu* for *Nimresu*, but the word is well rendred *forcible*, potent, valid. It noteth also, saith one, acrimony, sharpnesse, or smartnesse, because right words have a pleasing acrimony upon the palate of the soule, and a power upon the judgment to sway and carry it. *Ille regit dictis animos &c. Audite juvenes qui in juventem sævis desinerunt*, these few words from *Augustus* falling right, quieted the mutineers in his army: and the like is reported of *Alexander* the great, of *Menenius Agrippa* &c. But we have better instances, as that of *Abigail* treating with *David*; the woman of *Abel* with *Joab*; *Nicodemus* by a few seasonable words, dissolving the Council gathered together against Christ, *John* 7. 50. 51. *Papanutius* stickling for the married Clergy at the Nicene Council, &c. One seasonable truth falling on a prepared heart, hath oft a strong and sweet operation. *Luther* having heard *Staupicius* say that that is kind repentance which begins from the love of God, ever after that time the practice of repentance was sweeter to him. This speech also of his took well with *Luther*. The doctrine of predestination beginneth at the wounds of Christ: but before any of this he was much wrought upon by conference with an old Priest about justification by faith. So was that Italian Marquesse *Galeacius Caracciolus* by a similitude used by *Peter Martyr* reading upon the first to the *Corinthians*. *Nescio quid divinum in auscultatione est*, saith one, there is a kind of divine force and efficacy in hearing, more then in reading the word: we may say of it as *David* once did of *Goliahs* sword, *There is none to that*. And yet it cannot be denied, that the word read also hath a mighty force and powerfull influence upon the conscience. Hence those many praises of it in *Psal.* 19. 7, 8. *The statutes of the Lord are right &c.* right for every mans state and purpose, so penned, that every man may think they speak *de se in re sua*, of himself in his particular case, as *Chrysostom* hath it. So *right* the good word of God is, and suitable; how then can it be but *forcible*? (See *Heb.* 4. 12. 2 *Cor.* 10. 4, 5.) And how forcible it is none can tell but those that have felt it; nor those neither lament this regretfully by way of admiration: *Oh how forcible are right words!*

But what doth your arguing reprove? [*Heb.* 6. 1. *What doth your arguing reprove?*] What force, what energie is in your arguments? how true and throughly wrought? how dull soever they appear they are, and how fitted to the purpose! *Tam fabricatum est hominum argumentatio vestra, quam vulpes cauda fuit.* I can [illegible] off my hand. Strong is the Truth (I grant) and easily

convicteth the things that are true; but to conclude truths from falſhoods (as that I am an hypocrite becauſe afflicted) that ye can never do.

Verſe 26. *Do ye imagine to reprove words?*] Idle and haſty words, which have more ſound then ſenſe? Think you that I doe onely make a noiſe, or rave like a mad man, and am accordingly to be dealt with? ye have not hitherto had vaine windy words from me, but words full of weight and matter, words of truth and ſobernesſe: wherefore then do ye ſpeak thus? *Do ye imagine to reprove words?*

And the ſpeeches of one that is deſperate, which are as wind?] Do ye thinke I ſpeake like one that is diſtracted, who knowes not what he ſpeakes? or that I have at once loſt my hope and my wits? It is an eaſie and a compendious way of refuting all a man can ſay, to ſay, *he is mad*, his words muſt needs be but wind without weight, ſince he is himſelf without reaſon. Mr. *Broughton* readeth, *Do ye weld the words of one forlorne wind?* ſhall the poor mans wiſedom be deſpiſed (as *Solomon* asketh) and his words not be heard? *Ecc.* 9.16 Some refer this alſo to the friends, reading it thus, *Ye frame ſpeeches onely to reprove* (ye are good for little elſe but to find fault) and bring forth words againſt the wind: ye beat the empty air with your bubbles of words, and fenſeleſſe flying.

Verſe 27. *Yea, you overwhelm the fatherleſſe*] Heb. ye throw your ſelves upon the *fatherleſſe*, that is, upon *miſerable me*, who am helpleſſe, friendleſſe, comforteleſſe. See *Gen.* 43.18. that he may *fall himſelf upon us, and fall upon us*; ſay they there, as hunters and wilde beaſts fall upon their prey.

And you dig a pit for your friend] Who had better deſerved of you, and expected better uſage from you. Here he taxeth them for craft, as before for cruelty, and this to their friend, whom they ſought to circumvent, and to drive into deſperation. Some read the words thus, *you make a feaſt upon your friend*; you banquet upon your companion and make great cheer, as being glad of my calamity which you make an argument of mine impiety. See *chap.* 41.6. 2 *King.* 6.23.

Verſe 28. *Now therefore be content, look upon me*] Let it ſuffice you to have thus hardly handled me; caſt now a more benigne aſpect upon me, and be not henceforth ſo hot, and ſo harſh. *Now therefore be content, regard me*: ſo Mr. *Broughton* tranſlateth it, *or look upon me*, *&c.* with a critical eye: what guiltineſſe can you find in my face? do I look like an hypocrite, and can you read my conſcience in my countenance?

It is evident to you if I lie] You may ſoon ſee mine integrity if you pleaſe: for my heart fretteth and ſheweth it ſelf in my fore-head, neither can I collude, I am one of thoſe children, *that will not lie*, *So be God my Saviour*, *Pſa.* 85.8.

Verſe 29. *Return, I pray you*] Change your minds of me, and your language to me: *hanſe ur by gue*: what need all this heat of ſpeech, all height of paſſion, be better adviſed, I beſeech you, *Ch.* 7.11. and 19.28. ſome think that *Job* findes himſelf relenting to be gone: and he gladly calleth them back again.

Let it not be iniquity] Judge charitably, and make not the work of nature ſin: I may be weake, but am not wicked. Or thus, take heed that God finde you not foul uſurping his right: taking upon you to judg of ſecret things, even againſt your neighbour, with calumniations and cruelty.

Yea, return again] See you do it at your peril: either you muſt doo it, or doe worſe.

My righteouſneſſe is in me] I am ſurely in the right: and that will appear to you upon better conſideration. I ſhall be *cleare in judgment*, and you utterly miſtaken. Uprightneſſe hath boldneſſe, and dare put it ſelf upon Gods examination, as *David* did. *Pſalm* 139.23. *Try me, O God, and ſearch the ground of my heart*, &c.

Verſe 30. *Is there iniquity in my tongue?*] Yes, or elſe muſt paſſe for a perfect man, and well able to bridle the whole body. *Jam.* 3.2. Mark Rabbi, who aſcribeth unto natural parts, ſtrength more then to the organs of ſpeech, the tongue, lips, mouth, throat, &c. then unto all the other members. He was a perfect and an upright man, and had the quiteſt take heed to his wayes, that the ſubtileſt ſerpent could poſſibly ſuggeſt: he was alſo convinced of this, *that if any man ſeeme* [illegible] *religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vaine*. *Jam.* 1.26. Secretly and willingly with the allowance of ſuperfluous humours did not [illegible] *cannot I diſcerne perverſe things?*] Cannot I diſtinguiſh betweene ſound and rotten, wrong

wrong, truth and falſhood? *Job* 12. 11. and 34. 3. Is my mouth to farre out of caſe &c. It is an heavy judgement to be given up to an injudicious mind. *Rom.* 1. 28. a reprobate ſenſe.

CHAP. VII.

Verſe 1. *Is there not an appointed time to man upon the earth?*] Here is certainly. Our bounds are preſcribed us, and a pillar ſet by him who beades up the heavens, which we are not to tranſpaſſe. *Stat ſua cuique dies*, ſaid the Heathen Poet, our laſt day ſtands, the reſt run. It is ſaid of the Turkes, that they ſhun not the company of thoſe that have the plague, but pointing upon their foreheads, ly, it was written there at their birth when they ſhould die. How if there be an appointed time &c. what meane the *Lutherans* to teach that God hath not determined the period of mens dayes, but it is in mans power to lengthen or ſhorten them: In this one verſe we have two metaphors, both which do evince the contrary. The firſt is from ſouldiers, implyed in the word צבא tranſlated *an appointed time*, or *warfare*, becauſe there was a ſet time for ſouldiers to fight, and a ſet time alſo for them to ſcare. The ſecond is from an hireling.

Virg. Æneid. 10.

Sr. H. Blounts Voyage into *Levant.*

Humanæ vitæ terminus non eſt decreto ſimplici & abſoluto conſtitutus. Heming.

Are not his dayes like the dayes of an hireling?] *Deſcribit humanæ vitæ brevitatem.* ſaith *Vatablus.* Here he deſcribeth the ſhortneſſe of mans life, and withall that his dayes are determined, for with an hireling we agree to worke with us for a certaine time, and finally for a day, or by the day, and hence we call them *dayelabourers*, but in peeuiſh then that the time of mans life is ſhort and ſet for hirelings are appointed to an houre. See *Job* 14. 14. *Eccleſ.* 2. 3. *Job* 7. 1. *Iſai.* 38. 5. Fifteene yeares juſt were added to *Hezekiahs* life: our haires are numbred, much more our dayes. This *Job* alledgeth to ſet forth his own extreme miſery, as one condemned to perpetual torments without any reſpite or refreſhing: and therefore in a worſe caſe then any ſouldier or ſervant.

Verſe 2. *As a ſervant earneſtly deſireth the ſhadow &c.*] Heb. *expecteth* after, or *gaſpeth for the ſhadow*: that is, for ſome place of cool repoſe after his hard labour in the hot ſun-ſhine, as in harveſt, or *for the ſhadow*, that is, for dark night, or for the evening.

Umbra dat refrigerium aeſtivi umbræ.

And as the hireling looketh for the reward of his work] Heb. *expecteth his work*, that is, his wages. Gods work is its own wages: and in *doing* thereof (not only for *doing* thereof) there is great reward, *Pſal.* 19. 11. Righteouſneſſe is its own recompence of the poore hireling looketh for his wages, he ſets his heart upon it. *Deut.* 24. 15. and God provideth there, that it be duely paid him: and thoſe that detaine it are ſorely threatned, *Jer.* 22. 13. *Jam.* 5. 4. as crying out. The whole verſe may cohere with the former, and be thus rendred, *As a ſervant that earneſtly deſireth the ſhadow &c. and as an hireling that looketh for the reward of his work?* but it is better to ſay it with that which followeth, according to our Tranſlation.

Virg. Eclog.

Verſe 3. *So am I made to poſſeſſe months of vanity*] So, but a great deale worſe then now it is with me. The labouring ſervant hath his wages, the painfull hireling hath his hire in the ſet time, but I am made to poſſeſſe, or have aſſigned to me for my inheritance, moneths of dayes, but whole moneths of vanity, that is, of miſeſſation and miſery, void of the leaſt comfort or hope of amendment. The ſouldier, ſervant, labouring man, ſubſiſting in hope of better; but with me it is every day worſe then other, and were it not for the hope of heaven, the life I lead here would be little hell to me. From the *months of vanity* here mentioned (*Cyrus* *months* ſome render them) but more he hoped for ere, but found none; it may be gathered, that *Jobs* calamities laſted a long time, twelve months, ſay the Hebrewes, ſeven years, ſaith *Iunius*. If we note one ſuch impatience but once in any ſort, we think our [illegible] be reviled and [illegible] For *Chaldee* *Dayes*, ſome reade *nights*, as in *Job* moone were ſpoken in the wane, or ever in the Eclipſe.

And

And wearisome nights are appointed to me.] *sc.* by God: and that so exactly as if he had numbred them to a night. See *Dan.* 10. 1. *Posuere, mensurâ, numero Deus omnia fecit*: It is he that cutteth us out our conditions, that prepareth for us troublesome dayes and tiresome nights, and purposely that he may take us off from the inordinate love of life: like as by strait binding (which mortifieth and deadeth the flesh) men are made more able to beare the cutting off of a member; so shall we take our cutting off from this world the more gently, by how much the more painful, pinching dayes and nights we have endured.

Verse 4. *When I lie down, I say, when shall I arise &c.*] Here is a graphicall description of a wearisome night. The night is most laborious and irkesome to sick people: then they revolve their troubles, and being free from visits of friends, they visit their own afflictions, and study their owne distempers freely, then they lye all night wishing for day, telling the clock, hearkning for the cock (that natural clock) tossing to and fro unto the dawning of the day, not able to get the least wink of sleep, that nurse of nature, and sweet *parembolè* of mens griefes and cares. Oh present the condition of a restlesse sick man to your thoughts, (saith an Interpreter here) praise God for quiet nights, and pity those to whom wearisome nights are appointed.

Verse 5. *My flesh is clothed with wormes.*] Here *Job* sheweth how and whence his nights were so wearisome and restlesse; he was in his grave-clothes before he died (saith one) *viz.* a gowne of wormes set or embroidered with clods of dust. Covered he was with sores, and putrified ulcers full of wormes, which made him an abhorring to himselfe. Mr. *Caryl.*

And clods of dust] A fit dresse for a dying man. The word signifieth, the filings of any metall, or the scrapings of an unclean thing. He meaneth then the scurfe, scraped off from him, or the dust contracted by his sitting upon the ground, *chap.* 2. 8.

My skin is broken] Or, *clefts and chaps* (as the earth is in drought) in most loathsome and formidable manner.

And becomes loathsome] Or *melted*, as in that distemper which Physicians call *corruptionem totius substantiæ*: or as in the leprosie or gangrene, when the flesh falleth off from the bones. *Hinc igitur discè patientiam in morbis*, saith *Lavater*. Hence then learne to be patient under the most noysome and troublesome diseases. What though thou be in such a pickle all over, that thou canst neither stand nor walke, nor sit, nor lye, nor live, nor die: was not this holy *Jobs* condition, and worse? Remember that there are not a few sick as heart can hold, sore all over, and want necessary food and physick which thou dost not: consider that God could, and justly might lay more and heavier plagues upon thee, &c. When Dr. *Moufet* was sick, and some friends came to visit him, being very sorry for the paines he was put to by the ulcers of his body; O my deare friends, said he, these biles and blaines *gemmæ sunt & pretiosa ornamenta Dei*, are Gods gemmes and Jewels wherewith he adorneth his friends, that hee may draw them to himselfe, which ornaments let us esteem far more precious then all the gold and wealth of this whole world; soon after which speech, he piously and peaceably fell asleep in the Lord. *Graserus* also when he saw his body begin to swell with a dropsie, and other distempers, *Ergo Deo sit laus & gloria*, said he, Oh blessed be God, that my deliverance is at hand; *& bernia gravissima*, and that sweet hour that shall put an end to all my miseries. *Job. Manl. loc. com.* 127. *Melch. Adam.*

Verse 6. *My dayes are swifter than a weavers shuttle.*] Which is of a very swift and sudden motion. Nights and dayes passe the threads of our life forward and backward, to and again. The night cuts it to the day, and the day to the night, between these two, time quickly weares off the thread of life. *I have cut off like a weaver my life*, saith good *Hezekiah*, *Isa.* 38. 12. And the heathen hammered at this in their fiction of the three sister-Destinies, whereof the Poet saith,

Clotho colum baiulat, Lachesis trahit, Atropos occat.

You that are weavers, saith *Lavater*, or lookers on them at their work, thinke of this text, and learne to live holily.

And they are spent without hope. Heb. *in non spem.* I cannot conceive that I shall ever recover, or be restored: whatever thou, O *Eliphaz*, hast given cause to put me in hope. All your delusive words, which he looked upon as the readiest remedy of all.

Verse

Verse 7. *O remember that my life is wind*] Before *swifter* or *lighter then a weavers shuttle* (or *then a word* or *speech*, as the Septuagint there render it) now, *my life is a wind*, or *as a wind* (so the Chaldee paraphraseth) that speedily passeth away, and returneth not. So St. *James*, *What is your life?* saith he, *It is even a vapour, that appeareth for a little time, and then vanisheth away*. *Jam.* 4. 14. One hath well observed, that the Holy Ghost giveth us very many *Items* of this (and especially in this book) which shewes, that we are very apt to forget it. A point this is easie to be known, but very hard to be believed: every man assents to it, but few live it, and improve it to reformation. ἐλαφρότερος λαλίας.

Mine eye shall no more see good] *sc.* in this world, for in the world to come hee was confident of the beatificall vision, *chap.* 19. 27. *Hezekiah* hath a like expression when sentenced to die: *I said in the cutting off of my dayes, I shall not see the Lord, even the Lord in the land of the living*; (that is, in this life present, *Psal.* 27. 13. and 52. 5. and 142. 5. *Isa.* 53. 8. called also *the light of the living*, *John* 9. 4. *Psal.* 56. 13.) *I shall behold man no more with the inhabitants of the world*. *Isa.* 38. 11. And this, both sick *Job*, and sick *Hezekiah* tell the Lord, and both of them begin alike with *O remember*, *Isa.* 38. 3. God forgetteth not his people and their condition: howbeit he requireth and expecteth that they should be his *Remembrancers* for their own and others good, *Isa.* 62. 6, 7. See the Margin.

Verse 8. *The eye of him that hath seen me, shall see me no more*] In death we shall neither see, nor be seen, but be soon both out of sight and out of mind too. It is storied of *Richard* the third, that he caused the dead corps of his two smothered Nephews to be closed in lead, and so put in a coffin full of holes, and hooked at the ends with two hookes of iron, and so to be cast into a place called the Black-deeps, at the Thames mouth, whereby they should never rise up, nor be any more seen. Such a place is the grave till the last day: for then the sea shall give up the dead which are in it, and death and the grave shall render up the dead that are in them, *Rev.* 20. 13. then shall *Adam* see all his nephews at once &c. *Speed* 935.

Thine eyes are upon me, and I am not] Thou even lookest me to death, like as elsewhere God is said *to frown men to destruction*, *Psalm* 80. 16. and *Psalm* 104. 29. they are not able to endure his flaming eyes, sparkling out wrath against them. What mad men therefore are they that speak and act against Him who can so easily do them to death? If God but set his eyes upon them for evil (as he oft threatneth to do, *Amos* 9. 4. *Job* 16. 9.) they are undone.

Verse 9. *As the cloud is consumed and vanisheth away*] A cloud is nothing else but a vapour thickened in the middle Region of the aire by the cold encompassing and driving it together, *Psalm* 18. 19. vessels they are as thin as the liquor that is in them; but some are waterlesse: the former are soon emptied and dissolved, the later as soon scattered by the wind, and vanish away. See the Note on *verse* 7.

So he that goeth down to the grave shall come up no more] *sc.* to live and converse here with men, as *ver.* 10. Or, *he shall come up no more*, *sc.* without a miracle (as *Lazarus* and some others long since dead rose againe) he cannot return to me, said *David* of his deceased child, 2 *Sam.* 12. 23. God could send some from the dead to warn the living; but that is not now to be expected, as *Abraham* told the rich man, *Luk.* 16. Those spirits of dead men that so oft appeared in times of Popery (requiring their friends to sing *Masses* and *Dirges* for them, and that drew this verse from *Theodorus Gaza*, *sent aliquid manet*, *lethum non omnia finit*) were either delusions, or else divels in the shape of men. That *Job* doubted of the Resurrection, or denied it, (as *Rabbi Solomon*, and some other, both Hebrew and Greek writers conclude from this text) is a manifest injury done to this good man, and a force offered to the text, as appeareth by that which next followeth.

Verse 10. *He shall return no more to his house*] Either to dispatch businesses, or to enjoy comforts: he hath utterly done with the affaires of this world. *Melanchthon* telleth of an aunt of his, who having buried her husband, and sitting sorrowfully by the fires side, saw (as she thought) her husband coming into the roome, and talking to her familiarly about the payment of certaine debts, and other businesses belonging to the house: and when he had thus talked with her a long time, he bid her give him her hand, she at first refused, but was at length perswaded to do it: he taking her by the hand so burnt it, that it was as black as a coal, and so he departed. Was not this the divel?

Neither

Neither ſhall his place know him any more] His place of habitation, or his place of honour and ruledome: theſe ſhall no more acknowledge him, and welcome him back, as they uſed to do after a journey. Death is the concluſion of all worldly comforts and relations. Hence wicked people are ſo loth to depart, becauſe there is ſtruck by death an everlaſting parting-blow betwixt them and their preſent comforts, without hope of better. *Spes & fortuna valete*, ſaid one great man at his death. *Cardinall Burbon* would not part with his part in *Paris* for his part in paradiſe. Fie, ſaid another rich Cardinall, will not death be hired? will mony do nothing? Never did *Adam* go more unwillingly out of paradiſe, the *Jebuſites* out of the ſtrong-hold of *Zion*, the unjuſt ſteward out of his office, or the divels out of the demoniack, then graceleſſe people do out of their earthly tabernacles, becauſe they know they ſhall return no more, and having hopes in this life only, they muſt needs look upon themſelves as moſt miſerable.

Verſe 11. *Therefore I will not refraine my mouth*] Heb. *I will not prohibite my mouth*, *ſc.* from ſpeaking, I will bite in my grief no longer: but, ſith death, the certaine end of all outward troubles, is not farre from mee; I will by my further complaints, preſſe the Lord to haſten it, and not ſuppreſſe my ſorrowes, but give them a vent.

I will ſpeake in the angriſh of my ſpirit] Heb. *In the ſtraitneſſe or diſtreſſe of my ſpirit*, which is almoſt ſuffocated with grief.

I will complaine in the bitterneſſe of my ſoul] His greateſt troubles were inward: and if by godly ſorrow for his ſinnes he had powred forth his ſoule in an humble confeſſion (as ſome underſtand him here) he had taken a right courſe: but thus boiſterouſly to break out into complaints, ſavoureth of humane infirmity, and ſheweth *quanta ſint hominis vires ſibi à Deo derelicti*, what a poor creature man is when God leaveth him to himſelf, and ſubjecteth him to his judgments. *Mercer.*

Verſe 12. *Am I a ſea, or a whale*] Can I bear all troubles, as the ſea receives all waters, and the whale beares all tempeſts? This (as is well obſerved) was too bold a ſpeech to God from a creature: for when his hand is on our backs, our hands ſhould be upon our mouths, as *Pſalm* 39. 9. I was dumb, or (as others read it) *I ſhould have been dumb —— becauſe thou didſt it.* But it is a faire ſtep to perfection and victory, when one can kiſſe Gods rod and ſay, as *Pſalm* 44. 17. All this is come upon us, yet have we not forgotten thee, nor declined from thy way. *Job* was not without his impatiencies: but being he was right for the maine, and at length bewailed them, God looked not upon him as he doth upon thoſe refractaries, who to their impatience adde impenitence, and to their paſſive diſobedience, active.

That thou ſetteſt a watch over me?] That thou ſurroundeſt me with ſorrowes, and wilt not ſuffer me to die? Here *Job* ſhould have ſet a better watch over his lips then thus boiſterouſly to have bluſtered againſt God (who is ἀναπύθυνος, not to be called to an account for his proceedings) like the raging ſea, or unruly whirle-poole. He ſhould have conſidered, that the beſt men have ſomewhat of the ſea in them, that muſt be bounded, and ſomewhat of the whale, that muſt be watched and kept under: and that God never layes more upon a man then there is need, though he may think otherwiſe. Pſal. 39. 1. Pſal. 141. 3.

Verſe 13. *When I ſay, my bed ſhall comfort me*] The bed was the moſt proper and probable meanes of refreſhment: but it is not the bed that can give ſleep, nor the couch, eaſe. Creatures are not able of themſelves to give out the comforts committed to them: their common nature muſt be aſſiſted with a ſpecial word of bleſſing, or elſe they do us no good: *Man liveth not by bread only &c.* God maketh the merciful mans bed, *Pſalm* 41. 3. So he giveth his beloved ſleep, quiet ſleep: (*Shena* with an *Aleph* quieſcent:) *Pſal.* 127. He is the God of all mercies, and the Father of all conſolation, 2 *Cor.* 1. 3. It is he that ſhines through the creature, which elſe is but as the aire, without light. Look how the aire lights us not without the Sun; nor fuel heats us not without fire: ſo neither can any man or means comfort or content us without God.

My couch ſhall eaſe my complaint] Heb. *ſhall lift up, or take away, viz.* the burthen of my cares and griefe: ſome part of my load at leaſt: but it fell out otherwiſe: for

Verſe 14. *Then thou ſkareſt me with dreames*] *Extremam tentationem deſcribit*, ſaith

saith *Vatablus*; and the divel doubtleſs, had a great hand in this buſineſs, (for it was within his commiſſion, and he would not neglect any part of it;) but *Job* taketh notice of none but God the chief agent, and to him he applieth himſelf. His providence is exerciſed even about dreams, which in melancholy people, fall out (eſpecially when they are ſick) to be oftentimes very horrid and hideous; as that they fall down from ſome high place, commit ſome capital offence, are ſlain, torn in pieces by divels &c. Biſhop *Felters* terrible night-viſion was before mentioned. *Richard* the third after the murther of his two innocent Nephews, and *Charls* the ninth of *France* after the *Pariſian* maſſacre had ſuch dreadful dreams, that they became a terror to themſelves and to all about them. But to inſtance in better men; *Calvin* in the year of grace 1562 being ſick of the gout, dreamed, that he heard a great noiſe of drums beaten up moſt vehemently, as they uſe to be in warlike marches. *Parens* alſo *Anno* 1618 ſaw in a dream the City of *Heidelberg* ſet on fire in many places, and the Prince Electors palace all on a light flame: this he ſet down the next morning in his day-book, and added theſe words, *O Deus clementiſſime averte ſiniſtrum omen &c.* Such fearful dreams cauſe a ſick ſleep, and a worſe waking. This *Job* complaineth of here: and yet more fully in the next words.

Beza in vita.

Philip. Par. in vita Parit.

Verſe 15. *So that my ſoul chuſeth ſtrangling*] *i. e. Quamvis duriſſimam ſed præſentiſſimam mortem*, any violent or ignominious death, ſo it were a ſpeedy death. *Hippocrates* telleth us, that many have been ſo affrighted with dreams and apparitions, that they have hanged themſelves, leaped into deep pits, or otherwiſe made themſelves away. Let thoſe that either have not been ſo terrified, or ſo tempted, or ſo deſerted of God, bleſs him for that mercy.

And death rather then life] Heb. *Rather then my bones*; that is, any kind of death rather then ſuch a body, which is now nothing elſe but a *bag of bones*: or then ſuch rotten bones full of ſores and ulcers: he maketh mention of his *bones*, becauſe his pain had pierced as farre as his very bones; the putrefaction had ſunk down into his marrow.

Verſe 16. *I loath it, I would not live alway*] *I loath* or *abhor it*, that is, my life, or *I loath them*, that is, my bones, *verſe* 15. *I would not live alway*, that is, long in this world, and in this condition. *Plotinus* the Philoſopher held it a ſpecial mercy of God to men, that they were mortal; and did not alwaies live to labour under the miſeries of this wretched life. *Cato* profeſſed, that if he might have his age renewed as the Eagles, ſo that he might be made young again, he would ſeriouſly refuſe it. How much better might *Job* ſay thus, ſith the righteous hath hope in his death; and might well take up that of the Poet.

Aug. de civitate Dei, l. 9. c. 10.

Cic. Cato Major

Uſque adeóne mori miſerum eſt?

The dayes of the beſt are ſo full of evil both of ſin and pain, that it is good they are not fuller of dayes: if they ſhould have length of life added to heaps of ſorrows, and perpetuity with all their miſery; how miſerable were they! Chriſt promiſeth it as a point of favour to his, that the dayes of trouble ſhould be ſhortned, *Matth.* 24. 22. and that he may put an end to the world, he diſpatcheth away the generations with all the convenient ſpeed that may be.

Therefore let me alone] Some read thus, *I cannot live for ever*, or *very long*, *therefore let me alone*, that is, give over afflicting me, and let me go quietly to my grave, *Pſalm* 39. 13. Here one well obſerveth, that the world and time, while they continue, are alwaies ceaſing; and therefore have their denomination from this word which ſignifieth *to ceaſe*.

Quod citò ceſſat & deficit. Mercer in Pagnin.

For my dayes are vanity] *Hebel*, a puffe of wind, or a bubble on the water. Mans body is a *bubble*, his ſoul the wind that filleth it. The bubble riſeth higher and higher, till at laſt it breaketh: ſo doth the body riſe from infancy to youth, from youth to age &c. till at length it cracketh and diſſolveth. The life of man is a vain life. This *Job* often beats upon, and why, ſee the Note on *ver.* 7.

Verſe 17. *What is man that thou ſhouldſt magnify him?*] *i. e.* Make ſo much adoe about him, or look upon him as a fit match for the great God to grapple with, *Pſalm* 14. 3. or to take care of his affairs? *Debile argumentum*, ſaith *Vatablus* here, a poor argument: but *Job* maketh uſe of all kind of arguments to move God to make an end of him: *Domine fac finem, fac finem*, ſaid dying *Eraſmus*; but what he meant by thoſe words, I know not, ſaith *Melanchthon*, who reporteth it.

And that thou ſhouldſt ſet thine heart upon him?] So as to make any account of ſo mean and miſerable a creature, *Pſalm* 144. 3. to magnifie him whom thou mighteſt rather *vilifie*, or indeed, *nullifie*; or, *that thou ſhouldſt ſet thy heart againſt him, &c. to deſtroy him*, as *chap.* 34. 14. That's but an ignoble conteſt; *ubi & vincere inglorium eſt, & atteri ſordidum.*

Verſe 18. *That thou ſhouldſt viſit him every morning*] Be at ſo much pains, as it were, with him, as to chaſten him: and every morning to do it, that is, certainly and early; God took *Job* to taſk ſo ſoon as he was awake every morning; and this hee thought much of, and had rather have been without: but that was his weakneſs, ſith the rod is as neceſſary as food.

And try him every moment] Proving by affliction both what corruption, and what grace is in his heart; this *David* reckoneth upon the ſcore of Gods favours, and prayeth for, *Pſal.* 139. *ult.* This God promiſeth as a ſpecial bleſſing, *Jer* 9. 7. and withall aſſureth, that he will try and refine his people, but not as ſilver, *Iſa.* 48 10. He will not deal with them as in rigour of juſtice he might do, becauſe if he ſhould do ſo, they having more droſs in them then good ore, more corruption then grace, they would ſoon be conſumed in this fiery trial: this God conſidered, and ſo ſhould *Job* have done, and have given over his growling.

Verſe 19. *How long wilt thou not depart from me?*] Here he ſeems deſirous to be
Pſalm 139.10. rid of Gods company, of his afflicting preſenſe: ſo true is that of the Apoſtle, *Heb.* 12. 11. No chaſtening for the preſent ſeemeth to be joyous, but grievous, till patience come to have her perfect work, and men be brought to cry out, as one did under a great fit of the ſtone, *The uſe Lord, the uſe*; not ſo much eaſe of my pain, as a good uſe of my ſuffering; this *Job* came to at length, no doubt: mean while, we have in him, as *Mercer* obſerveth, *mirum ubiq; ſpecimen*, a wonderful inſtance of that conflict between Fleſh and Spirit that is in the Saints.

Nor let me alone, till I may ſwallow down my ſpittle] That is, not afford me the leaſt intermiſſion, no not a ſpitting-while. He will not ſuffer me to take my breath, *chap* 9.18. *Hierome* thinks that *Job* was troubled with a *ſquinſey* or ſore throat, which hindred the ſwallowing of his ſpittle; neither had he power to ſpit out the corrupt matter that ran down his throat. Oh what a ſweet mercy is health! and how ill able are the beſt without ſpecial ſupport from heaven to bear ſickneſs! the Stoicks, who ſaid, that he who lived honeſtly might live chearfully though under many bodily
Wolfius. weakneſſes, *ſenſerunt ipſi in morbis ſe magnificentius locutos eſſe quàm verius*, ſaith one; that is, when it came to their own turn to be ſick, they well perceived, that they had ſpoken rather bravely then truely.

Verſe 20. *I have ſinned*] or, *Have I ſinned?* Have I fallen into any foul offence, as theſe men charge me? Am I guilty of any thing more then involuntary failings, unavoidable infirmities? although I know that theſe alſo are downright ſins, fruits of the fleſh properly ſo called, miſſings of the mark, as the word here ſignifieth, and for ſuch I humbly confeſſe them, I put my ſelf into the hands of thy juſtice in hope of thy mercy: and what wilt thou more of thy poor creature?

What ſhall I do unto thee] No ſooner had *Job* confeſſed his ſin, but he is deſirous to know a remedy. Reprobates can cry *Peccavi*, I have ſinned: but then they proceed not to ſay as here, What ſhall I do? they open their wound, but lay not on a plaiſter, and ſo the wounds made by ſin are more putrified, and grow more dangerous. *Job* would be directed what to do for remedy: he would have pardoning grace and prevailing grace upon any terms: and more then this, what can I do unto thee? as the
Συνήσομαι σοὶ ἐρεῖν. Septuagint render this text.

O thou preſerver of men?] *Of all men, but eſpecially of them that believe*, 1 *Tim.* 4. 10 The *Grecians* called their *Jupiter* σωτῆρα ☉, the Deliverer or Preſerver of their perſons: and again τεῖχον ☉ from τεῖχος a wall, as if he were the watch and defender of
Some render it *O thou obſerver of men.* their houſes. But theſe are praiſes proper to the true God the Keeper of his Iſrael, *Pſalm* 121. 4. The Preſerver of the Faithful, *Pſalm* 31. 23. Whom he keepeth as the apple of his eye, *Pſalm* 17. 8. that tendereſt piece of the tendereſt part, moſt diligently and ſtrongly guarded by nature with tunicles. It is the wiſedom of a Chriſtian in his addreſſes unto God to make choice of fit and appoſite titles and Attributes: for the ſtrengthening of his faith, and increaſing of his fervency.

Why haſt thou ſet me as a mark againſt thee] As a bul-wark, as an object, or as a

rock

rock of offence, against which thou mayest alwaies dash: so *Vatablus* rendreth it: to the same sense *Job* asketh *chap.* 19. 11. and 13. 24. Wherefore holdest thou me for thine enemy? So *Lam.* 3. 12. and *Job* 16. 13. *Job* conceived, that God dealt with him no otherwise then the *Turks* did with the great Crucifix of *Constantinople*, upon the head whereof they put a *Turks* cap, and so setting it up in derision, shot at it with their arrows, calling it the *God of the Christians*: Or as the same *Turks* at the taking of *Tripolis* in *Barbary*, dealt with one *John de Chabas* a French man, who in the time of the siege had shot off the hand of the Clark General of the Army. They brought him into the town, saith the story, and when they had cut off his hands and nose, they put him quick into the ground to the waist, and there for their pleasure shot at him with their arrowes, and afterwards cut his throat. Turk. hist. 347 *Ibid.* 756.

So that I am a burden to my self] How can he be otherwise, who is a but-mark for Almighty God, who cleft his very reins asunder, and powred out his gall upon the ground, *Job* 16. 13. *Job* had once before complained, that the poison of Gods arrows had drunk up his spirits *chap.* 6. Neither did any thing lie so heavy upon him, or was so burdensome to him as this, that God seemed to frown upon him, and to fight against him with his own hand. The Septuagint and Talmudists read thus, *So that I am a burthen unto thee, viz.* with my complaints and expostulations: this, say they, was the ancient reading.

Verse 21. *And why dost thou not pardon my transgression*] Heb. *Lift up* or *take away*: for sin was *Jobs* greatest burden, which therefore he prayeth to God to pardon: and that not in heaven only, but in his own conscience: and then no darkness can be so desolate, no cross so cutting, no burden so importable, but he shall by Gods grace be able to deal with it. Hence this vehement expostulation of his for remission and removal of sin first, and then of its evil consequents; for pardon of sinne is a voluminous mercy; and being justified by faith we can glory in tribulation *Rom.* 5. 1, 3.

For now shall I sleep in the dust] In the *dust of death*: and therefore must have help presently, or not at all: sith a man once departed is no more to be found in this world, though never so diligently sought for. See *verse* 7, 8. One paraphraseth these words thus, For now I shall die, and then when thou lookest to receive thy morning sacrifice of praise as aforetime, I shall not be found to give it thee. Psal. 22. 15.

CHAP. VIII.

Verse 1. *Then answered Bildad the Shuhite, and said*]

BIldad (who was of the posterity of *Shuah Abrahams* son by *Keturah*, *Gen.* 25. 1, 2.) interrupteth *Job*, and indeavours to maintain what *Eliphaz* had spoken: Nevertheless it appeareth by this chapter, *verse* 5, 6, 20, 21. that his opinion was not so rigid, as that of *Eliphaz*: for he grants that a righteous man may be afflicted, but yet so, that if God restore him not speedily, he may be censured, cast and condemned as unrighteous. He passeth (as they do all) some hard censures upon *Job*, and is paid in his own coyn by him: who saith, that he was according to his name, *a wicked kinsman*: for בלד is naught, and דוד an Uncle. With what judgment men judg, they shall be judged. *Matt.* 7. 2.

Verse 2. *How long wilt thou speak these things?*] *Quousque effaberabis iste? q. d.* Hast thou nothing better then this to utter? Be silent for shame, or forbear at least to vent thy spleen against God, of whose proceedings with thee thou hast heavily complained: thy words have been stout against the Lord, and thou hast taken too much liberty of language in this tempest of talk. *Tremel.*

And how long shall the words of thy mouth be like a strong wind?] Big and boisterous, rude and robustuous, as if thou wouldst *Dominum impetere, evertere, & dejicere* blow down God and his proceedings at a breath. The Tigurine translation is, *Quandiu verba oris tui sonabunt pertinaciam?* How long shall the words of thy mouth sound out thine obstinacy? If evil thoughts be *majoris reatus*, of greater guilt, as the Schools speak, yet evil words and works are *majoris infamiæ*, of greater scandal, *Mercer.*

and do more corrupt others. This *Bildad* was ſenſible of, and conceiving that *Job* complained of God as dealing hardly with him, and unjuſtly afflicting him: he addeth,

Verſe 3. *Doth God pervert judgment?*] By not puniſhing the wicked: or doth the Almighty pervert juſtice? by not rewarding the righteous (ſo the Hebrews expound it) Why no: neither did *Job* ever ſay ſuch a thing; only he had pathetically ſet forth the greatneſs of his pain, and the unkindneſs of his friends, and wiſhed to die rather then to endure it. Now this was conſtrued for blaſphemy, or little leſs: and *Bildad* is very hot in his invective againſt *Job*, as good reaſon he had, if he had not been ſo miſtaken. Here he wreſteth in a moſt true propoſition (*commodam ſanè ſed non accommodam*) but yet ſuch a one as very little concerned this preſent diſputation: and he doth it with as ſmall wiſedom and diſcretion, ſaith *Beza*, as with great pride and confidence. For doth it either argue *Job* an hypocrite, and wicked man, or charge God with injuſtice if it be ſaid, that *Job* for his ſins was not ſo afflicted by God (whereas he in the mean time denieth not himſelf to be a ſinner, and to have deſerved Gods heavy hand upon him) but rather proved and tryed by him according to his good pleaſure? yet *Bildad* goeth on as if he had done very well: and in the next verſe in plain words boldly avoucheth that *Jobs* children were by Gods judgment deſtroyed with the fall of the houſe, whatever betid their ſouls.

Verſ. 4. *If thy children have ſinned againſt him*] As what man is he that liveth and ſinneth not? But *Bildad* meant that *Jobs* children had hainouſly ſinned, had been grievous ſinners againſt their own ſouls (as afterwards were *Core* and his complices) had not ſinned common ſins, and therefore died not common deaths: indeed they died early and ſuddenly, and eating and drinking (wherein there might be ſome *exceſs*) and before ſacrifice offered for them, as formerly: all this was ſad, and moved *Job* more then any thing elſe. But did it therefore follow that God hath *caſt them away? &c.*

And he have caſt them away for their tranſgreſſion] Or, *And he have expelled or abandoned them into the hand* (ſo the Hebrew hath it elegantly) *of their tranſgreſſions or rebellions*, as ſo many executioners. Some render it thus, *He hath driven them out of the world for their tranſgreſſion.* The Chaldee Paraphraſt goeth further, interpreting *hand* here for *place*. If God have ſent them, ſaith he, into the place of their wickedneſs, that is, into hell prepared for the wicked. Now ſurely, ſaith *Lavater*, *Inhumaniſſimus fuit Bildad, qui iſta calamitoſiſſimo objicere non dubitabat: Bildad* was a moſt unmerciful man, who doubted not to lay theſe things in the diſh of him that was before ſo heavily afflicted, and to heap more load upon him who was ready to ſink under his burden: but he did it, ſay ſome, of a good intent, to bring *Job* to a ſenſe of his ſin, and to put him in hope of appeaſing Gods wrath, who had yet ſpared his life that he might make his peace, and not ſuddenly ſlay him as he had done them: and therefore he aſſureth him in the following verſes, as *Eliphaz* had done before, that all things ſhall go well with him if he repent. Albeit thy children have ſinned, &c. yet

Pagnin.

Verſe 5. *If thou wouldſt ſeek unto God betimes*] If warned by the evil end that befell thine unhappy children, thou wouldſt early and earneſtly ſeek unto God for mercy, for which purpoſe it may ſeem that thy life hath been graciouſly ſpared, when thy children have been deſtroyed, that thou mightſt be made wiſe at their expence. Such counſel as this is, *Eliphaz* had given *Job* before, *chap.* 5. 8.

And make thy ſupplication to the Almighty] Pray for mercy out of free-grace alone, ſo the Hebrew word ſignifieth: plead for pity, ſpeak ſupplications as the poor man doth, *Prov* 18. 23. Be poor in ſpirit, a ſtark beggar and bankrupt, leſſe then the leaſt of all Gods mercies, *Gen.* 32. 10. and in this mind addreſſe thy ſelf to the All-ſufficient, the *Cornucopia*, the *God rich in mercy to all that call upon him*, for pardon of thy great ſin in ſtanding out in contention with his Majeſty, and reſiſting his fatherly viſitation.

Verſe 6. *If thou were pure and upright*] If thou didſt lift up pure hands to God in prayer, &c.

Οὐς κε θεοῖς ἀπιθήσας μάλα τ' ἄκλυτον ἀυτῇ. *Hom.*

Plura Deus meruit, purâ cui mente vocari:
Et pura, poſſit pauca habere, preces.

The fountain of goodneſſe will not be laden at with foul hearts and hands, *Jer.* 2. 14.

Jam.

Jam. 4.8. *Isai.* 1.15, 16. *Joh.* 9.31. 1 *Tim.* 2.8. *Bias*, an heathen Philosopher, being at sea in a great storm, and perceiving many wicked wretches with him in the ship calling upon the gods, *Silete, inquit, ne Dii vos hic navigare sentiant*, Hold your tongues, said he, pray not, lest the gods take notice that you are here, and we all perish for your sakes. There are that take these words for *Reformation*, as the former verse for *Humiliation*, those two parts of true repentance: if thou wert pure and upright, as a right penitentiary would be; if thou wouldst break off thy sins by repentance, and especially thine hypocrisie which hath brought this punishment upon thee from the Lord. If thou wouldst not only repent *for thy sins*, but also *from thy sins*, and frame to lead a new life, which is, *Optima & aptissima pœnitentia*, saith *Luther*, the best and soundest repentance.

Surely now he would awake for thee] Thou shouldst undoubtedly find speedy and unmiscarrying returns of thy prayers, and all good acceptance of thy services: he will *hear thee for deliverance*, so the Septuagint render it: he will up and do it, he will arise and have mercy upon *Zion* (*Psalm* 102. 13.) for now that she prayeth and purgeth her self from all filthinesse of flesh and spirit, the *time to favour her, yea, the set time is come. I am come for thy words*, saith the Angel to *Daniel*, *chap.* 10 12.

And make the habitation of thy righteousnesse prosperous] *i. e.* He will blesse thy well ordered family, and whatsoever thou dost therein shall prosper, *Psalm* 1. 3: Thy children and servants shall live together in peace, and all good agreement: thy stock also, and thy store shall be increased. He shall *restore it to*, or *repair it for thee*, as the Septuagint here render it: peace, plenty and prosperity shal be heaped upon thee, this is the import of the word נָוֶה. Some of the Hebrews by *habitation of righteousnes*, here understand the *soul*, in which *dwelleth righteousnes*. Others of them take it for the *body*, the habitation of the soul, wherein righteousnesse is seated. But these senses are far fetcht. ἀποκαταστήσει σοι. Sept.

Verse 7. *Though thy beginning was small, yet thy later end should greatly increase*] Thy late losses God will recompence with interest: and the felicity which he prepareth for thee shall be far greater then that, the losse whereof thou dost now regret; for he will enrich thee to admiration, thy later end *shall be ineffable* (so the Septuagint have it) such as none shall be able to utter or describe. See *chap.* 40.10, 12. The day of small things is not to be despised, *Zech.* 4. 10. Every former mercy is a pledg of a future, and to him that hath shall be given. God delighteth to help his people *with a little help* at first, to *crumble his mercies to us*, as one phraseth it: to give us his blessings by retail, to maintain trading and communion between him and us. So the cloud emptieth not it self at a sudden burst, but dissolveth upon the earth drop after drop. τὰ ἐγκλα σὺ ἀμυθητα.

Verse 8. *For enquire, I pray thee*] *Bildad* speaks fair, as *Eliphaz* had done, whom he all along imitateth.

A bove majori discit arare minor.

Of the former age] *The generations afore-going*, the *Kadmonim*, as the Jews called their Ancestors, and used this saying concerning them, *Cor priscorum fuit sicut porta &c.* the heart of our progenitors was as the gate of the porch of the Temple, ample and beautiful: but the heart of their posterity, is as the eye of a needle, narrow and of no receipt in comparison. Of witnesses *Aristotle* witnesseth, that the more ancient they are, the more creditable, because lesse corrupt. *Nihil mihi antiquius*, say the Latines; Nothing is more ancient to me, that is, more highly reputed. And *New things are nothing*, say the Greeks. *Siculus* maketh mention of an Egyptian Priest, who said to *Solon* one of the Greek Sages, you Grecians are very boyes (ye are *but of yesterday*, as it is in the next verse) neither is there an old man (that is, a man versed in ancient histories, or acquainted with antiquities) to be found amongst you all. Much of the ancient Divinity was traditional, till *Moses* set pen to paper: the mind of God was either immediately revealed, or handed down and transmitted from father to son, from generation to generation. Hence *Bildad* here bids *Job* enquire of the former ages: and thereto refers him for further information: so doth *Moses* the *Israelites*, *Deut.* 4.20. and 32. 7. Antiquity, so it be right, is of no smal authority: that's a received rule, *Quod antiquissimum verissimum*, that is truest which is ancientest: as we prefer the newest Philosophy, so the ancientest Divinity. The *Rara datur longo prudentia temporis usu.* Talmud. Πιστότατοι αἱ παλαιοὶ, ἀδιάφθοροι γάρ. *Rhetor. lib.* 1. τὰ καινὰ κακά. *Seris venit usus ab annis.* Γέρων δὲ ἀνὴρ οὐκ ἔστιν ἐν Ἕλλησι. *Diod. Sic.*

Papists

Papists boast much of Antiquity (as the *Gibeonites* did of old shooes and mouldy bread): but when they come to prove it, they go no higher then to about a thousand years ago. They scornfully look upon us as Novellers, and ask where our religion was before *Luther?* We answer them, *that our religion was alwaies in the bible, where their religion never was.* This is the old commandment, saith St. *John*, which was from the beginning, 1 *John* 2. 7.

And prepare thy self to the search of their fathers] Or *fit thy self, fix thy mind upon it*, as *Psam* 100. 1. We must not think to find truth, but upon a serious search, *Prov.* 2. 3. *Anaxagoras* complained *omnia esse circumfusa tenebris*, that all things were full of darknesse. *Empedocles*, that the inlets of the senses were very narrow. *Democritus*, that Truth lay hid as it were in a deep pit that could hardly be fathomed. St. *Paul* cryes out, *O the depth!* How unsearchable are Gods judgments, and his wayes past finding out! Prepare therefore to this search after God, and pray as that poor man did that cryed after Christ, and when he was asked what wouldst thou have? *Lord*, said he, *that mine eyes might be opened.*

Verse 9. *For we are but of yesterday*] Heb. *We are yesterday*, that is, *yesterdays off-spring*, upstarts, mushrooms, novices, of very small standing in the world. And yet they were old men, *chap.* 15. 10. *Eliphaz* is esteemed to be an hundred and fifty, *Bildad* an hundred and forty, *Zophar* an hundred and twenty years old; and yet, in comparison of the fathers before the flood, they were but of *yesterday*, they had lived but a very little while, and were but of late time.

And know nothing] *Neque experti sumus*, saith *Tremellius*: the greatest part of our knowledg is but the least part of our ignorance: how can we know much, when our abode here is so short, our experience so little? *Ars longa, vita brevis*, said *Hippocrates*, life is short, and art is long. *Themistocles* though he lived an hundred and seven years, yet at his death complained, saying, Now I am to die when I begin to be wise. *Solon* said, that though old, yet he thought not himself too old to learn: and *Julian* the Lawyer was wont to say, that when he had one foot in the grave, yet he would have the other in the School.

Because our dayes upon earth are a shadow] *Fluxa, instabilia, & ipsa ultro abiens*, saith *Junius*, unsubstantial, unsetled, uncertain, there is no hold nor tack in it, *Psalm* 102. 11. 1 *Chron.* 29. 15. What is man but a dream of a shadow, saith *Pindarus*, a shadow of smoke, saith *Sophocles*; a shadow of a shadow, saith *Æschylus*. He is therefore not a man, but a *shadow of man* (as *Lamechs* second wives name was *Zillah* a shadow of a wife; and as *Menander* calleth a false friend εἴδωλα σκιᾶς, *the shadow of a friend*) he hath not so much as shadow of reason or true understanding, who by spending the span, by wasting the shadow of this short life, after the wayes of his own heart, bereaveth himself of a room in that city of pearls, and loseth the comforts of that life which lasteth for ever.

σκιᾶς ὄναρ, καπνὸ σκιὰ, εἴδωλον σκιᾶς. *Tsillah.* *umbra ipsius.*

Verse 10. *Shall they not teach thee, and tell thee*] *They*, that is, the forefathers, *vers.* 8. these, though dead and gone, yet by their records and monuments, by their Apopthegmes and Oracles (for the words of dying men are living oracles) do still teach us and tell us their minds, as if they were yet living, *Heb.* 11. 4. *Luke* 16. 29. Books are mute matters, silent voices. The way to be wise, said an Heathen, is to *converse with the dead*. Histories are faithful Counsellors, and by the reading of them, many young men have attained to more understanding then their elders, as *Augustus*, *Theodosius*, *Macarius*, who was sirnamed παιδαγέρων, the *old youth*, for his wisedom and gravity above his years gotten by reading and prayer, as saith *Nicephorus*.

τοῖς νέκροις συγχρῆσθαι.

And utter words out of their hearts] Discourses digged out of their own hearts, things new and old, thrown out of that good treasure: they were *egregie cordati homines*, hearty good men, and their speeches were heart-sprung dipt in their hearts, and there recalled *ad limam, priusquam ad linguam*, weighed before uttered. They spake not as thou dost *Job*, rashly and at random, but judiciously, solidly, oraculously: consult them therefore, and as they speake from their own heart, so let them speak to thine. With the ancient is wisedom, and in length of dayes understanding, *chap.* 12. 12.

ἐ cordibus, non ἐ codicibus.

Verse 11. *Can the rush grow up without mire?*] *Jam subjungit quod illi exploratum habuerant, & perfectum, sed elegantissimilitudine*, saith *Mercer*: That is, here *Bildad* setteth forth what the fathers had observed, taught, and told them: and

this

this he doth by three elegant ſimilitudes, which was a way of teaching uſual among the ancients, *ut quod per ſimplex præceptum teneri non poſſit, per ſimilitudines teneretur*, that that which could not be remembred by ſimple precepts, might be retained by ſimilitudes drawn from natural things, which are as ſhadows to us of ſpiritual. And firſt from the *ruſh*, which hath its name from *drinking*; becauſe it lives in liquor, it loves and delights in a mooriſh ſoyle. *Can the ruſh* (or *bul-ruſh*, *Exod.* 2. 3. *Iſai.* 18. 2.) *grow up?* Heb. *peirk and pride it ſelf*, bear the head aloft, ſhoot up amain, *without mire or moiſture*, ſuch as are the fennes, *chap.* 40. 21.? The meaning hereof is, ſaith *Ferus*, Look how the ruſh and flag grow not but in miry places; remove them to dry and firm ground, and they ſoon wither: So the wicked hypocrite in proſperity maketh a great ſhew of piety; but in adverſity he loſeth that very ſhew, and by his impatiency maketh the hollowneſſe of his heart appear to all men: and herein *Bildad* aimed at the making of *Jobs* caſe odious, whom he now held for an hypocrite. *Hieron. in cap. 19. Matth.*

Can the flag] Or *graſſe of the meadow? Gen.* 41. 2. it hath its name from *brotherhood*, becauſe many piles of graſs or ſedg, grow from one and the ſame root, but not without water. See 1 *Kings* 18. 5. *Sic mala quædam olitores Germanitatis vocant.*

Verſe 12. *whilſt it is yet in his greenneſſe &c.*] And ſo withereth not through age, as being but in its ſhooting up.

And not cut downe] Or, *cropt off*, either by the hands of men, or teeth of beaſts.

It withereth] for want of water, without ſtore whereof it cannot live. The Hypocrite is a ſenſualliſt, *Jude* 18. 19. *Job* 21. 11. *Hoſ.* 4. 11. he liveth in ſuch miry places, as cannot be healed by the waters of the Sanctuary, *Ezek.* 47. 11. He ſaith, as the Vine and the Olive in *Jothams* parable, *I cannot leave my wine*, my fat and ſweet ſins, take away my liquor, you take away my life: *He ſerveth not the Lord Jeſus Chriſt* (whatever he pretendeth) *but his own belly*, *Rom.* 16. He followeth Chriſt for the loaves only.

Before any other herb] That is, of leſſe ſhew, but better rooting: theſe retain their verdure, and look on, as it were, to ſee the ruſh wither; ſo *David* did by *Doeg*, *Pſalm* 52. 5, 6, 8.

Ver. 13. *So are the paths of all that forget God*] To remember God is as neceſſary as to draw breath, ſaith *Chryſoſtome*. This the wicked man doth not, *Pſalm* 9. 17. He will neither have God in his head, *Pſalm* 10. 4. nor heart, *Pſalm* 14. 1. nor words, *Pſalm* 12. 2. nor wayes, *Tit.* 1. 16. What wonder then though his *paths wither*, though his life, health, wealth, power, periſh, ſith he is in ſuch a poſture of diſtance from, and defiance with the *fountaine of living waters*, the Father of all mercy and conſolation; by whoſe favour ſuch flouriſh for a time, *ſed exoriuntur, ut exurantur?*

And the hypocrites hope ſhall periſh] Every wicked man is an hypocrite, and if there were nothing elſe to evince it, yet his very hope and groundleſſe confidence in the mercies of God without warrant of a promiſe, would undoubtedly prove it. *Præſumendo ſperat, & ſperando perit*, ſaith an Ancient; he preſumptuouſly hopeth, and by hoping periſheth: he layes his own ſhadow for a bridg, and ſo muſt needs fall into the brook: *Truſt thou in the Lord and do good*, ſaith *David*, *Pſalm* 37. 3. But this man, though he cannot tell of one tear for ſin, nor one hour ſpent in the practice of mortification, yet he affirmeth deeply of going to heaven, and is ready to rap, yea bounce at heaven-gate with *Lord, Lord, open unto us*: But what ſaith the Pſalmiſt? As for ſuch as turn aſide into their crooked wayes (though they do it never ſo ſlily, as if they would ſteal a paſſage to hell, and the world never the wiſer) *the Lord ſhall lead them forth with the workers of iniquity*, with groſſe offenders, as malefactors are led forth to execution: and when the *filthy ſinner* (ſo the word here rendred *hypocrite* ſignifieth) goes damned to hell, what ſhall become of the zealous profeſſor, with all his fair hopes and poſſibilities? Surely God rejecteth their confidences, they ſhall not proſper in them, *Jer.* 2. 37. Pſal. 125. 5.

Verſe 14. *Whoſe hope* (or *whoſe folly*, that is, *whoſe fooliſh hope*) *ſhall be cut off*] The Latine tranſlation hath it, *his folly ſhall not pleaſe him*, *ſc.* when once he ſeeth by the diſappointment of his high hopes, what a fools paradiſe he had wrought himſelf into, what pains he hath taken to go to hell, *his hope ſhall be cut off*: and

that

Hypocritis nihil ſtupidius.

that is the greateſt cut in the world. This, *Bildad* telleth the hypocrite twice over: becauſe he will hardly be drawn to believe it. But that he telleth *Job* ſo, as if he were this hopeleſſe hypocrite, he is quite beſide the cuſhion, as we ſay.

And whoſe truſt ſhall be a ſpiders web] Wherein there is much artifice, but no ſtrength. Truſt is ſomewhat more then hope: it is a bearing a mans ſelf bold upon aſſurance that all ſhall be well: ſuch was that of *Babylon* in their proviſion, laid in to hold out a ſiege of 20 years laſting. Such alſo is that of myſtical *Babylon*, who ſaith, I ſhall ſee no ſorrow, *Rev.* 18. 6. But this truſt never triumpheth. It is (by a ſecond compariſon) here fitly ſet forth by a *ſpiders web*, Heb. *a ſpiders houſe*; ſo called becauſe therein the ſpider lodgeth her ſelf, as if ſafe, and out of harms way, which is nothing ſo. A Reverend man cleareth the compariſon thus, Firſt, the ſpiders web is made out of her own bowels, (her motto was *mihi ſoli debeo*) ſo is the hypocrites hope meerly from his own brain and imagination. Secondly, though this web be curiouſly framed, yet it only catcheth flies: ſo do hypocrites look after ceremonies, and not ſubſtance. Thirdly, the ſpider is full of poyſon, and remaineth in a duſty naſty hole, though ſhe work never ſo curiouſly: ſo doth the hypocrite abide in his unregeneracy &c. Fourthly, ſhe gets to the top of the window, as high as ſhe can: and then when ſhe falls, ſhe falls to the bottom, for nothing ſtayes her: ſo here. Fifthly, when the beſome comes, ſhe and her web are ſwept away, and ſhe is trodden under foot: ſo are all preſumptuous hypocrites. *Beckets* friends adviſed him (for his ſecurity) to have a Maſſe in honour of Saint *Steven*, to keep him from the hands of his enemies: he did ſo, but it ſaved him not. Contrarily, a poor perſecuted Hugonot in the Maſſacre at *Paris* had crept into a hole, a ſpider comes and weaves a cobweb over it. The murtherers therefore preſumed him not there, and ſo he was preſerved. What cannot the Lord do by the weakeſt means that may be?

Iſa. 59. 5.

Verſe 15. *He ſhall lean upon his houſe*] The ſpider ſhall, ſo *Vatablus* taketh it: but better, *the hypocrite leaneth*, or layeth his whole weight upon his houſe, that is, wealth, children, friends, clients, tenants &c. as did *Doeg*, *Pſal.* 52. 7. *Haman*, *Eſth.* 4. 11. That profane Earl of *Weſtmorland*, who ſaid that he needed not at all to pray to God, for he had tenants enow to pray for him. *Bildad* probably glanceth here at *Job*, as if he had once truſted in his riches, relations &c. which yet *Job* diſavoweth, *chap.* 31.

But it ſhall not ſtand] No more then the ſpiders houſe doth, born down ſometimes by her very waight, and not only by the wind. Hypocrites ruine their own houſes by their ſins, and particularly by relying on them. Though thou build thy palace as high as heaven, ſaid the Oracle to *Phocas*, yet ſin that lieth at the bottom will be the ruine of it.

He ſhall hold it faſt] *Mordicus tenebit*, he ſhall hold it, not with his hands only, but with his teeth alſo, as *Cynegirus* did the *Perſian* ſhip, or as a drowning man doth the branch of a tree.

But it ſhall not endure] All will not do, riches avail not in the day of wrath &c. An hypocrite runs in his trouble to former falſe refuges, he truſted to his legs, or repairs to his buſhes, as the hunted hare doth to the places that ſhe uſed when ſhe lived at quiet, thither ſhe flies when ſhe knows not how elſe to eſcape, but all to no purpoſe.

Verſe 16. *He is green before the Sun*] *Succoſus eſt*, ſaith *Tremellius*, he is ſappy and juicy, having a confluence of all kind of comforts and contentments, even more then heart could wiſh, as *David* expreſſeth it, *Pſalm.* 73. 7. The hypocrite is all this; the height of whoſe happineſſe is here ſet forth by a third ſimilitude, leſt any ſhould think that the two former did not reach home to the thing intended. Look how, ſaith *Bildad*, a great and tall tree, having many roots and branches, may be ſo cut up and thrown down, that no foot-ſtep, or ſign of it may any more appear: So may it fare with a wicked man, though he be as a tree green or juiceful before the Sun, or when the Sun ſhineth hotteſt upon him: the ruſh may then wither, but not the tree. See *Pſalm* 37. 35. An hypocrite may abound exceedingly in outward proſperity; yea he may be green for a while *before the Sun* of perſecution, as was *Alexander* the Copperſmith, *Acts* 19. 32. with 2 *Tim.* 4. 14. The thorny ground ſtood out the heat of the Sun-beams, and ſhrank not in the wetting &c.

And

And his branch ſhooteth forth in his garden] Mr. *Broughton* tranſlates, *His ſuckers ſprout out over his orchyard*, that is, he growes luxuriouſly eminent in the place where he liveth, which he hath made to become a kind of a paradiſe, or garden of delight. By garden here we are to underſtand, ſaith *Mercer*, all thoſe waies and means whereby a wicked man fenceth and increaſeth his own greatneſſe. Some of the Jew-Doctors, and others alſo after them, think that *Bildad* here beginneth to ſpeak of the godly mans happineſſe; and they read the text thus, *But the perfect man* (ſo they ſupply the text out of *verſe* 20.) *is green before the Sun, and his branches &c.* His roots are wraped near the fountain, and he windeth himſelf about the ſtony building; (that is, it ſpreadeth and twiſteth its boughs round about the fountain-vault; being ſtrongly built with ſtone) *ſhall he be taken out of his place, which may deny, ſaying, I have not ſeen thee?* No, that cannot be. *Lo this ſhall be that joy of his way, even out of his mould ſhall others grow, i. e.* his very duſt ſhall live and grow up after him. Thus *Beza*, and after him *Diodate*: he is like an exquiſite tree ſet in a pleaſant garden in ſight of his maſters palace, ſucking the ſweet moiſtneſſe of the quick-ſprings, without ever fading or withering, *Pſalm* 1. 3. *Jer.* 17. 8. That is to ſay, he ſhall have a lively root of faith, continually nouriſhed by Gods grace; under his ſafe-guard and favour he ſhall be ſtrong in all aſſayes, abundant in good works, and all manner of bleſſings. *Uterque ſenſus egregius eſt*, ſaith *Mercer*; this alſo is a good ſenſe, but the former I conceive to be the better, and more agreeable to the letter of the text.

Verſe 17. *His roots are wrapped about the heap &c.*] *i. e.* they are deeply intrenched, and ſtrongly incorporated into the ground, wreathed in with the heap, as thorns about a hedge. The hypocrite ſeemeth to be notably well rooted, not in the world only, but in the Church too, which we may compare (as *Plato* doth *man*, whom he calleth φυτὸν ἔφθιον, *an heavenly plant*) to a tree inverted, with the root above, and the branches below. Our Saviour ſpeaketh of *branches in him* (ſeemingly ſo) *that bear not fruit*, *John* 15. 2. Theſe are hypocrites, who think themſelves to be rooted in Chriſt, and others alſo think no leſſe of them, but it proves otherwiſe, for they are fruitleſſe; as a poll fixed in the earth, but not rooted there, as a rotten leg cleaves to the body, but is no part of it; or as wens and ulcers which are taken away without any loſſe to it. How farre an hypocrite may go, ſee the parable of the ſtony and thorny grounds, *Matth.* 13. See alſo *Heb.* 6. 4, 5. and 10. 29 2 *Pet.* 2. 20, 21. He may come as far as *Kadeſh-barnea*, within eleven dayes journy of the heavenly *Canaan*, and yet fall ſhort of it: he may ſeem to be ſtedfaſt and unmoveable, as a tree whoſe roots are wrapped about a rock. *Intricantur.*

He ſeeth the place of ſtones] Mr. *Broughton* rendreth it, *He platteth about the houſe of ſtone*: others, *He looketh into the houſe of ſtone*; he looks in at the windowes, and ſo hindreth the light, annoying the maſters houſe both below and above, who therefore reſolves to have him down: as it followeth.

Verſe 18. *If he deſtroy him from his place*] If he ſtub up this green tree, no better ſurely then the *Cyparit*, of which *Pliny* writeth that it beareth fruit to no purpoſe, ſmall berries, bitter leaves, that it yeilds an ill ſmell, and no pleaſant ſhade: or as the box-tree, green indeed all the year about, but of an offenſive ſmell, no fruit, and ſuch a ſeed as all living creatures hate. Now if he, that is, Almighty God, *deſtroy him*, that is, the hypocrite, as he will do queſtionleſſe (totally and ſpeedily ſwallowing him up) what then? *Plin. lib.* 16.

Then it ſhall deny him, ſaying, I have not ſeen thee] Heb. It ſhall tell a lie of him &c. the place as aſhamed to own him, ſhall feign and ſay, We have not ſeen him, we know not what is become of him. So *Pſalm* 37. 35, 36. As they have denyed the Lord that bought them, 2 *Pet.* 2. 1. So they ſhall one day be denied by the places they have bought or builded, by the people that once clawed them, and cryed them up.

Verſe 19. *Behold, this is the joy of his way*] *q. d.* A goodly joy! ſure the hypocrites joy is but the *hypocriſie of joy*, a little counterfeit complexion, like a ſlight daſh of rain, a handful of bruſh wood, or ſear thorn under the pot, *Eccleſ.* 7. 6. or as weeds that grow on the top of the water, floating aloft, but touch not the bottome. Though it be an *exulting joy*, (as the word ſignifieth) a *leaping joy* (ſuch as is that of dogs leaping upon their maſters returning home after a journey) yet it is not *Ut canes ſolent quando peregrè advenienti Domino adulantur.*

laſting; it goes out as a ſnuffe, or as a blazing ſtar, or at beſt as the fire of thornes, *Pſalm* 118. 12. Yea, though for the time it hath been ſo great, that if it had continued but a while, it would have overwhelmed them, ſo that their ſpirits would have expired, as ſome Apoſtates have profeſſed; they have thought themſelves in heaven ſometimes, and have rejoyced accordingly. ὡδὲ δὲ προσποιοῦσιν μάτην. *Nat.*

And out of the earth ſhall others grow] *Alii qui alieni erunt ab eo.* Others who had no relation to him ſhall ſucceed him, enjoy his eſtate, and eat the ſweet of all his labours, *chap.* 27. 16, 17. *Eccleſ.* 2. 18. and 4. 8. *Prov.* 12. 3. A man ſhall not be eſtabliſhed by wickedneſſe; but the root of the righteous ſhall not be moved. See another ſenſe of this, and the three foregoing verſes, *verſe* 16. *Druſ.*

Verſe 20. *Behold God will not caſt away a perfect man*] *Epilogus ſermonis Bildad*: This is the Epilogue or cloſe of *Bildads* ſpeech to *Job*; and it hath been the tartneſſe of a threatning mixed with the ſweetneſſe of the promiſe: ſowre and ſweet, we ſay, make the beſt ſawce. The ſtrong God will not uſe, or rather, abuſe his power, to the rejecting or reprobating (as the Septuagint render it) of an upright perſon; but will help him by taking him by the hand, as it followeth in the next clauſe, and taking it ill if others do not ſo too, *Iſa* 51. 18. He will never leave them (or if ſometimes he ſeem to leave them, yet) he will not forſake them, *Heb.* 13. 5. forſake them he may, in regard of viſion, but not of union, defert them for a time (as he did Chriſt himſelf) but not diſ-inherite them. When they be in the land of their enemies (and ſo may ſeem quite caſt away) I will not caſt them away, neither will I abhor them to deſtroy them utterly, and to break my covenant with them, for I am the Lord their God, *Lev.* 26. 44. Lo this is the portion of a perfect man. As for hypocrites (who are *ſemiperfectæ virtutis homines*, as *Philo* calleth them, cakes half-baked, *Hoſ.* 7. 8. Chriſtians *almoſt*, but not *altogether*, *Acts* 26. 29.) *My God will caſt them away, becauſe they did not hearken unto him*, *Hoſ.* 9. 15. *Mercer.*

Neither will he help the evil doers] Heb. *He will not lay hold upon the hand, viz.* to help them; or he will not take by the hand the evil-doers that make a trade of ſin; he will have no communion or commerce with ſuch, he will not ſtrike hands, or joyn hands with them, but waſh his hands of them for ever, ſhake them off with a *Diſcedite*, Depart ye, be packing: ſo ſhould we. See *Deus* both practice *Pſal.* 26. 4, 5 and prayer, *verſe* 9. Gather not my ſoul with ſinners &c. It was once the prayer of a good Gentlewoman, when ſhe was to die, being in much trouble of conſcience, *O Lord, let me not go to hell where the wicked are; for, Lord, thou knoweſt I never loved their company here.* *Non porriget manum malignis.* Vulg.

Verſe 21. *Till he fill thy mouth with laughing &c.*] Here he applies the promiſe of the divine help to *Job*, and that which is here ſpoken, *debent & reliqui fideles ad ſe transferre*, ſaith *Lavater*, every true believer muſt take home to himſelf: God will turn all their ſadneſſe into gladneſſe, all their ſighing into ſinging, all their tears into triumphs, their ſorrowful out-cryes into joyful jubilees. *In the tranſgreſſion of an evil man there is a ſnare or a cord*, *viz.* to ſtrangle his joy with, to check and choak all his comforts; *but the righteous ſing and rejoyce* *Prov.* 29. 6. They may do ſo here amidſt all their troubles, 2 *Cor.* 7. 4. As the Lily looks freſh and beautiful, and blithe, though among thorns: they ſhall do ſo hereafter, when they enter into the joy of their maſter. See *Iſa.* 65. 13. A joy fitter to be believed, then poſſible to be diſcourſed. See a ſhadow of it, *Pſalm* 126. 1, 2.

Verſe 22. *They that hate thee ſhall be clothed with ſhame*] It ſhall cover their faces, *Pſalm* 69. 7. yea, over-cover the whole man; when beyond all expectation they ſhall ſee thee reſtored to thy former proſperity. Where it is worth conſidering, ſaith one, how truly this fell out touching *Job*, and theſe his friends; he was reſtored, and they by Gods reproving them, covered with ſhame, as it appeareth *chap.* 42.

And the dwelling place of the wicked ſhall come to nought] Heb. *ſhall not be.* See *ver* 18. Underſtand it not of his tabernacle only, or dwelling-place, but of his whole eſtate, both temporal and ſpiritual, all ſhall come to wrack and ruine. God ſhall utterly overturn them, as *Ziſca* did thoſe three hundred Monaſteries, and among the reſt that famous Monaſtery called, the *Kings Court*, a mile from *Prague*: in the walls whereof, the whole Bible was moſt exquiſitely written in letters of gold. The houſe of the wicked ſhall be overthrown, but the tabernacle of the upright ſhall flouriſh, *Prov.* 14. 11. *Mr. Clark in his life.*

CHAP.

CHAP. IX.

Verſe 1. *Then Job anſwered and ſaid*]

HE anſwered to his two friends who had formerly ſpoken: firſt, to that of *Eliphaz*, *chap.* 4. 17. And next to that of *Bildad*, *chap.* 8. 3. *Bildad* had interrupted him when he would have excuſed himſelf, that he did by no means deny the juſtice of God, as they miſtook him. Now therefore, that *Bildad* had ſpoke his utmoſt, *Job* beginneth to diſpute and to declare his judgment concerning that ſubject: and this he doth *longè magnificentiùs & auguſtiùs quàm ſocii*, ſaith *Mercer*, far more magnificently and majeſtically then his two friends had done; proving that God is juſt, even then when he afflicteth the innocent: neither have ſuch any juſt cauſe to except againſt his proceedings in that behalf, ſith he fetcheth not the cauſes of his decrees and purpoſes from the things which he governeth, but his will, which is before all things, is the rule of all juſtice. St. *Paul* alſo had reſpect unto this, *Rom.* 9. 20. & 11. 32. riſing a great deal higher, namely, to the eternal decree of Election and Reprobation: after this, *Job* ſetteth forth what is the condition of men, and what poor things they are in compariſon of God, thereby to bring himſelf and others to the true knowledg of God, and of themſelves, which is the higheſt wiſedome in the world.

Verſe 2. *I know it is ſo of a truth*] *Bildads* argument was, God who hath puniſhed thee is juſt, therefore thou art unjuſt. *Job* grants the Antecedent here, but denies and refutes the conſequent, *verſe* 22, 23. *&c.* To *Eliphaz* alſo *Job* grants, not only that man could not be more juſt then God, as he had ſaid, *chap.* 4. 3. but alſo that none could ever be found ſo juſt, that he might any way be compared to God. *Job* is one of thoſe *Candidates of Immortality*, who can do nothing againſt the truth, but for the truth, 2 *Cor.* 13. 8. every parcel whereof he accounted precious, and could not but be a friend to it, though brought by them who ſeemed his enemies; this ſpoke him ingenuous and humble, a well-tempered champion for the truth: *Athanaſius* is ſaid to be ſuch another, and ſo Mr. *Bucer*. *Helvidius* is taxed by *Hierome*, for the contrary, and *B. Mountague*, by D. *Rivet*.

But how ſhould man be juſt with God?] Mr. *Broughton* tranſlateth, *And how can man be juſt before the Omnipotent?* Sorry, ſickly, wretched man, how can he be juſt (*ſc.* by an *inherent* righteouſneſſe; by an *imputed* he may) before the moſt Holy and Almighty God; or compared to him? *Job* afterwards ſetting himſelf by God, and conſidering the infinite diſtance and diſproportion, crieth out, *I abhor my ſelf, and repent in duſt and aſhes*, *chap.* 42. 5. 6. I ſay likewiſe, *Woe is me, for I am undone*, *chap.* 6. 5. He that hath looked a while intentively upon the body of the Sun, is ſo dazeled with the beams thereof, that he can ſee nothing.

Verſe 3. *If he will contend with him*] If any one would be ſo fool-hardy, or adventurous, as to diſpute with God about his judgments, he could not, though hee were never ſo wiſe, or well-skilled, anſwer him one objection of a thouſand, but muſt needs yeild and ſay, I am no fit match for God. The Jew-Doctors (and after them *Vatablus*) ſet this ſenſe upon the text, *If he* (that is, if man) *ſhould contend with him*, (that is, with God, as through the *Luciferian* pride of his heart, he is apt enough to do) *he would not anſwer him one of a thouſand*: God would not honour him ſo far as to anſwer ſo contemptible an adverſary, and ſo ſlight and ſenſeleſſe arguments; if he vouch ſafe an anſwer, it ſhall not be ſo much as the Eccho giveth the voice: it ſhall not be to one article or argument of a thouſand. *Egregius quidem ſenſus*, ſaith *Mercer*: this is a good ſenſe, but the other is better, and well agreeth with *verſe* 14.

Verſe 4. *He is wiſe in heart, and mighty in ſtrength*] And muſt therefore needs be a moſt juſt judg, ſith he neither wanteth wiſedome to judge, nor power to execute: what then ſhould turn him out of the track of Juſtice? Let God be juſt and true, but every man a liar: as it is written, *That thou mighteſt be juſtified in thy ſayings, and mighteſt overcome* (*or be clear*) *when thou judgeſt, or when thou art judged*: for at Pſalm 51. 4. Rom. 3. 4.

the ſame time that God doth judg, or execute judgment upon any, he may alſo be ſaid to be judged: whilſt men paſſe their cenſures, either as applauding or diſliking his judgments: and then may he be ſaid to *overcome*, when judged, when men acknowledge the juſtice of his judgments, when they conclude him *wiſe in heart*, that is, *the only wiſe God*, 1 *Tim.* 1. 17. *and mighty in ſtrength*, that is, the mighty ſtrong God, *Iſai.* 9. 6. Who doth whatſoever he will in heaven and earth, *Pſal* 115. 3. In ſpeaking of theſe and other his moſt glorious attributes, we ſpeak *non quantum debemus, ſed quantum poſſumus*, not ſo much as we ought, but ſo much as we are able. As for the wiſedome of God, *Nemo ſapientiam Dei immenſam in omnem æternitatem exhauriet*, (ſaith *Gratian* the Emperour in an Epiſtle to *Ambroſe*) no man ſhall ever be able to fathome or find it out. And as for his power, ſo infinite is the diſtance betwixt God, and the greateſt Noble, that it is an honour that they may be ſuffered to live in his ſight, *Exod.* 24. 10, 11. And it is all one with God *whether againſt a man, or a nation*, *Job* 34. 29.

Who hath hardened himſelf againſt him, and hath proſpered?] Inſtance but any one, whether tongue-ſmitter, or hand-ſmiter, that could ever boaſt of the laſt blow, or could cry, *Victoria*; *Quis dura locutus eſt ei?* ſo ſome render it. Who ever uttered hard ſpeeches (*Jude* 15) ſtout words, *Mal.* 3. 13. againſt God, *and proſpered*, ſcaped ſcot-free, as we ſay, and had not his full payment? Blaſphemers ſet their mouths againſt heaven, witneſſe *Pharaoh*, *Sennacherib*, *Julian*, *&c.* dealing with Almighty God, as if *Auguſtus Cæſar* were dealing with ſome god *Neptune*; *Caligula* with his *Jupiter*, whom he dared to a duel: or the three ſons trying their archery at their fathers heart, to ſee who can ſhoot higheſt. But ſhall they thus *eſcape by iniquity?* No; *In thine anger caſt down the people, O God.* *Pſalm* 56. 7. The wall of *Aphek* did execution upon the blaſphemous *Syrians*; the Angel of God upon the *Aſſyrians*: his viſible vengeance fell upon *Julian*, *Arius*, and *Olympius* an *Arian* biſhop, who denying the Trinity, was ſtruck with three thunderbolts, and killed in a bath. Others underſtand here the word *Libbo*, and read it thus, *who hath hardened his heart againſt him?* &c. Surely if men harden their hearts, God will harden his hand, and haſten their deſtruction. See *Prov.* 29. 1. *Iſai.* 6. 10, 11. *Rom.* 2. 5. and get thy flinty heart made fleſhy, ſith an hard heart is in ſome reſpect worſe then hell (which is the juſt hire of it) ſith one of the greateſt ſins is far greater in evil, then any of the greateſt puniſhments.

ἢ μ' ἀνδρὶ ἢ ἐγὼ σε. *Lonicer. theat. hiſtor.*

Verſe 5. *Which removeth the mountains, and they know not*] For further proof of Gods power firſt (and then afterwards of his wiſedome) *Job* produceth divers particular acts of his upon the creatures, both unreaſonable and reaſonable. *Eliphaz* had ſaid ſomewhat to this purpoſe *chap.* 4. *Sed hic admirandus eſt Job*, ſaith *Mercerus*, *Job* doth it admirably: his tongue like a ſilver trumpet, ſets forth the high praiſes of God far more plainly, plentifully and magnificently then any of his friends, who yet have done it very well too. God to ſhew his power, removeth the mountains, ſaith *Job*, *ſc.* by ſtupendious earthquakes, and otherwiſe, at his pleaſure, *Nahum* 1. 5. *Pſalm* 97. 4, 5. *Iſa.* 40. 15. he taketh up the Iſles as a very little thing; he can remove mountains with a wet finger, as we ſay, though ſo mighty in bulk, and ſtrongly founded. *Dionyſius* thinketh, that in thus ſpeaking, *Job* aimeth at that which was done in the time of *Noahs* flood, when the waters with their mighty force, galled and bare down many great mountains, but that's uncertaine. Great things God will do by the fire of the laſt day, when mountains ſhall melt, rocks rent, and the earth with the works therein, ſhall be all burnt up, 2 *Pet.* 2. 10. And what deſolations he hath made in ſundry parts of the earth by terrible earth-quakes, as at *Antioch* often (which was there-hence called Θεόσεισις, becauſe ſo viſited by God) in divers places of *Italy*, *Sicily*, *Burgundy*, *Helvetia*, and here in *Hereford*-ſhire, mention is made in *Pliny*, *Stumpfius*, *Jovius*, and other hiſtorians, all making good this of *Job*, and that of the Pſalmiſt, The mountains will skip like rammes, and the little hills like lambs, when the Lord is diſpleaſed, *Pſalm* 114. 4.

Joſeph. Celven. Plin l. 2. cap. 83. Camb Britan.

And they know it not] *Dicto citius*, it is done with a trice, ſpeedily and ſecretly, before the mountains (if they could at all know) could know what is done to them; or before the mountaineers or the neighbourhood could foreſee and avoid the danger of being overwhelmed and buried alive.

Which overturneth them in his anger] Or, *that he overturneth them in his anger.*

Men

Men are not ſenſible of Gods anger for ſin, no not in the greateſt commotions, ſuch is their ſtupidity; but will needs ſwelter and pine away in their iniquities as if nothing could awake them, *Levit.* 26. 39.

Verſe 6. *Which ſhaketh the earth out of her place*] By mighty earthquakes, diſlocating the earth, ſome part of it; for the whole was never removed, though God can take up the whole Globe as a man would do a ball, toſſing the very center it ſelf whereon it is eſtabliſhed, 2 *Sam.* 22. 8. &c. There is a twofold power of God, 1. Abſolute. 2. Actual. By the former he can do more then he doth: By the latter, whatſoever he willeth, that without impediment he effecteth. As for the earth, as God upholdeth it by the word of his power, *Heb.* 1. 3. ſo he hath poiſed it meerly by its own weight, that it ſhould not be removed for ever, *Pſalm* 104. 5. For if you imagine that the earth could be removed out of its natural place, which way ſo ever it be removed, it ſhall move towards heaven, and ſo ſhall naturally aſcend: but to do ſo is utterly repugnant to the nature of the earth, which is, to bear downward. All which notwithſtanding, the God of nature, as he is in the heaven, ſo he doth whatſoever he will in heaven and earth.

Verſe 7. *Which commandeth the Sun, and it riſeth not*] God in framing the world, began above, and wrought downward: but *Job* in deſcribing the great works of God here, began below: and now goes upward from earth to heaven. It is as natural to the heaven to move, as to the earth to ſtand ſtill. *Copernicus* his opinion, that the earth turns round, and heaven ſtands ſtill, is worthily exploded: round the earth is indeed, notwithſtanding the hills and vallies (as an apple is round, notwithſtanding ſome knots and bunches in it:) and being round, it is naturally apt for motion (the *Pythagoreans* held, that the earth was *naturâ ſuâ mobilis*, as the heavens are) but God hath fixed and made it unmoveable, whiles the heavenly bodies are reſtleſſe in their courſes. The Sun (the *gliſtering Sun*, as the word here ſignifieth) rejoyceth as a ſtrong man to run his race, *Pſalm* 19. 5. *Bellarmine* ſaith, that in the eighth part of an hour the Sun runneth 700 miles. But God the Soveraign of the Sun can ſpeak to it, and it riſeth not. If he do but give the word of command to the Sun not to riſe, the morning ſhall be made darkneſſe, *Amos* 4. 13. and the day dark with night *Amos* 5. 8. Was it not ſo in that three dayes darkneſſe in *Egypt*? in that miraculous ſtanding ſtill of the Sun in *Joſhua*'s dayes, when the Sun roſe not with the *Antipodes* one morning, and the ſtars were ſealed up part of the night? in that diſmal darkneſſe (mentioned by *Lavater* upon this text) *March* 12. 1585, laſting for a quarter of an houre, and being ſo like the night, that the fouls went to rooſt at noon, and many fell to their prayers for pardon of their ſins, as thinking verily that the day of judgment was come. St. *Paul* in the tempeſt at ſea ſaw neither Sun nor ſtars for many dayes, *Acts* 27. 20. And I have read of a forraigner, who having been in theſe parts in the deep of winter, and returning home again, deſired one that was then bound for *England* to commend him to the Sun when he next ſaw him, for I have not ſeen him there, ſaid he, of a whole fortnight together. *Ezek.* 32. 7. I will cover the Sun with a cloud; and, in that ſenſe, ſpeak to it that it riſe not.

De aſcenſ. ment. in Deum. grad. 7

Exod. 12. 21. Joſh. 10. 13.

And ſealeth up the ſtars] Heb. *Sets a ſeal upon the ſtars*, making them hide their heads, and with-draw their influences: for ſtars are Gods ſtore-houſes, *Deut.* 28. 12. which he openeth or ſhutteth at his pleaſure. Every ſtar is like a purſe of gold: out of which God can, when he will, throw down riches and plenty into the earth: but many of them never appear to us, though viſible to the *Antipodes*, *Job* 37. 7.

Verſe 8. *Which alone ſpreadeth out the heavens*] Without the help or counſel of any other. As God was alone and by himſelf in making the world, *Iſa.* 44. 24. ſo he is in ordering it, *Job* 37. 18. *Pſalm* 104. 1, 2. The Hebrews, as they held with *Pythagoras* in the point of tranſanimation, ſo with *Plato* in that falſe opinion of his, that the Angels were the movers of the heavens, and the governours of the whole world; whence grew that Angel-worſhip amongſt them, *Col.* 2. 18. As God made the heavens alone, even that whole Expanſe or Firmament, *Gen.* 1. 6. the whole region of the Ayre; ſo he ſtill ſpreadeth it out as a curtaine, which he draweth before the Sun and ſtarres, masking and muffling them up with clouds, whenſoever he pleaſeth.

And

And treadeth upon the waves of the ſea] Or, *ſpurneth*, exerciſing a regiment over the raging ſurges of the ſeas, though they ſeem to ſwell againſt him. Thus *Job* fetcheth evidences of Gods power from all places. See *Pſalm* 89. 9.

Verſe 9. *Which maketh Arcturus, Orion and Pleiades*] Thoſe glorious conſtellations, which do after a ſort, govern the four ſeaſons of the year: but are governed by God, from whoſe power all their influence and vertue is borrowed, even that which they exerciſe upon the raging ſeas. The Learned interpreters have not unfitly tranſlated *Has* Acturus, *Cheſil* Orion, *Chimah* Pleiades, or the ſeven ſtars, and the Climates of the South, the Summer ſignes; altogether neglecting the toyes of the unlearned *Rabbines*: which ſtars or ſigns are anſwerable to Autumn and Winter, the Spring-time, and Summer. But I had rather (ſaith Reverend Mr. *Beza*) retain ſtill the Hebrew words, then uſe the other: which have been ſo much abuſed with gloſure and impure tales and devices of the wicked and profane Poets. See the Note on *Job* 38.31.

Beza.

And the Chambers of the South] *Interiora Auſtri*, the moſt remote, hidden and ſecret parts of the South; ſo called, becauſe the ſtars which are under the Southern pole are hidden from us, and are encloſed and lodged as in a chamber. Thoſe ſtars (and ſo all the reſt) God maketh, that is, he maketh them to appear and do their office for the uſe and good of man. It is He alone that *telleth the number of the ſtars*, he calleth them by their names: neither can they do any thing but as they receive order and commiſſion from him. That was an idle brag of *Aratus* the Aſtrologer, that he had found out and ſet down the whole number of the ſtars: and that is a ſtrange arrogancy of the Kings of *Mexico*, who when they are conſecrated, are reported to take this oath, I ſwear that the Sun, during my life, ſhall hold on his courſe: and that the clouds ſhall ſend down rain, the rivers ſhall run, and the earth bring forth all manner of fruit &c.

Mr. *Caryl.* Pſalm 147. 4.

Aug de civ. Dei lib. 16.

Lopez de Gomara.

Verſe 10 *Which doth great things &c.*] See the Note on *chap.* 5. 9. whence this verſe is taken *verbatim*. If *Eliphaz* ſay the truth of Gods wiſedome and power, *Job* will ſoon ſeal to it: he can find in his heart to ſpeak all good of a wounding God, of a killing God, and not wiſh as *Spira* did, *O that I were above God, and could overpower him!* Or as *Hacket* here did, *Anno* 1591. threaten God to fire the heaven about him, to pluck him out of his throne &c.

Camd. Eliz. fol. 403.

Verſe 11. *Lo he goeth by me, and I ſee him not*] As he is powerful in his deeds, ſo he is ſecret in his deſigns, paſſing, and not repaſſing daily, but yet unſeen: he is every where preſent, and not ſo farre from any one of us, as the bark is from the tree; for in him we live, move, and have our being; and therefore we had need take heed what we ſay or think of him in any extremity or miſery, for he over-heareth us; yea, *he knoweth our thoughts long before*, *Pſalm* 139. 2. As a circumſpect judg that goeth obſcured under ſome diſguiſe, to hear and ſee what is ſaid and done by thoſe that are to be judged by him. Or as the Great Turk ſtanding behind the *Arras*, at the dangerous door, to hear all the debates and decrees of his Senate, and to call them to a ſtrict account of all afterwards: God, as he is inviſible, too ſubtile for ſinew or ſight to ſeize upon; ſo he is ὁλόφθαλμος, *All-eye*, to ſurvey and look round about us; yea, to ſee through us: *The Lord is in his holy Temple, the Lords throne is in heaven*: Howbeit, he is not ſo confined or ſhut up there (as the Epicures dreamt) but that *his eyes behold, his eye-lids try the children of men*, *Pſalm* 11. 4. The one points out his knowledge, the other his judgment, or his critical deſcant: he prieth into the very entrals of the ſoul, the heart of the heart, the reins, thoſe ſeats of luſt, and moſt abſtruſe parts of the body. No man needs a window in his breſt (as the Heathen *Momus* wiſht) for God to look in at: every man before God is all window, and he like the Optike vertue in the eye, ſeeth all, and is ſeen of none. Look to it therefore, and walk exactly. *Cave, ſpectat Cato*, Take heed, *Cato* ſeeth you, was an ancient watchword among the *Romans*, and a great retentive from vice: how much more ſhould this amongſt all men, *Take heed, the Lord looks on?* What though he be inviſible, and we ſee him not; he paſſeth on alſo, and we perceive him not; ſhall we, like the fooliſh Buſtard, thruſt our heads in an hole, and then think that becauſe we ſee none, we are therefore ſeen of none? The whole world is to God as a ſea of glaſſe, clear and tranſparent, *Rev.* 4.6. and his eyes are as a flaming fire, *Rev.* 1, 14. that need no outward light, but can ſee by ſending

out a ray. God, that fills and sees all (saith *Nazianzen*) though he lighten the mind, yet flies before the beams thereof, still leaving it as it is able in sight to follow him; and so draws it by degrees to higher things: yet interposeth betwixt it and his incomprehensible Essence, as many vails as were over the Tabernacle. *In carm.*

Verse 12. *Behold he taketh away*] *Raptim auferet*, He snatcheth away, or taketh by force, as a Lion doth his prey, or a thief doth another mans goods: Confer *Prov.* 23.28. Which if he do, who can repel or turn him back? Here *Job* plainly alludeth to the taking away of his children, servants, and cattle, the likelihood also of losing his life (according to the Chaldee paraphrast) by his present miseries, which if it should befall him from God, it would not be safe for him to cavil, or once question Gods proceeding, to urge him to restitution, or charge him with oppression; sith he is chief Lord of all, and may do with his own what he pleaseth. He is uncontrollable as *Nebuchadnezzar* at length acknowledged, *Dan.* 4. 35. and his will is the true and only rule of justice it self, *nec solum regula, sed & regula.* Wherefore let all the earth keep silence before him, *Hab.* 2. 20. and let none presume once to ask him what he hath done, either to question his right to do it, or to question his righteousnesse in doing of it.

Verse 13. *If God will not with-draw his anger*] That is, of his own free accord forbear to execute his judgments, the stoutest must stoop; for he is in one mind, and who can turn him! and what his soul desireth even that he doth, *Job* 23. 13. his power is altogether irresistible. Men, though never so puissant, may be withstood and over-matched, as *Asa* was, 2 *Chron* 14. 8, 9. Nature may be resisted, and her power suspended, as when the fire burned not the three worthies, the red Sea drowned not the Israelites passing through it. In the creatures there is an essence, and a faculty whereby they work; between these God can separate, and so hinder their working. In the Angels there is an essence, and an executive power: God comes between these sometimes, and hinders them from doing what they would. But God is most simple and entire, and therefore the *strong helper*: *Qui portant orbem*, saith the Vulgar, that bear up the pillars of the world (which some understand of the *Angels*, others of the *Saints*, who stand in the gap, *Ezek.* 22. 30. and others again of carnal Combinations) shall not hinder him, but *shall stoop* and buckle under him, or under it, *viz.* his wrath, as not able to bear up: helpers shall prove no helpers against the mind and purpose of God: no, though they be as potent and as proud as *Egypt* (such an allusion there may be in the Hebrew text) or although they be *helpers of latitude*, as one rendreth it, that is, of the largest extent, either in power, or by an elate mind, and so the meaning is. None are so mighty, or so high-conceited of their own ability, but if he be angry, he wil make them to *stoop under*, as not being able to bear his wrath.

Verse 14. *How much lesse shall I answer him*] If heaven, earth, sea, cannot stand before him, if strongest men, and strongly befriended, and seconded, cannot make their party good with him, it is not for me to stout it out: but rather to stoop and strike sail, seeking to disarm his indignation by an humble yeildance; especially since I am not able to hold discourse with him, to answer him one of a thousand; I not only have not arguments, but I want fit words; not argumentative words only, but perswasive also.

And chuse out my words to reason with him?] Heb. *Shall I chuse out words with him? Broughton* renders it, *Shall I chuse to word it with God?* Surely my best eloquence in this case will be a submissive silence. It can be neither wisedome nor duty in me to deal with, and undertake God, either with an open or a closed hand; either with Logical subtilties, or rhetorical flourishes. If I should either be Respondent or Opponent, I should come off with losse.

Verse 15. *Whom though I were righteous*] Legally righteous, as none ever were, but the first and second *Adam*.

Yet would I not answer] *viz.* by pleading mine own righteousnesse, sith no created righteousnesse can answer God. Some render it, *non attollam vocem, no hiscero quidem audebo*, I will not lift up my voice, nor dare to mute against him. (See 1 *Cor.* 4. 4.) No though I were never so innocent, and did suffer this misery undeservedly.

But I would make supplication to my Judge] As he doth, though it were a good while

while firſt, in the end of the next chapter. It is likely that he intended to do it ſooner, but was put by by his paſſions; which when they fume up into the head, gather ſo't into ſo thick a cloud, that we loſe the ſight of our ſelves, and what is beſt to be done. *Jonas* thought to have prayed *chap.* 4. 1, 2. but it proved a brawle; and when as by prayer he thought to overcome his anger, anger overcame him and his prayer too.

Verſe 16. *If I had called and he had anſwered*] If in confidence of mine own righteouſneſſe I had ſought ſome good thing at his hands, and he had therein condeſcended to me; yet would I not believe that he had (in mercy) *hearkned to my voice*; but rather, for a further miſchief, that he might roll himſelf upon me, as *Joſeph* upon his brethren, and as God did upon the Iſraelites after their quails; that he might tear them with his tempeſt &c. Some think that *Job* ſpeaketh theſe words, as deſpairing of audience, or denying Gods particular providence: but neither of theſe is likely. Rather it ſeemeth (ſaith *Pineda*) to be the ſpeech of a mind marvellouſly caſt down, and meanly conceited of himſelf, and of his prayer: and truſting to the goodneſſe of God alone; ſo *Druſius*. *Job* ſpeaketh not this, ſaith he, out of diffidence, but out of fear of Gods judgments; and ſenſe of his own imperfections.

Yet I would not believe that he had hearkned unto my voice] Namely, for any worth that he findeth in it: what am I poor creature, that I ſhould think I had carried the matter with God?

Verſe 17. *For he breaketh me with a tempeſt*] *q. d.* This is one thing alſo that maketh me think I am not heard, becauſe I am not helped; but after my prayer I am in as bad a caſe as before, and ſeem to have a repulſe from God. Afflictions continued are no evidence that prayer is not heard; yet uſually it is very inevident to an afflicted perſon, that his prayer is heard. The Hebrew (and ſo the Vulgar) hath it, *He will break me*, that is, ſaith one, If I ſhould plead before him as pure, although I might temporally, or for a time be delivered, yet I ſhould not finally eſcape deſtruction, although I ſhould give him none other cauſe. Whereby we may ſee upon what danger of being torn in pieces by Gods judgments, our juſticiaries put themſelves, that will needs go to God in their own righteouſneſſe, as the proud Phariſee, *Luke* 18. The *calamity* of theſe merit-mongers *ſhall riſe ſuddenly*. Behold a whirle-wind, or a tempeſt of the Lord goeth forth in fury, even a grievous whirle-wind; it ſhall fall grievouſly upon the head of theſe wicked ones, *Jer.* 23. 19. This Saint *Paul* knew, and therefore did his utmoſt that he might *be found in Chriſt* (*ſc.* when ſought for by the juſtice of God) *not having his own righteouſneſſe, which is of the law, but that which is through the faith of Chriſt, the righteouſneſſe which is of God by faith*. *Philip.* 3 9.

And multiplieth my wounds without cauſe] *i. e.* Without any other cauſe then to try me, and prove my patience, which now *Job* began to perceive, as *Philip* gathereth, or without any manifeſt cauſe, and perceivable by an afflicted man, ſo *Aquinas* ſenſeth it. God hath not told me the reaſon of his chaſtenings; but to increaſe my grief, he concealeth from me the cauſe of them; and yet he multiplieth ſtill my ſores and my ſorrows. Or *without cauſe*, that is, without any ſuch cauſe as his friends alledged againſt him, *viz.* that he was a rank hypocrite.

Verſe 18. *He will not ſuffer me to take my breath*] I am ſo far from a period, that I have no pauſe of my troubles. I cannot get any *interſpiria's*, or free breathing-whiles. See *chap.* 7. 19. And in the former verſe he had complained, that God had ſtormed him. *Interim per Pathos*, ſaith *Mercer*; here he returns to his old practice of expoſtulating about the greatneſſe of his grief, and ſpares not to hyperbolize. *Beda*, and others underſtand this text of a bodily diſtemper upon *Job*, which had made him ſhort-winded. And *Lavater* hath this good note here, *Hoc cogitandum nobis eſt &c.* Let this text be thought upon when our ſpirits begin to ſink; as alſo when by reaſon of the Ptiſick, or any other like diſeaſe, we feel a difficulty of breathing, and a ſtraitening of our pectorals, or be otherwiſe compaſſed about with great ſorrows.

But filleth me with bitterneſſe] Heb. *He ſatiateth me with bitterneſſes*, *i. e.* with ſore and ſharp afflictions, which are no way joyous, but grievous to the fleſh, *Heb.* 12. 11. *Job* had his belly-full of gall and worm-wood: he had not only a draught or two, but a diet-drink made him of moſt bitter ingredients. Of this he complaineth

eth heavily: what then will the wicked do that muſt ſuck up the dregs of Gods cup, *Pſalm* 78. 8. which hath eternity to the bottom?

Verſe 19. *If I ſpeak of ſtrength, lo he is ſtrong*] Neither by might nor right can I deal with him: *Broughton* renders it, *As for force, he is valiant; the Lord is a man of warre*, ſaith *Moſes*, *Exod.* 15. 3. Yea, he is the *Lord of armes*, ſaith *David*, *Pſal.* 84. Yea, He alone is a whole army of men, *Van & Rere* both, ſaith *Iſaiah cap.* 52. 12. there is no doubt then, but he will carry the day, ſith no creature is able to grapple with him. *The weakneſſe of God* (if any ſuch thing there were) *is ſtronger then men*, 1 *Cor.* 1. 25. and by weakeſt means, he can effect greateſt matters, as once he did in *Egypt*.

And if of judgment, who ſhall ſet me a time to plead?] Who ſhall appoint the time and place of our meeting? If I ſhall go about to ſue him at law, I ſhall have but a cold ſuit, an ill pull of it: for who ſhall make him appear, or bring him to his anſwer? and where ſhall I find an advocate, a patron to plead my cauſe? yea, where ſhall I get a witneſſe? for ſo the vulgar reades it, *Nemo audet pro me teſtimonium dicere*: No man will be ſo bold as to give an evidence for me, or be a witneſſe on my ſide.

Verſe 20. *If I juſtifie my ſelf*] If, in default of other pleaders, I ſhould undertake to manage my cauſe my ſelf, I ſhould be never the neer.

Mine own mouth ſhall condemn me] *i. e.* God out of mine own mouth, as finding mine arguments weak and worthleſſe: He knowes us better then we know our ſelves, and when he comes to turn the bottom of the bag upwards (as once *Joſephs* ſteward did theirs) all our ſecret thefts will out, and thoſe will appear to be faults that we little thought of. A Dutch Divine, when to die, was full of fears and doubts, ſaid ſome to him, you have been ſo employed, and ſo faithful, why ſhould you fear? Oh, ſaid he, the judgment of man, and the judgment of God are different. *Va hominum vitæ quantumvis laudabili, ſi remotâ miſericordiâ judicetur*; Wo to the moſt praiſe-worthy man alive, if he meet with judgment without mercy. The beſt lamb ſhould abide the ſlaughter, except the ramme were ſacrificed, that *Iſaak* might be ſaved.

If I ſay, I am perfect] What if God had ſaid ſo, *chap.* 1. 1. yet *Job* might not; *Prov.* 27. 2. 2 *Cor.* 10. 18. Or if he do at any time juſtifie himſelf, as *chap.* 29. & 30 he doth, it is in his own neceſſary and juſt defence, againſt the charge of his friends. Real apologies we muſt ever make for our ſelves when wronged: verbal, if any, muſt be managed with meekneſſe of wiſedome.

Verſe 21. *Though I were perfect*] That is, of an unblameable converſation, *yet could not I know mine own ſoul*, that is, thoſe ſecret ſins *Pſalm* 19. 12. thoſe litters of luſts that lark therein, therefore *I deſpiſe my life*, I have no joy at all of it, but could wiſh to be out of the world, to be rid of theſe evil inmates, that will not out of doors till the houſe fall upon the heads of them, till the earthly Tabernacle that harboureth them be once diſſolved. Others read and ſenſe the words thus, I am perfect or upright, neither do I know mine own ſoul, *i. e. quicquam perverſi in anima mea*, any allowed ſin in my ſoul; yet I am ſo afflicted, that I deſpiſe my life, as being but a continued death. *Aben-Ezra* reads the verſe with an admiration, thus, *Perfect I am; and think you that I know not mine own ſoul?* that I am ſo great a ſtranger to my ſelf! or, that I have ſo little care of mine own good, as that I deſpiſe my life, and walk at all adventures? *Tremellius* thus, I am upright, whatever you my friends would make of me, neither value I my life or ſoul in compariſon of mine integrity: my life is but a trifle to my conſcience &c.

Verſe 22. *This is one thing, therefore I ſay it*] And will ſtand to it, though I ſtand alone; this being the one thing wherein I differ in opinion from you, and becauſe it is the hinge upon which the whole diſpute betwixt us is turned, therefore I will abide by it, and be *Doctor reſolutus*, reſolute in the maintenance of it, *viz.*

He deſtroyeth the perfect and the wicked] A harſh doctrine, yet a good one, ſaith an Interpreter: Grace is no target againſt the greateſt affliction. See *Eccleſ.* 9. 1, 2, 3. *Mal.* 3. 14. *Ezek.* 21. 3. *Heb.* 11. ſhewes that none out of hell have ever ſuffered more then Gods deareſt children: and *Heb.* 12. 6. He not only chaſteneth, but ſcourgeth every ſon whom he receiveth. God will not caſt away a righteous man ſaid

Bildad, *chap.* 8. 20. That is, totally destroy him in temporals, but restore him again: no such matter, saith *Job*, for it may, and many times doth fall out, that a godly man may as to this life present, perish, as well as a wicked man: he may be totally and finally bereft of outward comforts, *The righteous perisheth*, *Isa.* 57. 1. Only with this difference, as hath been before noted, Gods judgments on the wicked are *penal* and *typical* of eternal torment; whereas upon the godly they are no more then *medicinal* or *probational* &c.

Verse 23. *If the scourge slay suddenly*] By *scourge* here is meant a common calamity, such as rides circuit, compassing a country as a scourge doth a mans body round about. Any sweeping judgment is a swinging scourge in Gods hand; such as is the sword, *Isai.* 10. 26. which when it rides circuit (as a judge) it is in commission, *Ezek.* 14. 17. *Jer.* 47. 6, 7. devouring flesh, and drinking blood. Thus *Attila* the *Hunne* stiled himself Gods scourge. *Tamerlane* was commonly called *The wrath of God, and terrour of the world*. Think the fame of famine, pestilence, wilde beasts, *Ezek.* 14. 12. &c. these oft slay suddenly *Isai.* 30. 13. *Jer.* 18. 22. as did the sweating sickness here in *England*, the Massacre of *France*, and that later of *Ireland*, that scourge, if ever any, slew suddenly the perfect and the wicked. When an over-flowing storm sweeps away the wicked, the tail of it may dash their best neighbours.

Turk. hist. 211

He laugheth at the trial of the innocent] The Vulgar readeth, *He will not laugh at the trial of the innocent*: but there is no *Not* in the Original: others thus, *will he laugh at the trial of the innocent?* *q. d.* No, he will not. God may seem to slight his own in affliction, as *Psalm* 77. 2, 3. The Lion lets her whelps roare sometimes, till they do almost kill themselves with roaring. The truth is, (and I think the true sense of this Scripture) God scorneth the allegation of innocency, or the justification and plea of the most upright man breathing, in the way of exemption or prevention of his just and wise dispensations, when he pleaseth to inflict them, involving good and bad in the same common calamity.

Mr. *Abbot.*

Verse 24. *The earth is given into the hand of the wicked*] God many times suffereth the wicked most licentiously to raign in the world, *Jer.* 27. 6. *Dan.* 5. 18, 19. And it is thought by some, that *Job* speaking here in the singular number, aims at some famous tyrant in those parts, known both to himself and to his friends: such as was *Phocas* the Emperour, who when he had slain his Master *Mauritius*, and was set up in his stead; there was an honest poor man (saith *Cedrenus*) who was wonderful importunate at the throne of grace to know a reason why that wicked man prospered so in his design? he was answered again by a voice, that there could not be a worse man found; and that the sins of Christians, and of the City of *Constantinople* did require it.

He covereth the faces of the Judges thereof] *i. e.* That Tyrant above-mentioned, subverteth all order of justice, condemneth and putteth to death even the Judges themselves, if they will not pervert justice, as *Bassianus* did *Papinian*. The covering of the face was the mark of a condemned man, *Esth.* 7. 8. *Job.* 40. 8. *Isai.* 12. 17. *Mar.* 14. 65. Or thus, God blindeth the Judges by giving them over to error, or permitting them to take bribes; so that they cannot discern right from wrong &c. Some by *judges* here understand the Saints, who shall one day judg the world, but are in the mean-while grievously afflicted by the wicked.

Spartian.

If not, where, and who is he?] Which things, if we say they are done, besides the will and foreknowledg of God, we shall thrust God out of the world, and set up fate and blind fortune: or thus, *It is even so, or if not, where is he, and who is he* (see *Esth.* 7. 5. *Mat.* 2. 17) that can disprove what I have asserted? *prodeat, fignis me potest fallere argutus*, I would fain see the man that can convince me of errour.

Mercer. pagnin. Vatab.

Verse 25. *Now my dayes are swifter then a post &c.*] Not my prosperous dayes only (as *Broughton* gloseth) but the whole course of my life; the vanity whereof *Job* expresseth by many similitudes, and here search is made into three of the four Elements, earth, water, and ayr, to find out a fit one. What is swifter upon earth then a post, who rides without stop or stay, and spares for no horse-flesh: indeed he taketh some time to rest in, but so doth not mans life, it is ever in motion, and every moment we yield somewhat to death. *Animantis cujusque vita fluxa*, saith the Philosopher, our last day stands, the rest run. *Cum crescit vita, decrescit*, to live is but to lie a dying.

Sen.

They

They flee away] As *David* fled from the face of *Absolom*, *Psalm* 3. 1. as *Brutius* was adviſed by that Senator of *Hala* to flee for his life *citò, citius, citiſſimè*, with all poſſible ſpeed, ſith they were at hand that ſought it. See 1 *Sam.* 19. 11, 18.

They ſee no good] But are few, and withall evil, *Gen.* 47. 9. *Job* 14. 1. See the notes there. Some good dayes *Job* had had, but they were ſo ſoon over (and his preſent preſſures ſo great) that he was ſcarce aware of them, nor could take the comfort of them now: the Epicures indeed held that a man might be cheerful amidſt the moſt exquiſite torments *ex præteritarum voluptatum recordatione*, by the remembrance of thoſe pleaſures and delights that formerly he had enjoyed. *Job* held this but a ſlight comfort: his care was in proſperity how to make the beſt uſe of it: his thoughts ran upon the uncertainty of all creature-comforts, that he might hang looſe to them, and hold them no otherwiſe then a child doth a bird in his hand, open &c. *Cic. de Fin. l. 2. Sen. de benef. l. 4. c. 22.*

Verſe 26. *They are paſſed away as the ſwift ſhips*] Heb. *They are changed* (gliding away inſenſibly) *as the ſhips of deſire* (ſo called, becauſe they ſeem willing to be at the haven as ſoon as may be) or as *the ſhips of Ebeh*, a very ſwift river in *Arabia*, ſaith *Rabbi Solomon*; or *as the Pirates ſhips*, ſo *Broughton*, ſuch as are your nimble Frigots, fly-boats, and catches &c. Let our ſouls be like a ſhip which is made little and narrow down-ward; but more wide and broad upward. Let them be *ſhips of deſire*, haſtning heaven-ward; and then let our dayes paſſe away as they can, we ſhall but be the ſooner at home: Mortality ſhall appear to be no ſmall mercy. *Labitur unda vadis abies.* Virg.

As the Eagle that haſteth to the prey] When hunger addeth ſwiftneſſe to her wings, and maketh her pour, or ſowce down upon the prey like a thunderbolt; ſo tranſitory is our time: redeem it therefore. It is reported of *Ignatius*, that when he heard a clock ſtrike, he would ſay, *Here is one houre more now paſt, that I have to anſwer for.*

Verſe 27. *If I ſay, I will forget my complaint,*] And ſuffer in ſilence, as thou *Bildad* haſt adviſed me, *chap.* 8. 2. Sorrows are not ſo eaſily forgotten, *Lam.* 3. 19. remembring mine affliction and my miſery, the wormwood and the gall. The Stoicks boaſting of their indolency, or ability to bear afflictions, without making moane, or complaining, when it came to their own turn, found by experience that they had ſpoken more trimly then truely; and therefore one *Dionyſius*, ſirnamed Μεταθέμενος, or the *Flincher*, fell off (for this reaſon) from the Stoicks to the Peripateticks.

I will leave off my heavineſſe] Heb. *my face, viz.* the ſowrneſſe that uſed to ſit upon it, as 1 *Sam.* 1. 18. The Phariſees were *vultuoſi tetrici inamœni*, *Matth* 6. 16. of a ſad and ſowre countenance, grim, and ghaſtly: they affected to look like *Scythians*, as the word ſignifieth, that they might ſeem great faſters, when as inwardly they were merry and pleaſant. *Jobs* caſe was far different: his heart was heavy as lead, nevertheleſſe, to give content to his friends, he would endeavour to look lightſomely, but found a very hard task of it.

And comfort my ſelf] Heb. *ſtrengthen, viz.* ſo as not to make moane, but bite in my pain. *Invalidum omne naturâ querulum*, the weaker any thing is, the more apt it is to complaine; and on the contrary, ſome mens fleſh will preſently rankle and feſter, if but razed with a pin onely: ſo ſome mens ſpirits, they are ever whining.

Verſe 28. *I am afraid of all my ſorrows*] That come thronging thick about me, and terrifie me; they will ſurely be doubled and trebled upon me; hence my ſorrow is uncurable, if I ſhould reſolve never ſo much againſt it, I ſhould break my reſolution, and fall to freſh complaints, *Pſalm* 39. 1, 3. *Hic vides*, ſaith *Lavater*. Here we may ſee how little is to be aſcribed to mans free-will in the things of God, ſith it is not in our power to comfort and chear up our ſelves under afflictions, though we would never ſo fain.

I know that thou wilt not hold me innocent] But wilt hold me guilty, and accordingly puniſh me. This was the language of *Jobs* fear: had his faith been in heart, it would have quelled and killed ſuch diſtruſtful fears, and have gathered one contrary out of another, life out of death, aſſurance of deliverance out of deepeſt diſtreſſes,

Deut. 32. 36. So 2 *Kings* 14. 26. going into captivity was a ſigne of Iſraels returning out of captivity.

Verſe 29. *If I be wicked*] Heb. *I am wicked*, *ſc.* in your thoughts, and you have ſo earneſtly and effectually affirmed it, and confirmed it, that I am almoſt ready to ſay as you ſay, *I am wicked*. *Plato* brings in *Socrates* in his apology to the Judges, thus beſpeaking them, *My Lords, I know not how you have been affected with mine accuſers eloquence whiles you heard them ſpeak*: for mine own part, I aſſure you that I whom it toucheth moſt, was almoſt drawn to believe that all they ſaid, though againſt my ſelf, was true, when they ſcarcely uttered one word of truth. The Chaldee paraphraſe reads it, *I ſhall be culpable*, or, *I ſhall be condemned*.

Why then labour I in vain?] Or, *for nothing*, as the Chaldee hath it. See the like *Pſalm* 73. 13, 14. Why put I my ſelf to ſo much fruitleſſe pains, either in praying to God, or apologiſing to you my friends, ſith by God I am ſtill afflicted, and by you reputed a wicked perſon? *Jobs* hope was low, his endeavour was therefore little. *Si nihil ſperarem, nihil orarem*, ſaith one. Let us pray on: God ſometimes defers to come, till men have even left looking for him, till he ſcarce findeth faith upon earth, *Luke* 18. 8.

Verſe 30. *If I waſh my ſelf with ſnow-water*] Some take the former words *I am wicked*, to be *Jobs* confeſſion of his own ſinfulneſſe in compariſon of Gods ſurpaſſing holineſſe. And then this followeth very fitly, *Though I waſh my ſelf with ſnow water*, *i. e.* with water as clear as ſnow is white. Some read it *aquis vivis* for *aquis nivis*, ſpring-water for ſnow-water.

And make my hands never ſo clean] *Though I waſh my hands with ſoap*, (ſo ſome read it) as *Jer.* 2. 22. *Mal.* 3. 2. Or, *Though I waſh mine hands in a well* (where there is no want of water) both in-ſide and out-ſide, as *Jam.* 4. 8.

Verſe 31. *Thou ſhalt plunge me in the ditch*] Thou ſhalt declare me to be no leſſe loathſome, then he that having fallen into a foul guzzle, or naſty jakes, abhorreth himſelf and his own clothes, being ready to lay up his gorge at the ſight and ſmell of them. The Vulgar hath it, *Sordibus intinges me*, thou ſhalt dip me in the dirt over head and ears, and ſtain me all over, as Diers doe the cloth they colour. By *the ditch*, *Beza* and others underſtand *the grave*; and by cloaths, grave-cloaths, *q. d.* *My very winding-ſheet ſhall abhor my filthineſſe*. Take the proud Phariſee for inſtance, and Popiſh merit-mongers, whom the Lord abhorreth.

Verſe 32. *For he is not a man as I am*] He is not ſuch an one, nor can be, as I am, and muſt be: he hath other eyes, and thoughts, and wayes then creatures have. He who is juſt before men, is unjuſt before God; therefore he is no fit match for me to contend withal: Have I an arm like God? or can I thunder with a voice like him? *chap.* 40. 9? Is it ſafe to contend with him that is mightier then I, *Eccleſ.* 6. 10? Surely if I ſhould be ſo mad as to juſtifie my ſelf, yet I ſhould ſoon be given to know, that that which is highly eſteemed amongſt men, is an abomination in the ſight of God, *Luke* 16. 15.

And we ſhould come together in judgment] How can that poſſibly be, when as God is the ſupreme Judge; neither is there any appealing from, or repealing of his ſentence?

Verſe 33. *Neither is there any Dayes-man betwixt us*] Heb. *Any Arguer or Reprover*, as *Gen.* 31. 24. We call him an Umpire or Referree, who hath power to reprove and to lay the blame where he findeth it, and finally to compromiſe the buſineſſe. The late Judg *Dyer* amongſt us, if there came any controverſies of poor men to be tried afore him, would uſually ſay, that either the parties are wilful, or their neighbours without charity, becauſe their ſuits were not quietly ended at home. Now, ſaith *Job*, as there is no Judg, ſo there is no dayes-man betwixt me and God. If one man ſin againſt another, ſaith good old *Eli*, the Judg ſhall judg him; but if a man ſin againſt the Lord, who can mediate? 1 *Sam.* 2. 29.

That may lay his hand] To moderate and keep us both in compaſſe, and to compoſe the difference.

Verſe 34. *Let him take his rod away from me*] Having ſufficiently ſet forth that he will not once offer to contend with God, he here humbly begs of God, no further to contend with him, but to grant a truce at leaſt-wiſe during the treaty, and either to take away or (howſoever) to mitigate his ſorrows and ſores. See the like *chap.* 13. 20, 21.

And

And let not his fear terrifie me] *i. e.* His formidableneſſe (ſee *chap.* 7. 14.) let it not ſcare me, or put me, as it were, beſide my wits. *Pſalm* 88. 15. *Ne me tranſverſum agat.* Sept.

Verſe 35. *Then would I ſpeak and not fear him*] I would come boldly to the throne of grace, and freely pour out my ſoul into his boſome. If he meant that he would maintain his own cauſe againſt Gods proceedings (as ſome underſtand it, grounding upon *chap.* 33. 6, 7.) he was queſtionleſs in a very great error, and the fleſh had got the hilt of the Spirit.

But it is not ſo with me] So, how? ſo as you imagine: *Non ſum talis, qualem me eſſe putatis*, I am no ſuch one as you take me for, *viz.* an hypocrite: I am not ſo *ſelf-guilty*, ſay the Septuagint: or thus, *It is not ſo with me*: that is, I do not find God anſwering my ſuit: for I am ſtill ſcourged and frighted, ſo that I ſcarce know what I ſay. *Vatab.*

CHAP. X.

Verſe 1. *My ſoul is weary of my life.*]

BEcauſe it is a *lifeleſſe life*. *Mortis habet vires*, a death more like. Life is ſweet, and every creature maketh much of it, from the higheſt Angel in heaven, to the loweſt worm on earth. The Scripture ſetteth it forth as a ſweet mercy, *Gen.* 45. 28. *Lam.* 3. 39. *Eſth.* 7. 3. *Jer.* 39. 18. and 45. 5. But God can ſo imbitter it with outward and inward troubles, that it ſhall become a burthen. I am weary of my life (ſaith good *Rebecca*, *Gen.* 27. 46.) and what good ſhall my life do me? *David* forced to be in bad company, cryes, *Oh that I had the wings of a dove &c. Woe is me that I ſojourn in Meſhech &c. Elias* fleeing from *Jezabel*, requeſted for himſelf that he might dye, ſaying, *It is enough Lord, take away my life, for I am not better then my fathers*, 1 *Kings* 19. 4. No: but God had *provided ſome better thing* for him (as the Apoſtle ſpeaketh in another caſe) for he was ſhortly after tranſlated and taken out of the reach both of *Jezabel* whom he feared, and of death which he deſired; *Sed multi magni viri, ſub Elia junipero ſedent*, ſaith one, Many good men ſit under *Elias* his juniper, wiſhing to be out of the world, if God were ſo pleaſed, that they might reſt from their labours, and be rid of their many burdens and bondages; as in the mean while, they rather endure life then deſire it, as holding it little better then hell, were it not for the hopes they have of heaven hereafter. Heb. 11:

I will leave my complaint upon my ſelf] Liberty I will take to complain, whatever come of it: I will lay the reins in the neck, and let my paſſions have their full ſwinge at my peril. See the like *chap.* 13. 3. *Verùm Job hac in re nimius*, ſaith *Mercer*, but *Job* was too blame in doing and ſaying thus; and it is to be attributed to the infirmity of his fleſh, wherewith, although the ſpirit do notably combat, yet the fleſh ſeemeth ſometimes, and in ſome ſort to get the better; *Nimis angusta res eſt, noſpam errare*, ſaith one; *Triſte mortalitatis privilegium eſt, licere aliquando peccare*, ſaith another. The ſnow-like ſwan hath black legs: and in many things we offend all: Gold is not to be refuſed becauſe it wanteth ſome grains, and hath a crack &c. *Barclai. Euphorm.*

I will ſpeak in the bitterneſſe of my ſoul] And ſo ſeek to eaſe my grief by giving a vent unto it. But it is evident, that ſuch out-burſts and overflowings of the gall and ſpleen come from a fulneſſe of bad humours.

Verſe 2. *I will ſay unto God, Do not condemn me*] You may ſay ſo, as an humble ſuppliant, but not as holding your ſelf innocent, and therefore harſhly dealt with. The Hebrew is, *Do not make me wicked*: rather do good, O Lord, to thoſe that be good, and to them that are upright in their hearts, *but lead me not forth with the workers of iniquity*, as a maleſactor is led forth to execution, *Pſal.* 125. 5.

Shew me wherefore thou contendeſt with me] *i. e. Quare ſic me affligas*, ſaith *Vatablus*, why thou thus afflicteſt me, whether for ſin, or for triall; and this *Job* deſired to know, not to ſatisfie his curioſity, but his conſcience, as one well obſerveth; and that the world might be ſatisfied, the raſh judgment of his friends confuted, and anſwered by a determination from heaven.

Verſe

Verſe 3. *Is it good unto thee that thou ſhouldſt oppreſſe?*] It is the guiſe of wicked judges to take this counſel, to follow this courſe; whom thou, being a moſt juſt and righteous judge, canſt not confirm or encourage by thine own example, as it were by a light ſhining from above. Thus *Job* rhetoricateth; his complaints are high, yet ever with an allay or mixture of modeſty. *Beza.*

That thou ſhouldſt deſpiſe the work of thine hands] *i.e.*, Me thy poor creature; wilt thou do and undo? make a man, and unmake him again for thy minds ſake? Builders uſe not to ruin what they have built: Artificers love and plead for their own handy-work: Fathers foſter their children with all tenderneſſe. Some Authors dote upon their own doings, as *Laurentius Valla* did upon his Logick, as if there had been none ſuch; calling it in a bravado *Logicam Laurentianam*: and as *Campian* the Jeſuite did upon his ten leaden reaſons, which he deemed and boaſted to be unanſwerable. *Heliodorus* would rather be unbiſhopped, then yeild that his Ethiopick hiſtory (a toileſome toy, but the brat of his brain) ſhould be aboliſhed. The Saints are Gods building, 1 *Cor.* 3. 9. Handy-work; *Epheſ.* 2. 18. Children, *Job* 1. 12. Epiſtle known and read of all men, 2 *Cor.* 3. 2, 3. This if we plead, when ſorely afflicted (as the Church did *Iſa.* 64. 8. And *David*, *Pſalm* 138. 8. and *Job* here) we may have any thing. See that notable text *Iſaiah* 45. 11. And that other *Iſai.* 59. 16.

And ſhine upon the counſel of the wicked] That is, favour and further their deſigns: God makes his Sun to ſhine upon ſuch, but himſelf never ſhineth upon them: he may be angry enough with men, though they outwardly proſper; yea, to proſper in ſin is a moſt heavy judgment. See *Zach.* 1. 15. with the note there.

Verſe 4. *Haſt thou eyes of fleſh?*] Which ſee but the ſurface of things, and not that neither in the dark. Haſt thou not fiery eyes *Rev.* 1. 14. that need no outward light, but ſee by ſending out a ray, and pierce the inward parts alſo? Haſt thou not made the eye? yea, the optick vertue in the eye, which ſeeth all, and is ſeen of none? If the Sun be the eye of the world, God is much more; the Greeks give him his name from ſeeing, becauſe he ſeeth through and through: eyes he hath, but not of fleſh: he ſeeth, but not as man. Θεὸς ἀ Θεᾷν.

Or ſeeſt thou as man ſeeth?] Art thou ſubject to errour, ignorance, partiality, popularity, &c. Proceedeſt thou not according to truth (yea, *truth in the inward parts*) and not according to opinion or appearance? Of a good Judg it is ſaid, that he doth *neque ſuſpicere, nec deſpicere, nec reſpicere, nec circumſpicere*, neither look up nor down, nor this way nor that, but ſtraight forward to the cauſe, and not to the perſon. Of a juſt law it is ſaid, that it is an heart without affection, an eye without luſt, a mind without paſſion, a treaſurer which keepeth for every man what he hath, and diſtributeth to every man what he ought to have; ſo and much more then ſo is God, whatever thoughts might ariſe ſometimes in *Jobs* heart to the contrary.

Verſe 5. *Are thy dayes as the dayes of man?*] Art thou mortal and ſhort-lived as ſorry man is, that thou proceedeſt in this ſudden and ſevere manner, as if thou ſhouldeſt not have time enough to try me, and to take an order with me? Art not thou eternal, and doſt thou not know in the indiviſible moment of thine eternity, all what hath been, is, and ſhall be? Known unto God are all his works from the beginning of the world, *Acts* 15. 18. yea, long before. The truth is, neither foreknowledg, nor remembrance are properly in God, ſith all things both paſt and future are preſent with him, *Rom.* 4. 17. 2 *Pet.* 3. 8. *Jer.* 1. 5, 6, 7. *Pſal.* 139. 2. and all things without him are but as a point or ball, which with as much eaſe he diſcerneth, as we turn our eyes.

Are thy years as many dayes;] It is well obſerved that Gods time is ſet out by *years*, mans by *dayes*; his time is ſo ſhort, that it is reckoned by the ſhorteſt compleat time, a day. The dayes of our years are threeſcore and ten, *Pſalm* 90. 10. As for God, he is not only the *Ancient of dayes*, *Dan.* 7. 9. *But the dayes Ancient*, for he made the day.

Verſe 6. *That thou enquireſt after mine iniquity &c.*] *viz.* By ſtrong pains, and mighty terrours: as judges ſometimes make inquiſition by torture, to find out treaſon or other hainous offence. What, wouldſt thou that I ſhould confeſſe my ſelf a wicked perſon?

Verſe

Verse 7. *Thou knowest that I am not wicked*] A lewd liver, and a rank hypocrite as these men would make of me; a sinner I am, but *I allow not*, *wallow not* in any known sin: there is no *way of wickednesse* found in me; hypocrisie reigns not in my heart: *Haret in regenitis peccatum*, saith one, sin abideth in the best; yet they may not, they must not be called wicked. *Julian* the Apostate affirmed that *Peters* halting at *Antioch*, was so taxed by *Paul*, that *Peter* must needs be an hypocrite; but this cavil and calumny can never be proved from *Pauls* words, for not every one that through infirmity dissembleth sometimes, is presently an hypocrite. *It is upon thy knowledge*, saith *Job*, that however I am weak, yet wicked I am not: my great scumme is not in me, *Ezek.* 24.11, 12. The good heart admits not the mixture of any sin; like right wine or hony, as the scumme ariseth, it ever casteth it out: as spring-water worketh it self clean: as the sea will endure no poisonful thing, but casts it up upon the shore, so a Christian cleareth himself of sin. Well it may cleave to it for a while, as drosse doth to silver, but it entreth not into the frame and constitution: *Job* is confident of that, and will venture all upon it. *Cyril. lib. 9. in Julian.*

And there is none (or *nothing*) *that can deliver out of thine hands*] *q. d.* Thus thou, Lord, knowest it to be with me, that I have no wicked heart: but for this, I expect not to be delivered, for thou canst still find matter in me for which to lay thine hand upon me: But the more I submit my self, the more mild shouldst thou surely be in thy dealings toward me; as a Lion to a man crouching to him: as *Paul* said, *I know nothing by my selfe, yet am I not thereby justified* 1 *Cor.* 4. 4. So *Job* saith, Lord, thou knowest nothing by me, yet hereby I cannot be delivered. *Junius.*

Verse 8. *Thine hands have made me*,] Or *throughly and accurately wrought me*, as it were, with much pains and labour: thou hast exactly fashioned all my members; not that God either hath hands, or putteth himself to pains; for he doth his worke without either tool or toil, *Isai.* 40. 28. But this is attributed to him after the manner of men, to shew the curious workmanship shewed in mans creation, the masterpiece of all his works of wonder. This *David* sweetly singeth of *Psalm* 139. and *Galen* admireth in that excellent book of his *De usu partium humani corporis*, setting forth the praises of that God whom he knew not, and singing an hymn unto him. Man, saith one, is *cura divini ingenii*, he is Gods scutcheon wherein he hath portrayed all the titles of the most excellent beauties of the world. The Sun, Moon, and Stars, are but the works of Gods fingers, *Psalm* 8. but man is the work of his hands, *Psalm* 139. 14. He is the most beautiful building of a most wise architect, saith *Euripides*: the bold attempt of daring nature, saith another heathen: the greatest of all miracles, saith a third. *David* speaking of him, and of Gods goodnes to him, begins to wonder before he speaketh, and leaves off to speak, but not to wonder, *Psalm* 8. 1, 9. *Lib 3.*

And fashioned me together round about] A metaphor from potters, who make their work by turning it round till it be all finished. *Jer.* 18 3. *Thou hast fashioned me round and made me in every point*, so *Broughton* rendreth it. *Totum me, undiquaque*. Thou hast made the whole, and every part of me from top to toe, not my nailes excepted, (as *Mercer* hath it) with extraordinary care and cunning, bestowing upon me mercies enow betwixt head and foot, to fill a volume. Who is there (saith *Galen*) which looking but upon the skin only of mans body, wondreth not at the artifice of the Creator? but especially he was amazed at the manner of the motion of the lungs by *Systole* and *Diastole*, and would needs offer hecatombs to that God whosoever he were, that was Author of so admirable and excellent a piece of work.

Yet thou dost destroy me] And this seemeth strange to me. *Dost thou yet destroy me?* (so some read this text) wilt thou swallow me up quick and devour me, as the greater fishes do the lesser? (See the Note on *verse* 3.) Canst thou not thit I am thy workmanship *created unto good works*, *Eph.* 2.10? One in whom thou hast erected the fair fabrick of the new man? for this also *Job* may here very likely referre to.

Verse 9. *Remember, I beseech thee, that thou hast made me as the clay*] Remembrance and foreknowledg are not properly in God, as was noted before on *verse* 5. But he is said to remember us, when he relieveth us, *Psalm* 136. 23. and 9. 18.

1 *Sam.*

1 *Sam.* 1. 19. *That thou haſt made me &c. viz.* in thoſe *Protoplaſts*, my firſt parents, formed out of the ground, *Gen.* 2. 7. whence the Heathen Philoſopher could ſay, that man is nothing elſe but a piece of clay weakly made up: or thou haſt wrought me like clay, *ſc.* in the womb, where thou haſt framed and formed my body, as the potter worketh his clay, well-tempered, into an earthen veſſel. Here then *Job* in-minds the Lord (by the matter whereof he was made) of the frailty, vility and impurity of his nature (*Lutum enim conſpurcat omnia, ſic & caro*) to move him to a mitigation of his miſery. See *Pſal.* 103. 14. and 78. 39.

πηλὸς κόμ-
ψως πεφυρ-
μένος
Arian. in Epict.

Wilt thou bring me into the duſt again] *viz.* By thoſe grievous torments: Or, *And that thou wilt bring me into duſt againe:* for ſo thou haſt ſaid, to duſt ſhalt thou return, *Gen.* 3. 19. And it is appointed for all men once to die, *Heb.* 9. 27. Oh therefore that I might have ſome ſmall reſt and reſpite, before I go hence, and be no more ſeen, *Pſal.* 39. 12, 13.

Verſe 10. *Haſt thou not poured me out as milk*] Or, *melted me*, that is, made me of ſome ſuch thing as liquid and white milke. *Generationem hominis deſcribit*; *Vatab.* Man is a very mean thing in his firſt conception, modeſtly here ſet forth by the making of cheeſes.

Unda ſuperbit homo, cujus conceptio turpis,
Naſci pœna, labor vita, neceſſe mori.

Concerning mans formation in the womb, ſee the Naturalliſts, and *Lactantius de Opificio Dei cap.* 12. but eſpecially *Pſalm* 139. where, and in this text there is enough ſpoken to ſatisfie us about this great natural myſtery, ſaith *Mercer*: that is a good Moral that one maketh of it; God ſtrains out the motes of corruption from a godly man, while his heart is poured out like milk with grief and fear, whereby the iniquity of *Jacob* is purged, and this is all the fruit to take away his ſinne, *Iſa.* 27. 9.

And curdled me like theeſe] *Sic caſtiſſimo ore, & elegantibus metaphoris*, ſaith an Interpreter, *i.e.* Thus in a moſt modeſt manner, and with elegant metaphors, doth *Job*, as a great Philoſopher, ſet out mans conception in the womb. *Ariſtotle* (whoſe manner is *obſcurioribus obſcura implicare*, as *Bodin* obſerveth) hath ſome ſuch expreſſion as this, but nothing ſo clean and full. *Bodin. theat. natur.* 434. *Ariſt. de gen. anim. cap.* 20.

Verſe 11. *Thou haſt clothed me with skin and fleſh*] Out of that ſoft and liquid ſubſtance (the ſlime of my parents loins) groſſed firſt into a rude fleſhy maſſe, and conſolidated; Thou haſt made not only a thin skin, and firm fleſh, but alſo hard bones, and knitting nerves; and all this for a garment or guardment to thoſe more noble inward parts, the brain, heart, liver, &c. which *Job* here accounts to be *the man*, when he ſaith, *Thou haſt clothed me*, that is, my vital parts with the upper garment of skin, and with the under-garment of fleſh, all which, and the reſt of the parts, both ſimilar and organical, are in their original but the ſame matter which God hath thus diverſified, and all by the book, *Pſalm* 139. 16. Had he left out any member in his common-place-book, thou hadſt wanted it, ſaith one.

And haſt fenced me with bones and ſinews] Bones are the pillars of the body, giving it ſtability, ſtraightneſſe and forme. The Rabbines ſay, there are as many of them in mans body, as there are affirmative precepts in the law, that all his bones may ſay, *Lord, who is like unto thee &c.? Pſal* 35. 10. By the ſinews are the bones knit together, that upon them man may move from place to place, as he pleaſeth. Senſe alſo and Motion is by theſe, in their wonderful and inexplicable conjugations, conveyed to the reſt of the parts. It is God alone that knoweth how the bones (think the ſame of the ſinews, arteries, veins, griſtles, fleſh and blood &c.) do grow in the wombe of her that is with child, *Eccleſ.* 11. 5. The Anatomiſts find out every day almoſt new wonders, and an Ancient ſaileth, Man the miracle of miracles. Beſides what is ſeen, God hath packed many rarities, myſteries, yea, miracles together in mans cheſt. And ſurely, ſaith one, if all the Angels in heaven had ſtudied to this day, they could not have caſt man into a more curious mould, or have given a fairer, or more correct edition of him. *Mr. Caryl.*

Verſe 12. *Thou haſt granted me life*] *i.e.* Into my body thus formed and organized, thou haſt infuſed a ſoul, that principle of life quickned me in the womb, and brought me alive out of it, which becauſe it is a miracle of mercy, therefore *Job* addeth *favour, thou haſt granted me* (Heb. *thou haſt wrought with me*) *life, and favour.* *Vatab.*

Thou

Thou haſt dealt life and goodneſſe unto me; that is, thou haſt given me life accompanied with thy goodneſſe and bleſſings; ſo *Beza* ſenſeth it. Some underſtand it of the reaſonable ſoul; others of the beauty of the body according to *Iſa.* 40 6.

And thy viſitation hath preſerved my Spirit] *i. e.* Thy good providence hath ſafe guarded me from innumerable deaths and dangers. *Puerilitas eſt periculorum pelagus*, children are apt to run into miſchief; and thoſe of riper years are ſubject to a thouſand diſaſters and evil-occurrences. Gods ſpecial care is exerciſed over his, as is ſweetly expreſſed *Pſalm* 121. and *Pſalm* 23. (*Davids* paſtoral:) and *Pſalm* 3. where *David* doubteth not of ſafety, though aſleep, and in the midſt of enemies, becauſe God ſuſtained him: when as *Samſon* and *Iſhboſheth*, a ſleep in the midſt of friends, were circumvented, becauſe deſerted by him: oh pray, pray, that the Lord Jeſus Chriſt would be ever with our ſpirits: viſit him in duty, that he may viſit us in mercy.

Verſe 13. *And theſe things haſt thou hid in thine heart*] *Legendum hoc cum ſtomacho*, ſaith *Mercer*: *And haſt thou indeed hid theſe things in thine heart?* What things meaneth *Job*? his afflictions, which God was long before preparing for him, and now took his time to lay load upon him, to be revenged on him at unawares, and at greateſt advantage. If this be the ſenſe of *Jobs* words (as ſome would conclude from the next verſes) he was mightily miſtaken; and this was *atrox querimonia*, a grievous complaint, and unworthy of God, who lieth not at the catch, nor pretendeth fair, when he intendeth otherwiſe. A *Cain* may do ſo to *Abel*, *Eſau* to *Jacob*, *Abſalom* to *Amnon*, *Joab* to *Amaſa* &c. The Creator needs not daub or prevaricate thus with his creatures: if *Job* thought he did with him, *Job* was utterly out, though for confirmation he adde, *I know that this is with thee*; I am ſure that thou haſt dealt thus cloſely and covertly with me, and that thy plagues have ſurprized me. O theſe ſtill revenges! *Merlin* and others underſtand by *theſe things hid in Gods heart*, and which he was well aſſured could not have befallen him without Gods will and decree, the mercies which in the former verſes *Job* had recounted and reckoned up, *viz.* his conception, quickening, preſervation; all which he looked upon as love-tokens coming out of the heart of God, and from the ſpring of ſpecial love. Here then we ſee whence we may fetch comfort when moſt hardly beſtead: namely, from thoſe effects whereby God ſealed up his love to us in forming us in the womb; but eſpecially in his Covenant of Grace, that bee-hive of heavenly honey, whereby he hath ingaged to be our God even from the womb to the tomb; yea, to all perpetuity. Hereunto *Job* had reſpect, and ſo had *David*, *Pſalm* 22. 10, 11. and *Pſalm* 25. 10.

Verſe 14. *If I ſin, then thou markeſt me*] Though through humane frailty only I offend (*& ni is deſignatur mortalitatem qui peccaſſe erubeſcit*,) thou ſoon noteſt it, thou followeſt me up and down, as it were, with pen, ink and paper, to ſet down my faults. How then, ſay ſome, that God ſees not ſin in his children? *Job* thought the Lord was over-ſtrict with him (which yet could not be) and that he put no difference betwixt him and thoſe that were notoriouſly wicked, as the next words import. *Euphorm.*

And thou wilt not acquit me from mine iniquity] That is, from the puniſhment of mine iniquity. *Verba diffidentis*, ſaith *Mercer*: words ſpoken according to the judgment of the fleſh, ſaith *Diodate*, which holdeth Gods viſitations to be puniſhments and vengeances.

Verſe 15. *If I be wicked, woe unto me*] Here he bringeth a *Dilemma*, whereby he declareth himſelf every way miſerable, ſaith *Mercer*; whether he be bad or good, ſuffer he muſt without remedy. *If I be wicked, woe unto me*, woe is the wicked mans portion; tell him ſo from me, ſaith God, *Iſai.* 3. 10, 11. Though he love not to hear on that ear, but can bleſſe himſelf in his heart, when God curſeth him with his mouth, *Deut.* 29. 19. And a godly man ſetteth the terrour of ſins woes before his fleſh, that ſlave, that muſt be frighted at leaſt with the ſight of the whip. *Woe be to me*, ſaith *Paul*, *if I preach not the Goſpel*, 1 *Cor.* 9. 16. Or if, when I have preached to others, I my ſelf ſhould be a caſt-a-way *verſe* 27. which to prevent, he *kept under* his body (his corruption) and gave it a *blue eye*: for we are not debters to the fleſh, ſaith he, *Rom.* 8. 12. We owe nothing but ſtripes and menaces, curſing it in every cruſe &c.

And if I be righteous, yet I will not lift up my head] Indeed I cannot, because I am so bowed down with changes of sorrows, armies of afflictions: my pains are continued, and I shall surely sink under them: much adoe I have now to keep head above water. Others make this a description of *Jobs* humility, *I will not lift up my head, viz.* in pride, but humble my self to walk with my God, as that poor publican did who stood afarre off, and would not lift up so much as his eyes to heaven, *Luk.* 18. 13.

I am full of confusion] Cast upon me by my friends, who reproach me for an hypocrite, and make my cheeks glow. The fulnesse of an aspersion may possibly put an innocent person to the blush: and it is the property of defamations to leave a kind of lower estimation many times, even where they are not believed. This was the confusion that *Job* complained of, the stomack of his mind was full of it, even to satiety and surfet.

Therefore see thou mine affliction] My pressing and piercing affliction, see it and remedy it, as *Psalm* 119. 153. Let not all my trouble seem little unto thee, as *Nehem.* 9. 32. See Lord, see, behold it is high time for thee to set in.

Verse 16. *For it increaseth*] Heb. *For it listeth up it self*: it even boyleth up to the height, or it waxeth proud, as the proud surges of the sea: *Broughton* rendreth it, *Oh how it fleeth up!* Why how? Surely, as a fierce lion, so it hunteth me: it riseth upon me, as a Lion rampant doth upon his prey, or as a Lion when he is pursued, gives not place, hides not his head, but comes into the open fields, as holding it a disgrace to withdraw, so some sense it: Or,

Isa. 38. 13. Hos. 5. 14. Hos. 13. 7. *Thou huntest me as a fierce Lion*] *Tanquam le*. God when he afflicteth men, is oft compared to a Lion: or *Tanquam leonem*, as if I were a ravening Lion, so thou huntest me, setting thy nets and toyls, making thy snares and pits *ut capiar ad occisionem* (so the Septuagint) that I may be taken and destroyed, as 2 *Pet.* 2. 12.

And again thou shewest thy self marvellous upon me] Heb. *And thou returnest.* Here *Job* sheweth, saith an Interpreter, what a confidence he had, that God returning to him in mercy would do wonderfully for him in the end: the word *turning* here, and the *turning his captivity*, *chap.* 42. so aptly answering the one to the other to approve this exposition. But others understand it of the continued or repeated acts of *Jobs* affliction *una vice post aliam*, as if he should say, thou clappest on one affliction upon another: my pains know not only no period, but no pause: thou layest upon me extraordinary sorrows, as if thou wouldst declare in me alone, *quam mirus sis artifex*, what an excellent artisan thou art when thou pleasest, and what thou canst do against a poor creature: surely thou hast made my plagues wonderfull, *Deut.* 28. 59. So the Apostles were made a gazing-stock, a theatre, a spectacle of humane misery, 1 *Cor.* 4. 9.

Ab. Ezr.

Verse 17. *Thou renewest thy witnesses against me*] These fresh witnesses were divels say some; *Jobs* friends, say others, his dolorous sufferings rather, saith *Grotius*, those open witnesses of some secret wickednesse in *Job*, as the world would esteem them. See *ch.* 1. 16. 8. *Ruth* 1. 21. Thus the Jewes censured our Saviour, *Isa.* 53. 3, 4. The Barbarians *Paul*, *Acts* 28. and those in the Gospel them that perished by the fall of the tower of *Siloam*. And how many precious men as well as *Job*, have been cast upon this evidence for traitors and rebels against the highest majesty? *Jerome* thinks, that when *Job* uttered the words of this text, he felt some new pains growing upon him and increasing.

Thou increasest thine indignation upon me] Or within me, as *chap.* 6. 4. and this was it that put a sting into his sufferings: Gods heavy displeasure seemed to be kindled against him. Be not thou a terrour unto me ô Lord, said *Jeremy*, and then I shall do well enough with the rest.

Changes and warre (or *armies*) *are upon me, or against me*] Variety of troubles come trooping and treading, as it were, on the heels of one another: *finctus fluctum rudit*, there is a continual succession of my sorrows, fresh forces sent against me &c. We see then that *Job* complained not without cause, though he kept not alwaies within compasse, as appeareth by that which followeth.

Verse 18. *Wherefore hast thou brought me forth out of the womb?*] Why? but was not that a mercy? *David* esteemed it so, and gives God the glory, *Psalm* 22. 9. But discontent is an utter enemy to thankfulnesse. The bird sings not till she have taken

up her ſtand to her mind. Some mens eyes are ſo bleared and glazed with tears for what they want, that they cannot ſee what good they have, cannot ſee mercies for bleſſings. *Job* here in a diſtemper wiſheth himſelf, (as he had done before, *chap.* 3. Who can underſtand his errors? *Pſalm* 19. 12.) either unborn, or preſently dead, without the diſtance of one day betwixt his birth and his burial. *In quo errorem erravit non levem, vir alioqui pientiſſimus*; this was a worſe wiſh then if he had deſired that his life might be preſently taken away from him, for herein he ſheweth himſelf unthankful to God for all his former benefits: and not ſo only, but angry with God for the good he had done him: thus we have ſeen dogs in a chaſe fly at their maſters, and children in a pelt ſtrike at their parents. But theſe were the voices of the fleſh luſting againſt the ſpirit, which afterwards (being juſtly reprehended for them, firſt by *Elihu*, and then alſo by God himſelf) he repreſſed and repented of in duſt and aſhes, *Pſalm* 42. 6.

Oh that I had given up the ghoſt, and no eye had ſeen me] *ſc.* with delight; for what pleaſure is there in ſeeing a dead corps, eſpecially a ſtill-born child? ſee *Gen.* 23. 4. with the Note. This text teacheth us, ſaith an Interpreter, what ſad effects extreme grief and pain worketh in the very beſt: it diſtempereth their ſpirits, and ſo diſturbeth them, that their complaints look like the blaſphemies of the wicked, and they ſometimes wiſh abſurd things, diſhonourable to God, and prejudicial to themſelves.

Verſe 19. *I ſhould have been as though I had not been*] Here he ſings the ſame ſong as *chap.* 3. and 6. It is hard to ſay how oft a child of God may diſcover the ſame infirmity. Our lives are fuller of ſins then the firmament is of ſtars, or the furnace of ſparks.

I ſhould have been carried from the womb to the grave] He makes mention of the grave as a deſirable place, which yet in the two laſt verſes he deſcribeth as a place of darkneſſe and diſorder. Thus *Job* himſelf was in the dark, and in his paſſion he throweth out words without wiſedome; *Itaque ſolicitè orandus eſt Deus*, ſaith one here, God is therefore to be earneſtly intreated, that when we are hard put to't with pain and miſery, we may not give way to unruly paſſion, nor ſuffer our tongues to out-laſh, as they will be apt to do. See *Pſal.* 39. 1. confer *Pſal.* 22. 77. 88 & 89. and we ſhall ſee *David* well nigh as far out, as *Job* in his complaints and wiſhes; but God can put a difference between the godly and ſin in them, as between poiſon and the box that holdeth it. He can alſo pity them, as we do poiſon in a man, which yet we hate in a toad &c.

Verſe 20. *Are not my dayes few?*] And oh that they might not be alſo evil! ſith I ſhall not much trouble the world, oh that I might not find much trouble in the world! What man is he that would fain ſee good dayes, ſaith *David*, *Pſalm* 34. 12? What man is he that would not, ſaith *Auſtin* in anſwer to him? *Job* and *David* joyn in one and the ſame ſuit for a truce from trouble, ſith their time here was ſo very ſhort, *Pſalm* 39. 13. and 89. 47.

Ceaſe then, and let me alone] After he had vented his paſſions, he falls again to his prayers. Ye have done all this wickedneſſe (ſaith *Samuel* to the people who had been over-importunate for a King) yet turn not aſide from following the Lord &c. 1 *Sam.* 12. 20. Whileſt prayer ſtands ſtill, the whole trade of godlineſſe ſtands ſtill. Saints, though they have ſinned, yet muſt not reſtrain prayer, but go home to God again with ſhame in their faces, and tears in their eyes, and he will ſpeak peace; only they muſt be ſenſible that their *Father hath ſpit in their faces &c.*

That I may take comfort a little] A modeſt requeſt: the poor man ſpeaks ſupplications, begs a farthing. They who are lowly make low demands. Oh that I were but a door keeper! oh that *Iſmael* might live in thy ſight &c.

Verſe 21. *Before I go whence I ſhall not return*] Before I go out of this world never more to return hither to enjoy the comforts that are here to be had. Death is a departure hence, 1 *Pet.* 1. 15. *Luke* 9. 31. And ſo the Ancients (*Irenæus*, *Clement*, and others) uſed to call it: *I ſhall change my place, but not my company*, ſaid that dying Saint who had here walked with God in uprightneſſe, and was now to bid adieu to all worldly intereſts. The old *Romans* were wont to ſay of a dead friend, *Abiit, & remeaturus eſt*, He is gone, and will come again. It ſeems hereby that they had ſome darke notions of a Reſurrection, whence alſo *Tertul.*

their Poets called a dead body, *a ſoul*; — *animamque ſepulchro condimus*. The *Hebrew* did the like, *Numb.* 5. 2. and 6. 10. and 19. 11. *Hag.* 2. 14. as having a more ſure word of Prophecie: and *Job* was clear in this point, firmly believing the reſurrection of his body, *chap.* 19. 26, 27. It muſt needs be therefore that he ſpeaks here of not returning into this world. See the like *chap.* 16. 22. *Pſalm* 39. 13. 2 *Sam.* 12. 23.

Virg. Æneid.

Even to the land of darkneſſe &c.] See the Note on *verſe* 22.

Verſe 22. *A land of darkneſſe &c.*] This is not a deſcription of hell, and of the ſtate of the damned (as ſome would have it) for *Job* never meant to come there, no more then *Jacob* did, *Gen.* 37. 35. and 42. 38. But it is ſuch an elegant deſcription of the grave, as exceedeth the phancie of Poets, and the rhetorick of all heathen Orators. There is ſomething like it in *David*'s Pſalms, eſpecially *Pſalm* 88. 11, 12. where the grave is called *a place of perdition, a land of forgetfulneſſe, and of darkneſſe*, wherein they who deſcend, praiſe not God, *Pſalm* 115. 17. In reſpect of their bodies they do not, they cannot, *Iſai.* 38. 18. Hell, indeed, is much more *a land of darkneſſe, as darkneſſe it ſelfe*; it is that *outer-darkneſſe*, a darkneſſe beyond a darkneſſe, as the dungeon is beyond the priſon; and the pains of hell are the *chains of darkneſſe*. now death is hels harbinger to the wicked, and hence it is ſo dreadful in the apprehenſion and approach of it, that mens hearts do even die within them, as *Nabals* did, through fear of death; and they tremble thereat as the trees of the wood, or leaves of the foreſt, with *Ahaz*, *Iſai.* 7. 2. Darkneſſe we know, is full of terrour: the *Egyptians* were ſorely affrighted by their three dayes thick darkneſſe, in ſo much as that none ſtirred off his ſtool all that while, *Exod.* 10. 23. and it was the more terrible, doubtleſſe, becauſe they had no warning of it, as they had of other plagues. How oft do men chop into the chambers of death (their *long-home* the grave) all on the ſudden, as he that travelleth in the ſnow, may do over head and ears into a marle-pit? Death of any ſort, is unwelcome to nature, as being its ſlaughterman: but when ſudden, it is ſo much the more ghaſtly; and thoſe that deſperately dare death to a duel, cannot look it in the face with blood in their cheeks. Only to thoſe that are in Chriſt, the *darkneſſe of death is gone*, the ſting of it is pulled out, the property altered, as hath been already noted. Chriſt, the Sun of Righteouſneſſe, ſaith a Learned Expoſitor here, lay in the grave, and hath left perpetual beams of light there for his purchaſed people. The way to the grave is very dark, but Chriſt hath ſet up lights for us there.

Mr. *Caryl.*

And of the ſhadow of death] The ſhadow is the dark part of the thing; ſo that the ſhadow of death is the darkeſt ſide of death, death in its moſt hideous and horrid repreſentations: the ſhadow of death is the ſubſtance of death, or death with addition of greateſt deadlineſſe.

Without any order] Heb. *and not orders*, What then? confuſion ſurely, without keeping to rules or ranks: mens bones are mingled in the grave, whether they have been princes or peaſants, it cannot be diſcerned: *Omnia mors æquat*, as cheſſe-men are put up all together in the bag when the game is ended, without diſtinction of King, Duke, Biſhop, &c. ſo here: *Junius* rendreth it, *expertem viciſſitudinum*, without any interchanges, diſtinctions, viciſſitudes, or varieties (as of day, night, ſummer, winter, heat, cold, &c.) of which things conſiſteth the greateſt part of the brevity of this world.

And when the light is as the darkneſſe] How great then muſt needs be that darkneſſe? as our Saviour ſpeaketh in another caſe, *Matth.* 6. 23. Surely when by the return of the Sun, there is light in the land of the living, in the grave all is abyſſed and ſunk into eternal night. As the bodies of thoſe two murthered Princes were by their cruel Uncle *Richard* the third, in the black-deeps, a place ſo called at the Thames-mouth: in the grave light and darkneſſe are both alike: and as the Images in Popiſh Temples ſee nothing, though great wax candles be lighted up before them: ſo the cleareſt light of the Sun ſhining in his ſtrength would be nothing to thoſe that are dead and buried. Let this be much and often thought on: *mors tua, mors Chriſti, &c. Cyrus* that great Conqueror lying on his death-bed, praiſed God, ſaith *Xenophon*, that his proſperity had not puffed him up; for he ever conſidered that he was but mortal, and muſt bid adieu to the world. *Charls* the fifth Emperour of *Germany* cauſed his ſepulcher and grave-clothes to be made five years before his death, and carried them

Tyrrel.

cloſely

closely with him whithersoever he went. *Samuel* sent *Saul* newly annointed to *Rachels* sepulcher, 1 *Sam.* 10. 24. that he might not surfet upon his new honours, &c.

CHAP. XI.

Verse 1. *Then answered Zophar the Naamathite.*

WIth a most bitter invective, savouring more of passion, then charity, *Zophar* rejoyneth; or rather revileth innocent *Job*, mis-interpreting his meaning, *verse* 4. and laying to his charge, 1. Loquacity or talkativeness. 2. Lying. 3. Scoffing at Gods good providence, and mens good counsel. 4. Self-conceitedness and arrogancy, besides rashness, boldness, &c. For want of better arguments against him, he falls foul upon him in this sort. And if the adversaries of the truth do the like by us (as our Saviour saith they will, *Matth.* 5. 11. and as himself, after *Job* and many other of his members, had the experience of it) we must not be over-troubled. *Zophar* signifieth a *watcher*, he watched for *Jobs halting*, and took him up before he was down: he is stiled the *Naamathite* from *Naamah* (a city in the land of *Uz*, eighteen miles from *Jobs Pyramis*, saith *Adricomius*) which signifieth *Fair*. But he dealeth not so fair with his friend, as had been fit, for he giveth him no honour or respect at all, but treateth him with singular sharpness and violence, or rather virulence of speech: hear him else.

Verse 2. *Should not the multitude of words be answered*] Should not he who speaketh what he will, hear what he would not? yes, *Job* shall now, or you'l want of your will: but if *Job* have talked more then his part came to (the truth is, his speeches are longer then any of those his three friends, which are all, except that first made by *Eliphaz*, *chap.* 4. and 5. comprehended in one chapter, whereas his take up two, three, or more) he may well be excused, considering the sharpness of his disease, the ungentleness of his friends, and the sense of Gods displeasure, which his soul laboured under. *Zophar* and the rest looked upon him as a wretched hypocrite, and were angry that he would not yeild himself so; they accused his former conversation as wicked, what way had he therefore to defend and assert his own integrity, but by words? and must he yet passe for a prating fellow, *a man of lips*, a very wordy man, one that loveth to hear himself talk, because he will not be by them out-talked, and over-born by their false charges? Most sure it is, that *profane* and profuse *babblings are to be avoided, and to bring fulness of matter* in fewness of words, it is very commendable. *Quàm multa quàm paucis!* said *Tully* of *Brutus* his Lacónical Epistle; how much is here in a little! but 1. Every man cannot be a short-spoken *Spartan*: It is reported that in *Luthers* house was found written, *Melanthon hath both matter and words: Luther hath matter, but wants words; Erasmus hath words at will, but wants matter.* Every one hath his own share: all are not alike-gifted. 2. He is to be accounted talkative, who uttereth unprofitable words, and far from the purpose, beside the point: and so *Zophar* himself was to be blamed in this whole discourse of his, wherein he talketh much, but speaketh little. Concerning the infinite and unsearchable wisedom of God, he argueth truly and gravely, but yet nothing fitly to convince *Job*, who himself had said as pithy and more of the same subject. The counsel also that therehence he giveth *Job*, doth little or nothing concern him: it being the same in effect that *Eliphaz* and *Bildad* had said before him. *Zophar* therefore was the *loquaculeius*, the talkative man here mentioned, rather then *Job*, the *lipi-man*, *adversus sua ipsius vitia fabulans satis*: and as *Dion* was wont to say, that the *Grammarians* of his time could discourse well of the errors of *Ulysses*, but not at all see their own; so it befell *Zophar*.

Nunquid qui multa loquitur, non & audiet? Vulg.

And should a man full of talk be justified?] Heb. *a man of lips*, so called, as if he were made all of lips, and had no other members. Shall such an one be ever a whit the better thought of? Not among wise men surely, what ever he may among his fellow fools: for *in multiloquio non fugit peccatum*: Some gravel and mud passeth

passeth away with much water; some vanity with much talk: it is no wisedom for a man to lay on more words then the matter will well bear. A good Orator, saith *Plutarch*, will see that his words and his matter be matches. And *Hesiod* saith, that words, as a precious treasure, should be thriftily husbanded, and warily wasted: especially sith an account is to be rendred, as our Saviour assureth us, *Matth.* 12. 36. yea, by thy words (he saith not, *for thy words*) *thou shalt be justified, and by thy words* (if superfluous and sinful, wast and wicked) *thou shalt be condemned, verse* 37.

Vers. 3. *Should thy lyes make men hold their peace?*] Or, *Thy toyes*, toilsome toyes, hammered in thine own head, hatcht in thine own heart, which is deceitful above all things, and so a fit shop to frame lies in: but should we be silent at the hearing of them, and so become guilty of thy sin by a tacit consent? Can any mortall wight hear what thou hast said in behalf of thine own imaginary innocency? *chap.* 6. 29, 30. And how bold an appeal thou hast made to God as a witnesse thereof *chap.* 10. 7. and not reply upon thee, and reprove thee? The truth is, had *Job* been a liar, as *Zophar* would make of him, (even *mendaciorum loquacissimum*, as *Tertullian* saith of *Tacitus*, one that fearing his many words would not carry his cause, had intermixed divers untruths the better to grace the businesse) he ought not to have been forborn by *Zophar* or any else, that wished well to his soul: But it was far from good *Job* to be guilty of this foul sin, so hated of God, so like the divel, so inconsistent with religion. *Christianus est, non mentietur*, he is a Christian, you may be sure he will not lie, was the old argument; he will rather die then lie. *David* indeed in a distresse, roundly told two or three lies together to *Abimelech* the high-priest, who suspected that he fled as a proscribed person 1 *Sam.* 21. 2, 8. So 1 *Sam* 27. 10. But that he allowed not this sin in himself it appeareth in that 1. He had *chosen the way of truth*, his election was truth *Psalm* 119. 30. And 2. He prayed against the contrary evil, *Remove from me the way of lying*, *Psalm* 119. 29. He was not one of those that *took fast hold of deceit*, as *Jeremiah* phraseth it *chap.* 8. 5. Much lesse was *Job*; however *Zophar* was mistaken in him, as he was much more in his next charge, wherein he maketh him a scoffer of God and good people.

And when thou mockest, shall no man make thee ashamed?] *Job* is made a *mocker* here; yea, a *scorner*, and *derider*, as the word signifieth, such as *David* describeth, *Psalm* 22. 6. and the Author to the *Hebrewes*, *chap.* 11. 36. where he speaks of *cruel mockings*, such as the Scripture every where (but especially in the Proverbs) brandeth for the worst sort of sinners: See *Psalm* 1. 1. where the Septuagint translate for scorners, *Pestes*: as elsewhere *Incorrigible*, *Prov.* 21. 1. *Naught*, *Prov.* 9. 12. *Proud*, *Prov.* 3. 34. Workers of iniquity *Psalm* 119. 51. But where did *Job* mock in *Zophars* judgment? First, he spoke contemptuously (as he thought) of God, as *chap.* 10. 3. *Is it good unto thee that thou shouldst oppresse? &c.* And whereas he spake better sometimes of Gods wisdom and righteousnesse, *Zophar* thought it was but from the teeth-outward: but poor *Job* had little list or leisure to mock and jear: next, he mocked his friends for saying that he was justly afflicted; saying, that they were cold comforters, void of Gods fear, mercilesse men &c. This they took in very ill part, and *Zophar* thinks to make him ashamed of it: for saith he,

λοίμοι. ἀκόλαστος, κακὸς, ἀσεβὴς. παιγνιώμων.

Shall no man make thee ashamed?] *sc.* By refuting thee, and by bringing thee to a due sight of thine error: this good office he that shall undertake to do for another, must be sure that he be able to do it effectually, else better not to attempt it. When *Carolostadius* opposed *Luthers* Consubstantiation but weakly and insufficiently, *Zuinglius* said, he was sorry, that so good a cause wanted shoulders.

Non satis humerorum habuerat.

Vers. 4. *For thou hast said*] Thou hast confidently affirmed; and this he makes to be a loud lie, and not an idle word only. But where and when had *Job* said it? Did not *Zophar* openly play the Sophister, so interpreting what *Job* had spoken *chap.* 6. 10. and 9. 22. and 10. 7. in defence of his innocency, as if *Job* had maintained that he was free from all sin; whereas notwithstanding, he had very often witnessed and confessed himself to be a sinner, insomuch, as that albeit he were without sin, yet he could not be accounted clear and pure in the sight of God? But *Zophar* took these for good words only, and was therfore so sharp-set against him. So *Cyril* and *Theodoret* mistook one another, and objected heresie mutually: when

when as afterwards it appeared, that they were both of one judgment. Charity would have taught *Zophar* to have taken *Job* in a better sense, and to have said of him as *Cruciger* did of *Luther*, *enim commodius sentire quàm loquitur, dum effervescit*, that he held right, though in his heat he spake not so fitly as might be wished; good mens words are *reverenter glossanda* (as one said of the Lawes) to have a reverent glosse put upon them, and not by a spiritual unmannerlinesse, to be taken with the left hand, when they might and ought to be taken with the right.

My doctrine is pure] Clear as chrystal, transparent as a chrystal glasse with a light in the midst, you may see through it, and find no flaw or filth in it: *Job* was no professed preacher, yet he had *not concealed the words of the Holy One*, *chap.* 6.10. As he had received the knowledg of the truth from parents and teachers (the word here rendred *doctrina*, comes from a root that signifieth *to receive*) so he had freely and purely imparted it to others, commending it unto them as sound and sincere, and therefore well worthy of all acceptation. But that which troubled *Zophar* and his two fellows was, that *Job* should affirm that God did afflict good men in this world as heavily as bad men, which yet was an irrefragable truth, such as *Job* resolved to live and die in.

And I am clean in thine eyes] *i.e.* I am not sinlesse, but sincere and upright, no hypocrite (as you have charged me) no worker of iniquity, but one that would be cleansed from all filthinesse of flesh and spirit, and do by the daily practice of mortification, purifie my self as God is pure: more then this *Job* said not, though *Zophar* thought he did, and therefore wisheth in the next words that God himself would convince him of his errour.

Verse 5. *But oh that God would speak &c.*] For we do but lose our sweet words upon thee, sith thou art set, and so wedded and wedged to thine own will and way, that thou canst not be removed and rectified, but by an extraordinary touch from the hand of heaven; *O therefore that God would speak and open his lips against thee*, and for us: for so *Zophar* doubts not but he would do, but if it proved otherwise *chap.* 42. *Job* was justified, and these three condemned, because they had not spoken of *God*, (or *to God*, as in this text) *the thing that was right*, *verse* 7. but had been Satans instruments to discourage *Job*, and to drive that good man to many passionate speeches. Some men (and women too, as *Sarah*, *Gen.* 16. 5.) are over-hasty to send for God, as it were, by a post, to decide their controversies: who, if he should come at their call, would certainly pronounce against them. Fret not thy self therefore to do evil: be not rash with thy mouth, and let not thine heart be hasty to utter any thing in this kind before God, or to interest him in thy quarrels and controversies, for he will surely passe an impartial sentence, *neither is there any iniquity with the Lord our God, nor respecting of persons, nor taking of gifts*, 2 *Chron.* 19. 7. One Interpreter from this wish of *Zophar* noteth, that it is an ordinary practice of hereticks (Satans factors) to mention God, as approving of their errors, if by speaking he would from heaven declare himself plainly, and that therefore we should take heed of those that labour to work upon us this way, when by right reason they are able to evince nothing that they say. Psal. 37. Eccles. 5. 2.

Vers. 6. *And that he would shew thee the secrets of wisdom*] This may be understood of Gods law (saith *Diodate*) or of the hidden wayes of his providence; which if God would shew *Job*, he should at once see that he mistook much, and knew little of those many mysteries that are both in the word and works of God, in all divine dispensations, which are such as none can unriddle but God himself, neither can we see them till he shew them. It is well observed, that the word here rendred [*shew*] signifieth to interpret and expound that which is dark, mysterious and enigmatical; and till God shew us in this sort, we remain ignorant both in the book of the creatures, and in the book of the Scriptures. Oh pray that ye may be all taught of God, that he would *shew you great and mighty things which you know not*, *Jer.* 33. 3. that he would *open your eyes, that ye may behold wondrous things out of his Law*, *Psalm* 119. 18. &c.

That they are double to that which is] *Sunt enim Deo judicia sua duplicia*, so the Vulgar translate the words, *for God hath judgments of two several sorts*, viz. open and secret, such as thou with all thy skill canst no divine into. The Hebrew is

is, *double to the being*; that is, ſaith one, manifold more then is by thee apprehended; and although God hath afflicted thee according to what he hath revealed, yet he might afflict thee more, if he ſhould proceed according to the height of his ſecret wiſedome: thy plagues ſhould be double to that which is, if God ſhould deal rigorouſly with thee: there is reaſon therefore thou ſhouldſt be patient, ſith thy ſins are far more then thy ſufferings.

Know then that God exacteth of thee leſſe then thine iniquity deſerveth] This is a meditation that may be of ſpecial uſe, as to humble us, ſo to ſtanch murmuring, and to ſtrengthen patience under preſent preſſures. See *Ezra* 9. 13. with the Note. *Junius* rendreth it *acknowledg at leaſt that God exacteth ſomewhat of thee for thine iniquity*: ſomewhat it is, and but ſomewhat, ſith hell is the juſt hire of the leaſt ſin, and it is the Lords mercy that we are not conſumed *Lament.* 3. 22.

Verſe 7. *Canſt thou by ſearching find out God?*] *i. e.* The nature of God, or the courſe of his providence, and the reaſon of his proceedings? thou canſt never do it: Neither did *Job* ever take upon him to do it, but had excellently and accurately ſet out the ſame things *chap.* 9. 4. &c. that *Zophar* here doth; ſo that he might well have ſpared his pains in this diſcourſe as to *Job*; but that being too pertinacious in his evil opinion of him, he choſe rather to thwart him, then to cloſe with him, as contentious people uſe to do.

Canſt thou find out the Almighty unto perfection?] No nor the brighteſt Angel in heaven, the higheſt graduate in glory. *Find him* we may poſſibly, but not *find him out*, much leſſe *find him out to perfection*. *Tantum recedit, quantum capitur*, ſaith *Nazianzen.* The nearer you draw unto God, the further off he is from you, and you are as much to ſeek as ever: he is indeed like the pool *Polycritus* writeth of (cited by *Ariſtotle*) which in compaſſe at the firſt ſcarce ſeemed to exceed the breadth of a ſhield, but if any went in to waſh, it extended it ſelf more and more. A Country fellow thinks, if he were upon ſuch a mountain, he could touch heaven, and take a ſtar in his hand; but when he comes thither, heaven is as far off as it was &c. So it is here; eye hath not ſeen, nor ear heard &c. 1 *Cor.* 2. 9. *Chryſoſtome* ſpeaking of Gods love in Chriſt, ſaith, I am like a man digging in a deep ſpring: I ſtand here, and the water riſeth up upon me, and I ſtand there, and ſtill the water riſeth upon me. What the Apoſtle ſaith of this infinite love of God, that *it paſſeth knowledge*, as having all the dimenſions *Epheſ.* 3. 18, 19. the ſame is true of the wiſedome of God, as *Zophar* ſetteth forth in the following verſes.

Orat. 1.

De mirabil. auſcult.

Verſe 8. *It is as high as heaven, what canſt thou do?*] And much higher; it is *as the highneſſes of heaven* (ſo the Hebrew hath it) which is ſo high, that one would wonder we ſhould be able to behold the ſtarry skie (which yet is but as the marble wall round about the palace) and the very eye not be tired in the way. See the Note on *Prov* 25. 3. How high that ſecond heaven is, may hereby be gathered, in that the ſtars (whereof thoſe of the firſt magnitude are ſaid to be every one above 107 times as big again as the whole earth) do yet ſeem to us but as ſo many ſmall ſparks or ſpangles: but how high the third heaven is above them, cannot be conjectured *Epheſ.* 4. 10. And yet the wiſdom of the Almighty is far above that. But what meaneth *Zophar* by theſe cutted queſtions of his, *What canſt thou do?* and *what canſt thou know?* He thought belike, that either *Job* conſidered not what he had ſaid, when he ſo ſet forth Gods wiſedom, and his own ſhallowneſſe: or elſe that he contradicted himſelf, when he neverthelesſ ſtood ſo much upon his own integrity, and complained ſo greatly of his miſery, as of an injury.

Deeper then hell] Which where even it is, appeareth by this and other texts of Scripture; as *Revel.* 9. 11. *Deut.* 32. 22. *Pſalm* 55. 15. *Prov.* 15. 24. &c. To be *ratum, Ubi ſit, ſcrutando, qui curioſius quærunt*, ſaith one, where it is, they ſhall find one day, who over-curiouſly enquire. The word here rendred *hell*, ſignifieth the lower and more remote parts of the earth: and *David* telleth us, that the wicked ſhall be *turned into hell*, into the loweſt part of it, as the *Hebrew* there implieth *Pſalm* 9. 17.

Verſe 9. *The meaſure thereof is longer then the earth*] Wherein, ſome kingdomes are of a very great length, as thoſe of the *Turks*, and of the *Tartars* at this day. How long then is the earth it ſelf? Some have undertaken to tell in how many dayes a

nimble

nimble footman might measure it, but that's but a conjecture. It must be remembred that these things are spoken after the manner of men; for the wisedom of God can neither be measured nor numbred: *of his understanding there is no number*, saith the Prophet, *Psalm* 147. 5. *Archimedes* the *Mathematician* vaunted, that he by his skill in Arithmetick, could number up all the sand or dust that is in the whole world habitable and inhabitable. But who can cast up the extent of the Divine wisedom.

And broader then the sea] Which yet *David* calleth *the great and wide sea*, *Psalm* 104. 25. Breadth is ascribed to the sea, because of its huge extension; marriners for many dayes together whiles they sail upon the main, see no land, but only sky and water. Gods wisedom goes beyond all these: neither must we think to lade this Ocean with our cockle-shell. We may sooner drain the sea with a spoon, then the perfections of God with our largest understandings.

Verse 10. *If he cut off and shut up*] Heb. *If he change*, *viz.* his course or way of proceedings toward men, either *to shut them up* close prisoners, or otherwise to put them to such straits that (*Job*-like) they know not what to do, or which way to turn themselves.

Or gather together] *viz.* His witnesses, say some, against an offender, his armies and military forces, saith the Chaldee paraphrast, to ruine his enemies: his out-casts, say some interpreters, according to that *Psalm* 147. 2. The Lord doth build up *Jerusalem*, he gathereth together the out-casts of *Israel*. If he do any or all of these to shew his soveraignty, as well he may,

Then who can hinder him] Heb. *turn him away*, or put a stop to him? If God should do and undo, confound all things, turn the world upside down, who shall contradict him or question him? May he not do with his own as he pleaseth? And might not *Zophar* have spared thus to have spoken to *Job*, sith *Job* had said the same to him in effect before? But *Zophars* design was to prove hereby that he who is by God brought into straits, is a wicked liver. He therefore in the two following verses glanceth at him as vain, wicked, bruitish, and not unlike to a wilde asse-colt, such as God would surely tame and tutor to better things by afflictions, and so bring him to hand.

Atqui non erat necesse hæc à Zophar dici, quum de his jam & eadem dixisset Job. Marc.

Verse 11. *He knoweth vain man, he seeth wickedness also*] Doubtlesse he beholdeth faithlesse men, *mortals of vanity*, head-long and head-strong wights; *homines falsitatis* (so *Cajetan* rendreth it) men of falsehood, *homines mendaces* (so *Pagnine*) lying persons, such as thou *Job* art presumed to be by thy impious words, and grievous punishments: *He seeth wickedness*, *inanitatem & iniquitatem*, vanity and villany: God seeth all, how closely and cleanly soever hypocrites think to carry the matter, first, hiding God from themselves, and then vainly hoping to hide themselves also from God, but his eye-lids try the children of men, *Psalm* 11. 4. He seeth their wickedness or *unreasonableness* (as the word properly signifieth) for wicked men are *absurd men*, 2 *Thes.* 3. 2. they are compact of meer incongruities, solecizing in opinion, speeches, actions all,

Will he not then consider it?] *sc.* To judg and punish it? Man maketh no great matter of sin, but God doth. He will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil, *Eccles.* 12. 14. he will see that every transgression and disobedience shall receive a just recompence of reward, *Heb.* 2. 2. This *Zophar* doth not only affirm, but puts it home strongly by a question (wherein he closely taxeth *Job* of hypocrisie) *will he not consider it?* Some read it without a question thus, *But he* (that is man) *considereth not*, is without understanding of Gods wisedom and justice, being dull and stupid like a wild asse-colt, as it followeth.

Verse 12. *For vain man would be wise*] Heb. *Hollow man*, that is, as void of grace, as an hollow tree is of heart of oak. *would be wise*] Heb. *would be hearty*, *egregiè cordatus homo*, there is an elegancy in the Original that cannot be Englished. *Wilt thou know, O vain man*, saith St. *James* chap. 2. 20. The Greek is, *thou empty man*, thou that hast nothing in thee, and yet art highly conceited: thou that art (*Ephraim*-like) a silly dove without an heart, *Hos.* 7. 11. and yet *in superbiam erectus* (as the Vulgar here hath it) raised up to pride: that little knowledge he hath, puffeth him up, 1 *Cor.* 8. 1. So *bellows-like* is the natural soul, or rather so bladder-like,

like, that filled with earthly vanities, it growes great, and ſwelleth in pride: but prick'd with the leaſt pin of piercing grief, it ſhriveleth to nothing. The Prophet *Iſaiah* fitly compareth it to a bul-ruſh, *chap.* 58. 5. the colour whereof is freſh, the skin ſmooth: but if you pill it, what is under but a kind of ſpongious, unſubſtantial ſubſtance, of no uſe in the world worth the ſpeaking of? Formaliſts and pretenders to holineſſe, are flat nothing, worſe then nothing, iniquity, *Matth.* 23. 28.

Eph. 4.

Though man he born as a wilde aſſes colt] Take him in his pure naturals, he is no wiſer; created he was in Gods image, which conſiſted in *knowledg, righteouſneſſe and holineſſe*: knowledg in his underſtanding, rightneſſe or ſtraightneſſe in his will, and holineſſe in his affections. But ſince the fall, all this is loſt and gone quite: he hath *principium læſum*, neither can he know the things of God, no though he be ψυχικὸς, *a ſouly man*, one that doth *excolere animam*, ſuch as *Tully* and *Ariſtotle*: yet is he in ſpirituals, as blind as a beetle, a meer aſſe-colt: a colt is none of the wiſeſt creature, much leſſe an aſſe-colt, leaſt of all a wilde aſſe-colt; and yet ſuch is man, ſenſual man, *Judg.* 19. ſapleſſe man, *Pſalm* 14. 1. he is as an aſſes foale for rudeneſſe, a wilde aſſes for unrulineſſe, untamed, and untractable. Surely, as a wilde aſſe-colt, (ſaith *Gregory* upon this text) not uſed to the yoak, runneth up and down the large fields and woods at his pleaſure, and when he is weary, lieth down, and thus doth from day to day: So man by nature is licentious, running as his luſts carry him, to all manner of ſin, and giveth not overrunning till he is weary: he will not be held in by any reins, or kept to do the work he ſhould by any yoak which the Lord by teaching ſeeks to put upon him. Surely (ſaith another) God is fain to deal with ſuch, as men do with friſking jades in a paſture, that cannot take them up, till they get them to a gate: ſo till the hour of death &c. *Thomas Blaverus* chief counſellour ſometime to the King of Scots, believed not that there was God or divel, heaven or hell, till he came to die, and then cryed out, he was damned: ſo alſo died one *Arthur Miller*: and before him, a deſperate Dean of *Pauls*. When death comes (ſaith Sir *Walter Raleigh*) which hates and deſtroys men, that is believed. But God that loveth and maketh men, he is not regarded. O eloquent death! O mighty death! whom none could adviſe, thou art able to perſwade &c.

Marbury.

Theatr. hiſt. pag 127, 128.

Sword againſt ſwear. pag. 34. Hiſt. of world.

Verſe 13. *If thou prepare thine heart*] *viz.* to meet God, *Amos* 4. 12. humbly ſubmitting to his juſtice, and heartily imploring his mercy. The ſumme of what *Zophar* ſaith in the following verſes, is this; if thou truely repent, thou ſhalt proſper: as if not, thou ſhalt periſh: this he might have ſaid more fitly to moſt of us, who are deeply guilty (ſaith *Lavater*) then to *Job*, who was nothing ſo ſinful as we are, and yet much more penitent. But *Zophar* calls upon him to quarrel with his faults, and not with his friends, and to break off his ſins by repentance, without which, if he ſhould have peace, it would be but like thoſe ſhort *interims* between the *Egyptian* plagues.

And ſtretch out thine hands towards him] Heb. *And ſpread thy palmes to him*; ſo in prayer for pardon of ſin, and power againſt ſin: for this *ſtretching out*, or *ſpreading of the hands*, is a prayer-geſture, wherein Gods people come *formâ pauperis*, holding out the hand to receive mercy, as beggars do an alms; or as men beg quarter for their lives with hands held up: or laſtly, as he that is faln into a ditch, or deep pit, and cannot get out, lifteth up his hands, and cryeth out for help. See *Exod.* 17. 11, 12. and 19. 20. 1 *Kings* 8. 22. *Pſalm* 141. 2. It appeareth that the Ancients prayed not with their hands joyned together, or a little way lifted up, but with their arms ſtretcht abroad, and the palms of their hands turned up towards heaven.

Verſe 14. *If iniquity be in thine hand, put it far away*] *Caſt away all thy tranſgreſſions*, and throw thy luſts out of ſervice. Hands lifted up in prayer muſt be pure, 1 *Tim.* 2. 8. for the fountain of goodneſſe will not be laden at with foul hands *Iſai.* 1. 15, 16. Good therefore is the counſel of *Jeremiah*, *chap.* 4. 14. and of St. *James*, *chap.* 4. 8. The Prieſts had their laver to waſh in before they ſacrificed, and their brazen altar to offer on before they burnt incenſe. He that comes to pray, having not firſt purged himſelf of all filthineſſe of fleſh and ſpirit, doth (ſay the Jew-doctors) as he that cometh to offer a clean beaſt, but holds an unclean one in his hand. *By iniquity in the hand* here, *Beza* and others underſtand wrong-dealing, either

either by fraud or force, by ſtrength or ſlight of hand: and then *Zophar* preſſeth *Job* to *reſtitution*: away with it, ſaith he, ſend it home to the right owner: elſe *you will cough in hell, and the divels will laugh at you*, ſaith *Latimer*.

And let not wickedneſſe dwell in thy Tabernacles] *i. e.* In thy family, and where-ever elſe thou haſt to do; *I and my houſe will ſerve the Lord*, ſaith *Joſhuah*: *I and my maids*, ſaith *Eſther*. *Davids* care for the reforming and well-ordering of his houſhold, and of his whole kingdom, See *Pſalm* 101. throughout. Such a man is *really* as he is *relatively*. Thoſe Governors of families and countries ſhew themſelves perfect ſtrangers to the practice of repentance, who make no other uſe of their ſervants and ſubjects, then they do of their beaſts; whiles they may have their bodies to do their ſervice, they care not if their ſouls ſerve the divel. This will lye heavy one day. Joſh. 24. 15. Eſth. 4. 16.

Verſe 15. *For then ſhalt thou lift up thy face without ſpot &c.*] Repentance muſt be performed in faith, or elſe it will prove to be *pœnitentia Iſcariotica*, a *Judas*-like repentance. Lord (ſaid that dying Saint) caſt me down as low as hell in repentance, and lift me up by faith into the higheſt heavens in confidence of thy ſalvation. *Zophar*, that he may move *Job* kindly and rightly to repent, promiſeth him thereupon *malorum ademptionem, bonorum adeptionem*, freedome from evil, and fruition of good. And firſt, *thou ſhalt lift up thy face without ſpot, i. e.* Thou ſhalt be full of comfort and of confidence, not caſting down thy countenance, as guilty *Cain*, but looking up boldly and cheerfully, as St. *Steven* did, *Acts* 7. 15. they ſaw his face as it had been the face of an Angel.

Ibat ovans animis & ſpe ſua damna levabat.

Yea, thou ſhalt be ſtedfaſt] Or *durable* and compact as a molten pillar; thine heart ſhall be eſtabliſhed with grace, thy mind with peace: thine outward eſtate with a laſting felicity.

And ſhalt not fear] *ſc.* The loſſe of thoſe enjoyments. To be freed from the fear of evil, is better then to be freed from evil: and a great part of the Saints portion both on earth and in heaven, lies in their deliverance from fear, *Luke* 1. 74. *Pſalm* 112. 7. See *Zeph.* 3. 13. *Iſa.* 17. 2. Repent, and thou ſhalt fear no more a revolution of any thy troubles.

Verſe 16. *Becauſe thou ſhalt forget thy miſery*] There being no fear left, or foot-ſtep thereof remaining to renew thy grief, *Gen.* 41. 30. Remember thy former trouble thou ſhalt, with thankfulneſſe for a better condition now, but no otherwiſe: all the marks of former affliction ſhall be worn out. See *Iſa.* 65. 16, 13. ſo that thou ſhalt diſcount all the evil thou haſt endured.

And remember it as waters that paſſe away] As a land-flood, ſoon gone, as a light cloud quickly over: or as *Noahs* flood which that good man thought upon: when it was paſt, with thankfulneſſe to God, offering ſacrifice for his ſafety. So ſhalt thou *Job*: and as a man ſeldome thinketh how much water paſſeth by his habitation by day and by night; or if he do, yet its no trouble to his mind, no more ſhall the remembrance of by-paſt miſeries be to thine.

Verſe 17. *And thine age ſhall be clearer then the noon-day*] The reſt of thy life which thou giveſt for loſt, ſhall be the very prime part of thy time for glory. Solid glory ſpringeth out of innocency of life, beneficence toward all men, acts done valiantly and ſucceſsfully with juſtice and moderation of mind: whereunto is added the conſtant applauſe of good men, proceeding from an admiration of ſo great vertue. This *Zophar* promiſeth *Job* upon his true repentance, with a daily increaſe thereof, as the Sun ſhineth more and more unto the perfect day. Fame followeth vertue, as the ſhadow doth the body at the very heels. *If there be any vertue, if any praiſe*, ſaith the Apoſtle *Philip.* 4. 8. Where the one is, the other will be. *Abel* for his faith and righteouſneſſe is *yet ſpoken of* (as ſome render *Hebr.* 11. 4.) though dead long agoe. *The Righteous ſhall be had in everlaſting remembrance*, *Pſalm* 112. 6.

Thou ſhalt ſhine forth, thou ſhalt be as the morning] *Iſai.* 58. 8. Or, If thou doſt wax obſcure, yet thou ſhalt match the morning which diſperſeth darkneſſe, and conquers it by the approaching light. Look how the Moon wadeth out of a cloud, ſo ſhall thine over-caſt righteouſneſſe *break forth as the light, and thy judgment as the noon-day*, *Pſalm* 37. 6.

Verſe 18. *And thou ſhalt be ſecure, becauſe there is hope*] It's a ſpiritual ſecurity that's here promiſed, which is a fruit of faith, quelling and killing diſtracting and diſtruſtful fears; faith, I ſay, unfaigned 1 *Tim.* 1. 5. which produceth hope unfailable *Rom.* 5. 5. Hope is the daughter of faith, but ſuch as is a ſtaffe to her aged mother.

Yea, thou ſhalt dig about thee] That is (ſaith one Interpreter) by ſearching to find out how to do all things for the beſt, thou ſhalt proſper in all. Others ſenſe it thus, thou ſhalt be ſecure as they that lye in trenches. *Rabbi David*, Thou ſhalt dig only about thy city, and not need to make any walls about it for thy ſecurity. Others, thou ſhalt labour hard, and ſleep ſoundly thereupon. Or thus, God ſhall ſo encompaſſe thee with his ſafe protection, as if thou doſt but dig a place to pitch thy tent in, thou ſhalt enjoy thy ſelf ſafelier therein then otherwiſe thou wouldſt do in a walled city.

Eugub. *Tigur.* *Lavater.*

And thou ſhalt take thy reſt] God will keep off thoſe gnats of cares and fears, that might diſquiet thee. We read of ſome great Princes that could not ſleep, as *Ahaſuerus Eſth.* 6. 1. *Richard* the third of *England*; and *Charls* the ninth of *France*, after that barbarous Maſſacre at *Paris*: but *David* could *Pſalm* 3. and 4. becauſe God was his keeper. No marvel that *Philip* ſleepeth ſoundly, when *Antipater* (his faſt friend) watched by him the while. *Job* and all Gods beloved ones ſhall ſleep *on both ears*, *Pſalm* 127. 2. reſt ſecurely and comfortably. What ſhould hinder, when the keeper of *Iſrael*, who neither ſlumbreth nor ſleepeth, ſhall watch over them for good?

Daniel Thulin. *In utramvis aurem.*

Verſe 19. *Thou ſhalt lie down, and none ſhall make thee afraid*] Thou ſhalt walk about the world like a conquerour, being ever under a double guard, the *Peace of God* within thee, *Philip.* 4. 7. and the *Power of God* without thee 1 *Pet.* 1. 5. neither ſhall any enemy come upon thee in the night to fright and to diſturb thee, which is a great mercy. It is not long ſince we of this Nation did eat the bread of our ſouls in peril of our lives, neither could we reſt in our beds for the ſound of the trumpet, the alarm of warre: *Deſtruction upon deſtruction was cryed &c. Jer.* 4. 19,20. Should this ever be forgotten?

Yea, many ſhall make ſuit unto thee] Heb. *Shall intreat thy face*: yea, they ſhall *tire thee out with their intreaties*. Many ſeek the Rulers favour, *Prov.* 29. 26. he is even thronged with ſuitors, ſo that he cannot be without a Maſter of Requeſts. Hence the Poet *Orpheus* faineth that *Litæ* or Supplications and Petitions are *Jovis* daughters: and that they are ever attending at his throne. Here then *Zophar* promiſeth *Job*, that upon his return to God he ſhall be as great a man as ever, and that many, yea, that his very enemies ſhall not only not moleſt him, but fear his power, and beg his favour. And whereas once it was, this is *Job whom no man ſeeketh after*, then the rich among the people ſhall intreat thy favour, *Pſalm* 45. 12. and all that deſpiſed thee ſhall bow themſelves down at the ſoals of thy feet, *Iſai.* 60. 14. See *Iſai.* 45. 14. *Rev.* 3. 9. *Prov.* 19. 6. To this is the honour God putteth upon holineſſe, *Holy and reverend is his name*; and therefore reverend becauſe holy: ſo alſo is ours, *Iſai.* 43. 4. Howbeit we have cauſe to complain, that in theſe laſt and worſt times, as the Turks count all fools to be Saints, ſo men with us account all Saints to be fools, and not a few turn to unholineſſe, leſt they ſhould be deſpiſed.

ὧδ ἅλιμοι ἱκετεῖς Ζηνὸς κέκρηγε λίται. Orph. in Arg.

Jer. 30. 17.

Pſalm 111. 9.

Omnes quodammodo mali eſſe coguntur, ne viles habeantur. Sal. lib 4.

Verſe 20. *But the eyes of the wicked ſhall fail*] Contraries illuſtrate one another: and *Zophar* willing his words ſhould ſtick and work, thinks to leave a ſting in *Job*'s mind by telling him what he muſt truſt to if he perſiſt in his ſin. And firſt, *his eyes ſhall faile*: The eye is a principal part of the body; and the failing of the eyes followeth either upon ſome ſudden fright, or upon much weeping, *Lament.* 2. *Pſalm* 88. and 38. (we read of one *Pandion* ſon of *Vortiger* King of *Britain*, who wept out his eyes) or too long looking after the ſame thing, or on the ſame object. The wicked, ſaith *Zophar*, ſhall never want frights and griefs; they ſhall alſo look many a long look after help, but none ſhall appear *Lam.* 4. 17. their hopes ſhall be fruitleſſe their projects ſucceſſeleſſe.

Vt vehementius vellicet & fodiat inopinatum, ut putabat Jobi animum. Merl. Speed.

And they ſhall not eſcape] Heb. refuge or flight ſhall perish from them: miſeries and miſchiefs they ſhall never be able to avert or avoid, many ſorrows ſhall be to the wicked *Pſalm* 32. 10. and although they may think to get off, or out-run them,

yet

yet it will not be, *Amos* 2. 14. *Pſalm* 142. 4. *Saul* for inſtance. God hath forſaken me, ſaith he, and the Philiſtims are upon me, 1 *Sam.* 28. 15.

Their hope ſhall be as the giving up of the Ghoſt] *Broughton* rendreth it, *Their hope is nought but pangs of the ſoul.* Of that which yeildeth but cold comfort, we uſe to ſay, *It comforteth a man like the pangs of death*: the Vulgar hath it, *Their hope ſhall be the abomination of their ſoul*: the Tigurine, *Their hope ſhall be moſt vain*, even as a puffe of breath which preſently paſſeth away, and cometh to nothing. Some *Rabbines* make this the ſenſe, *Their hope ſhall be as the ſnuffing of the breath*: that is, they ſhall be ſo angry at their diſappointments, that they ſhall vex and ſnuffe at it. According to our tranſlation, the wicked mans hope is ſet forth as utterly forlorn, and at an end for any good ever to befall him. The godly mans hope is *lively*, 1 *Pet.* 1. 3.. and the righteous hath hope in his death, *Prov.* 14. 32. *Cum expiro ſpero* is his motto: whereas the wickeds word when he dieth is, or may be, *ſpes & fortuna valete*, my life and hope endeth together; *Spes eorum expiratione animæ*, ſo *Tremellius* rendreth the text: Death cauſeth in the wicked a total deſpair, and a moſt dreadful ſchreek giveth the guilty ſoul, when it ſeeth it ſelf launching into an infinite ocean of ſcalding lead, and conſidereth that therein it muſt ſwim naked for ever.

CHAP. XII.

Verſe 1. *And Job anſwered and ſaid*]

BEing nipped and netled with his friends hard uſage of him, and harſh language to him, but eſpecially with *Zophars* arrogant and lofty preface in the former chapter, he begins now to wax warm, and more roughly and roundly to ſhape them an anſwer.

Verſe 3. *No doubt but ye are the people*] The ſelect peculiar people, the only Ones, as a *man* is put for a *good man*, *Jer.* 5. 1. a *wife* for a *good wife*, *Prov.* 18. 22. a name for a good name *Eccleſ.* 7. 1. As *Athens* was ſaid to be *the Greece of Greece*, and as one promiſing to ſhew his friend all *Athens* at once, ſhewed him *Solon*: or as the Latine Poet, ſaying of *Fabius Maximus*. *Silius.*

Hic patriæ eſt, murique urbis ſtant pectore in uno.

So ſaith *Job* by an holy jeer (not to diſgrace his friends, but to bring them to more modeſty and moderation, if it might be) Certes, ye are not one or two men, but *ſpecimen totius orbis*, an Epitome of the world, or at leaſt the Repreſentative of ſome whole people: ye have got away all the wit from my ſelf and others, whom ye look upon as ſo many wilde aſſes colts in compariſon of your ſelves. Thus the Pope (*Simon Magus*-like) giveth himſelf out to be *ſome great thing*, *Acts* 8. 9. even the Church-virtual: and that in his breſt, as in *Noah's* Ark, is comprehended all wiſedome and worth: ye know nothing at all, ſaith he (*Caliphas*-like) to all others, *Job* 15. 9. So do his *Jeſuites*, the *Jeſuites*, who will needs be taken for the only Scholars, Politicians, and Orators of the world. The Church, ſay they, is the ſoul of the world, the Clergy of the Church, and we of the Clergy: the Empire of learning is ours &c. *Vatab.*

And wiſedome ſhall dye with you] As being lockt up in your boſomes. *Suetonius* telleth us of *Petronius* the Grammarian, that he was heard to ſay, that Learning was born with him, and would dye with him. The *Gnoſticks* would needs be held the only knowing men: *Illuminates* in *Spain* the only ſpiritual men: *Swenkfeldians* in *Germany* called themſelves *the Confeſſors of the glory of Chriſt*: our *Antinomians* the *Heavers of the Goſpel*, *adoreurs-grace*. But what ſaith *Solomon*? Let another man praiſe thee, and not thine own mouth, *Prov.* 27. 2. And that which had been much to a mans commendation, if from another, ſoundeth very ſlenderly from himſelf, ſaith *Pliny*. *Aben Ezra* and *Rabbi Levi* ſee another ſenſe upon this verſe; as if it were no irony, but a plain aſſertion to this effect: Queſtionleſſe you are to be counted among the common ſort of people (ſee *John* 7. 49.) Neither is there in you any thing excellent or extraordinary; that ye ſhould be looked upon, as drained *Ep. 8. lib. 1.*

ned from the dregs, or ſifted from the brans of the very vulgar: your wiſedome, if ever you had any, is even dead and decaied with you, and you have out-lived your prime &c.

Verſe 3. *But I have underſtanding as well as you*] Think not that you have engroſſed all the knowledg, and that you have the monopoly of wiſedom in your breſts; for ſurely I may come into the ballance with you, and claim as great a ſhare in underſtanding as your ſelvs. *Zophar* was pleaſed to call me *hollow and heartleſſe*, chap. 11. 12. *But I have an heart* (ſo the Hebrew here hath it) that ſeat of underſtanding: and that ſhall appear in the enſuing diſcourſe, where *Job* proveth, that by ſolid arguments concerning Gods power, wiſedom, &c. which *Zophar* had but barely propounded. And whereas this patient man was not without his impatiencies, yet he diſcovereth more grace, even in his diſtempers, then his friends did in their ſeeming wiſe carriages. Breaking out in the body ſhewes ſtrength of nature. Some infirmities diſcover more good, then ſome ſeeming beautiful actions.

I am not inferiour to you] Heb. *I fall not lower then you.* See *Nehem.* 6. 16. *Eſth.* 6. 13. *Job* 13. 2. He meaneth, that he was much their ſuperiour, and did better underſtand the doctrine of Gods providence then they. This he ſpeaketh not out of any vain-glory, or ambitious boaſting; but as *David*, and *Paul*, and others after them did, commending themſelves, either in defence of their own wronged innocency, or when it appeared unto them, that the concealing of their good parts and practiſes might turn to the hindrance of the truth, or to the hurt of the Church, or to the impairing and impeaching of Gods glory. In theſe caſes, ſelf-commendation is not unſeemly: but a *Job* may lawfully ſtand upon, not his *compariſons* only, but his *diſpariſons* alſo.

Yea, who knoweth not ſuch things as theſe?] *Viz.* That God rewardeth the righteous, and puniſheth the ungodly. The Heathen ſaw this by the ruſh-candle of natures dim light. *Doth not nature it ſelf teach you?* ſaith *Paul* 1 *Cor.* 11. 14. And again, *This ye know, that no whoremonger &c. hath any inheritance in the kingdome of God, and of Chriſt*, *Eph.* 5. 5.

Verſe 4. *I am as one mocked of his neighbour*] Thoſe that ſhould countenance and comfort me, contemn and ſcorn me. I am their laughter and paſtime; ſo he took it, ſith they ſat ſo heavily upon the skirts of his conſcience, and would not weigh his reaſons brought in his own defence.

Who calleth upon God, and he anſwereth him] *i. e.* I *Job* do make God my refuge, when theſe jeering neighbours of mine do *ſhame my counſel*, *Pſalm* 14. 6. and would mock me out of my religion: but God favoureth me though men frown: and where humane help faileth, divine appeareth. Or thus rather: I am derided of thoſe who profeſſe to call upon God, and to hear often from heaven. They are hard-hearted to me, though themſelves have liberally taſted of Gods tenderneſſe: and they pull up the bridg of mercy before me, which themſelves have oft gone over.

The juſt upright man is laughed to ſcorn] *Shame ſhall be the promotion of fools*, *Prov.* 3. 35. and ſuch a diſſembler as *Doeg* may well be derided, *Pſalm* 52. 6, 7. But what hath the righteous done? And why ſhould juſt, upright *Job* be laughed to ſcorn? But this is no news: Chriſt and his people have ever been for ſigns, and for wonders in this mad world, alwaies beſides it ſelf in point of ſalvation. He that departeth from evil, maketh himſelf a prey, or *is accounted mad*, *Iſai.* 59. 15. If he will needs be a *juſt upright man*, if he will *live godly in Chriſt Jeſus* (if he be ſo ſet upon it, that none ſhall hinder him) *he ſhall ſuffer perſecution*, this of the tongue howſoever, 2 *Tim.* 3. 12. A wolf flieth not upon a painted ſheep; we can look upon a painted toad with delight: it is the reality of godlineſſe that is hated. Iſa. 8. 18.

Verſe 5. *He that is ready to ſlip with his feet*] He who is in a declining, tottering condition, ready to fall and periſh under the burden of his afflictions, though formerly he was looked upon and made uſe of as a lamp or torch, yet when he is at an under, and brought low, is ſhamefully ſlighted by ſuch as have the world at will: like as a torch when waſted and waxen ſhort is caſt out of the hands, and trodden on with the feet of him that held it. The holieſt men, if afflicted, do but *ſmother* in ſtead of *ſhining*. When Chriſt himſelf was a man of ſorrows, he was therefore deſpiſed and rejected of men, who hid, as it were, their faces from him, and eſteemed him not, *Iſai.* 53. 3. The Prodigals elder brother ſpeaks ſcornfully of him, becauſe poor,

Luke

Luke 15. 30. *This thy son*; he saith not, *This my brother &c. Gregory* saith, that the *poor just man* is here compared to a lamp extinct, because he shineth inwardly by the vertue of an upright heart: but outwardly is as it were extinct, because there is nothing outward to commend him; no glorious apparel, no goodly houses, &c. whence they are slighted by the rich wretches of this world. But such a lamp (saith he, following the Vulgar translation) is set *for an appointed time*; that is, the day of judgment, when he shall shine most brightly, even as the Sun &c. when the worlds favourites shall be thrust into utter darkness.

Verse 6. *The tabernacles of robbers prosper*] By *Robbers* here understand all such as sin against the second table, but especially oppressors, and wrong-dealers, whether by force or fraud. As by those *that provoke God* (*qui vel Dei interturbant*, so the Tigurines translate) that irritate and disquiet him, attempting to put him out of temper, are meant sinners against the first table. See the like 1 *Tim.* 1. 13. I was (against God) a blasphemer, (against man) a persecutor, against both injurious: but I obtained mercy, special mercy! So do not these *Robbers* and *God-provokers* in the text: thrive they may, and be in a peaceable condition; yea, they may be *secure* and *confident* of the continuance of their prosperity: *confidences are to them*, saith the Hebrew verity; for they trust in *uncertain riches*, whiles *God bringeth into their hands*, *viz.* whatsoever they wish, yet not as love-tokens, but as wrath-tokens: these fatting beasts are but fitting for the slaughter. God oft giveth that in wrath to some, which he with-holdeth from others in great mercy. Mean-while *Zophars* twofold assertion in the former chapter, *verse* 17, 20. that good men prosper here, and bad men suffer, falls to the ground, whiles *Job* disproves it, 1. By experience in this verse and the former. 2. By the testimony of the creatures, those Catholick preachers, *ver.* 7, 8, 9, 10. 3. By the testimony of the senses, and of ancient men, *verse* 11, 12.

Verse 7. *But ask now the beasts of the earth, and they shall teach thee*] Even the wildest of them that abide in the wilderness: there is not one of these, or else of the fouls of the air, but can both teach thee, and tell thee that the world is ordered by a providence, that God is Powerful, Wise, Just, &c. (and must therefore be loved and served. That he suffereth the bad to oppresse the good, as the great beasts do devour the little ones, as the hurtful fouls destroy the harmlesse, as the great fishes eat up the smaller: man, who was once the Captain of Gods school, is now, for his truantlineſse, turned down into the lowest form, as it were, to learn his *A b c* again; yea, to learn it of the meanest creatures. See *Prov.* 6. 6. *Jer.* 8. 7. *Matth.* 6. 26. where it appeareth, that in the Ant, Stork, Swallow, &c. God hath set before us, as in a picture, the lively resemblance of many excellent vertues, which we ought to pursue and practise. These are the right lay-mens-books, the images that may truly teach people the knowledg of God, and of his will, of themselves, and of their duties: which we should the rather learn, because God hath given us wisedome beyond them, *Job* 37. 11. and yet by sending us to them, shameth our dulnesse and disobedience.

Verse 8. *Or speak to the earth, and it shall teach thee*] Teach thee? What? surely many good lessons, as that of humility and modesty, considering our original: that of fruitfulnesse, whiles she liberally yeilds her riches and strength, and brings forth food for the maintenance of those innumerable armies of creatures that live upon her: but especially, and for the purpose, this the earth teacheth, that the tabernacles of robbers prosper, that oppressors swallow down most of her delicates, eat the fat, and drink the sweet, *ruffle* in her silks, and *riſle* in her hid treasures of gold and silver.

Terra quam terimus docet terram quam gerimus.

And the fishes of the sea shall declare unto thee] These *mutes* might have some what also to say to thee, and by a dumb kind of eloquence read thee a divinity-lecture, whilest they are able to produce many such particular examples of violence in the seas, and will further *declare* (or *expound* unto thee) how oft they are served up to great mens tables, and do fill the fat paunches of oppressors. It is not unlikely that *Job*, in this frequent sending *Zophar* to school to the unreasonable and inanimate creatures, closely twitcheth him with those quicker questions of his, *chap.* 12. 8. *Who can't know that what can't thou know, &c.?* giving him also to know that he need not travel so far as heaven or hell for instances of Gods infinite power and wisedome, sith

we

we may contemplate the foot-steps of God in each creature: and sith he is so neere unto us, that hee may bee almost *felt with our hands*, as *Paul* speaketh.

ψηλαφήσειαν Acts 17.

Verse 9. *Who knoweth not in all these &c.*] Or, *By all these* forementioned creatures &c. and therefore *Zophar*, you have shewed no more wisedome in your lofty discourse, then the birds, beasts, and fishes have taught and told us. It is a silly vanity to pretend mysteriousnesse about vulgar truths; to dig deep for that which lieth above ground; to talk of *new truths*, and never before heard of, when as the hearer may well say, as here, *Who knowes not such things as these?* Of some in these dayes it is observed, that they call upon their hearers to mark, it may be they shall hear that which they have not heard before: when the thing is either false, or if true, no more then ordinarily is taught by others.

Theologia cryptica.

That the hand of the Lord hath wrought this] That he alone made all without *tool* or *toile*, and that he alone manageth and ordereth all according to the good pleasure of his will: neither need he subscribe his name to his work; for the very things that he hath made, proclaim that he made them. Mean while, hereby we may see how much we are beholden to *Aristotle*, *Elian*, *Gesner*, and other Learned men, who have written bookes concerning the Natures of living creatures.

Verse 10. *In whose hand is the soul of every living thing*] That is, the life of every beast, flowing from a sensitive soul, *Lev.* 17. 10, 11. This, God both giveth to the creature, and conserveth it: he suffereth it not to be taken away from little sparrows, or the like, without order from him: much lesse befalleth any such thing to man without his singular providence, sith our very hairs also are numbred, *Matth.* 10. 30. *Luke* 12. 7. The Jew-doctors do therefore offer manifest injurie to *Job*, when they say, that he held indeed that God created, and doth preserve the several kinds of things, but permitteth the particulars and *individua's* to hap-hazard, whereas here he delivereth his judgment plainly to the contrary, when he saith,

And the breath of all mankind] Heb. *The spirit of all mans flesh* (and so *Brough* on readeth it) that is, of every mans body: hence God is called the God of the spirits of all flesh, *Numb.* 16. 22. and the *Father of Spirits*, *Heb.* 12. 9. and the Former of the spirit of man within him, *Zech.* 12. 1. My times are in thine hand, saith *David*, *Psalm* 31. 15. God preserves our lives as a light in a lantern: and we may be glad it is in so safe an hand; we should therefore honour him, as *Daniel* telleth *Belshazzar*, *Dan.* 5. 23. yea, let every thing that hath breath praise the Lord, *Psalm* 150. 6. Or as the Hebrew hath it, *Let every breath* praise the Lord: as oft as we breathe, we are to breathe out the praise of God, and to make our breath like the smoak of the Tabernacle: this we should do the rather, because our *breath is in our nostrils*, every moment ready to puffe out, and the grave cannot praise God, death cannot celebrate him, *Isai.* 38. 18.

Isai. 3. ult.

Verse 11. *Doth not the eare try words &c.*] The mind may as easily conceive of these truths, as the ear judgeth certainly of the variety of sounds, and the tongue of the diversity of tastes: neither may you think that I will, without any examination or distinction, allow of your discourses, or that I can take it well that you reject, as void of reason, whatsoever I have said, without once weighing it. The ear is one of the two learned senses, it is an instrument of discipline: only it should be kept clean and free from prejudice or passion, which will be as gall in the eare. See *Prov.* 6. 9. *Demosthenes* called oft upon his *Athenians* to get their eares purged of thoters: and *Alexander*, when he heard a cause, was wont alwaies to keepe the *Accuser* one eare free for the other party: he would not be prepossessed. *Mercer* observeth, that the Hebrew word for an *eare*, doth in the duall number signifie *a pair of balances*, to note, that a judicious Christian taketh not up truth upon trust, but considereth first, and afterwards believeth it, he tryeth all things, and then holdeth fast that which is good, but abstaineth from all appearance of evil, 1 *Thes.* 5. 21, 22. The *eare* and the *mind* are in the Greek tongue very like in sound: the mind judgeth of the truth of words by the eare, as the beam in a pair of balances determineth the just weight of things by the two scales. He that is spiritual discerneth all things, 1 *Cor.* 2. 15. his bath spiritual senses. *Philip.* 1. 9. senses exercised, habitually exercised, to discern good and evil, *Heb.* 5. 14. his service a reasonable service, *Rom.*

Quadam animalia fel in aure gestant. Oren moreh najin.

Ks. vüs.

Rom. 12. 1. his obedience the obedience of faith, *Rom.* 16. 26. Whereas the natural man is carried away as he is led, 2 *Cor.* 12. 2. pulled away with the errour of the wicked, 2 *Pet.* 3. 17. taken priſoner by ſeducers, 2 *Tim.* 3. 6. and by them made prize of, *Col.* 2. 8. as having either no skil, or no will to examine what is doctrinally propounded to him.

As the mouth taſteth his meat] Heb. *the palate*, which is the proper inſtrument of taſting: Now the order of nature requireth (ſaith one) that ſeeing our bodily ſenſes, are ſo nimble and able to diſcern what is ſowr, what ſweet, &c. our underſtandings alſo ſhould do the ſame by right reaſon: and the contrary is very abſurd and unbecoming a man; neither can there be any good excuſe made for our dulneſſe, if we bend not our minds to the ſearch of the truth, for as much as there is ſo much adoe made to pleaſe the palate, eyes, eares, and other ſenſes: *Catullus* wiſhed all his body were noſe, that he might ſpend all his time in ſweet ſmells. *Philoxenus*, that his neck were as long as a Cranes, that he might take more delight in meats and drinks (it ſeems that he placed taſting not in the mouth, but in the throat.) *Boccace* the *Italian* Poet ſaid, that he was born *all' amore delle donne*, for the love of women: and of a prodigal pleaſure-monger in *London*, we read, that to pleaſe all his five ſenſes at once, he allowed to the delight of every ſeveral ſenſe, a ſeverall hundred pound. See the Note on *Amos* 6. 6. There is a *ſancta crapula*, an holy gluttony, as *Luther* calleth an hearty feeding on divine viands, a finding fatneſſe and ſweetneſſe beyond that of the hony and hony-comb in Gods Ordinances, crying to Jeſus Chriſt as the Spouſe doth *Cant.* 8. 13. *Cauſe me to hearken to thy voice*: and obeying him, thus beſpeaking us, *Eat ô friends, drink, yea, drink abundantly ô beloved*, till you are even inebriated with loves, *Cant.* 5. 1.

Senſorium. Merlin in loc.

Theatre of Gods judgm.

Pſalm 63. 5, 6.

Verſe 12. *With the ancient is wiſedome*] Heb. with the *decrepit*, who have a long, long being upon earth, and are now become wondrous old, even four-ſcore and upward: with ſuch is *wiſedome*, or elſe it is a ſhame for them. See 1 *John* 2. 12. *Heb.* 5. 12. True it is, that wiſedome doth not alwaies lean upon a ſtaffe, nor look through ſpectacles. Age is no juſt meaſure of wiſedome: there are beardleſſe ſages, (as was *Solomon*) and gray-headed children, as *Rehoboam*. *Macarius* was called *μικροπρεσβυτης*, the old youth; (*Samuel*, *Daniel*, *Timothy* were ſuch.) When *Arſacius*, who ſucceeded *Chryſoſtom*, was an old dotrel of fourſcore years, *adorandæ rubiginis*, (as one ſaith of ſome ancient Authors:) and *Nectarius* who ſucceeded *Nazianzen*, was a meer novice, and preferred to that place, only becauſe he was of a venerable aſpect, and of a biſhop-like preſence and deportment. Of the *Brabanter Eraſmus* teſtifieth, that the elder they are, the fooliſher. And *Job* here ſeemeth to tax his friends, that though old, yet they were not over-wiſe, not worthy of their years: ſith they underſtood not what he ſpake concerning Gods providence: *Is wiſedome with the ancient*, ſaith he, *and underſtanding in length of dayes?* ſo ſome read it queſtion-wiſe, *q. d.* it ill appeareth.

Anton. tit. 10. *cap.* 9.

Venerandâ canitie, & vultu ſacerdote digno. Baron.

And in length of dayes, underſtanding] By reaſon of their much obſervation, and frequent experience, together with their ability to draw other things out of thoſe they have obſerved, and from former events to preſage future. This is to be underſtood of ſuch old men as are like flowers, which have their roots perfect, when themſelves are withering; as with roſes, keep a ſweet ſavour though they loſe their colour, as with the Sun, ſhine moſt amiably at their going down. But leſt we ſhould attribute too much to ſuch ſages, *Job* ſhewes in the next verſe, that all their wiſedome is but derivative, and that all their underſtanding is but a ſpark of Gods flame, a drop of his Ocean.

Verſe 13. *With him is Wiſedome and ſtrength &c*] Wiſedome, ſtrength, counſel, and underſtanding, are all concentred in the *Ancient of dayes*: compleat he is in all excellencies and perfections, all which do meet in him, and continue alwaies in the higheſt degree. The mighty God fainteth not, neither is weary: there is no ſearching of his underſtanding *Iſai.* 40. 28. He is alſo no leſſe good then great and wiſe, good, original, univerſal, all-ſufficient, and ſatisfactory, proportionable, and fiting for our ſoul, which as it was made by him, and for him, ſo it is never at quiet till it reſteth in him. See *chap.* 9. 4.

He hath counſel and underſtanding] Counſel he hath, but without conſultation: Wiſedome, but without experience: Knowledg, but without diſcourſe: Decree,

but without deliberation: *Loquimur de Deo &c. We speak of God,* saith one, *not as we ought, but as we are able.* And these things we speak of God (saith another Father) because we find not what better to speak of him. But *Job* hath a mind to say the utmost that may be said.

Aug.

Verse 14. *Behold, he breaketh down, and it cannot be built again*] As he did the old world, *Sodom* and *Gomorrah*, many Monarchies and Empires, the Tower of *Babel*, and other castles and houses which now *lie by some only*, if at all. If God have a mind to ruine these, who shall raise or repair them? *Julian* the Apostate, in spite to the Christians, set the Jewes awork to rebuild the Temple at *Jerusalem*, but they could never effect it, by reason of a terrible earth-quake, that slew the workmen, and marred the materials. The *Arian* Bishops held a second Council at *Nice*, with purpose to have abolished the memory of the first, together with the Nicene Creed, and to have established *Arianism*: but God disappointed them, and sent them packing thence by a huge earth-quake, which overturned a great part of that city, and destroyed a number of people. *Constans* Nephew to *Heraclius* the Greek Emperour, and (three hundred years after him) *Otho* Emperour of *Germany*, indeavoured, but in vain, to make *Rome* the seat of their Empires, as anciently it had been. God would not suffer it so to be, saith *Goubrand*, because the Kingdom of the Church, foretold by *Daniel*, was to have its seat there. If he had said, the kingdome of Antichrist foretold by *Paul*, and *John* the Divine, he had hit the nail on the very head.

Am. Marcel. lib. 23. Socrat. 3. Theod. Ruffin.

Func.

Theophanes. Zonaras. Cedrenus. Joh. de Columna in Mari historiarum. Gen. Chronol.

He shutteth up a man, and there can be no opening] He clappeth him up close prisoner, as *Manasseh*, *Zedekiah*, *Bajazet*, *Boniface* the 8. &c.) or fasteneth him to his bed by some chronical disease (as he did *Abimelech*, *Ahaziah*, *Asa*, *Æneas*, *Acts* 9. 33.) or otherwise straiteneth him that he knows not how to help himself, as he did *Pharaoh*, *Saul* (when the Philistims were upon him on every side) those refractaries in *Isaiah*, *chap.* 9. 2. and shall do the whore of *Babylon*, *Rev.* 18. when her lovers shall bewail her, but not be able to bestead her, *ver.* 9, 10. For when God shutteth up any in this sort, they must lie by it till he please to release them, and extricate them as he did *Joseph*, *Jehoshaphat*, *David*, *Peter*, *Valentinian*, and many others, when they were even forsaken of their hopes.

Verse 15. *Behold he withholdeth the waters, and they dry up*] He not only when he pleaseth imprisoneth men, but waters also, that they cannot get out of the clouds, those bottles of rain, those airy sponges, vessels as thin as the liquor that is contained in them: it is from the power of God that they dissolve not upon us at once, and overwhelm us. *Bartholinus* reports that in the year of grace 1551. a great number of men and cattle were drowned by the sudden breaking of a cloud, divers vine-yards, stone walls, strong houses, were destroyed and ruined. At sea sometimes, ships are by the same means sunk, sea-men call it a spout. Again, it is by the anger and judgments of God that the clouds are sometimes so closed up, that they yeild no more water then iron or adamant: *If I shut up heaven*, saith he, *that there be no rain*, *Chron.* 7. 13. and *Deut.* 28. 23, 24. God threateneth, as a punishment of mens sin, that the heavens over their heads shall be brasse, and the earth under them shall be iron; that the rain of their land shall be made powder and dust: from heaven shall it come down upon them &c. by exceeding great drought, grains of dust shall ascend into the air with the wind, and come down as the drops of rain in a shower when it is kindly weather. Thus it was in *Ahabs* dayes 1 *King.* 18. See *post* 1. 20. with the Note.

De meteor. li. 2.

And they dry up] The rivers, fruits of the earth, roots of trees, all dry up, languish, and perish, feavers also, and other acute diseases abound.

Also he sendeth them out, and they overturn the earth] They did so with an accent in the general deluge, and in *Deucalions* flood in *Thessaly*, besides many other great tracts and parts of the earth over-turned by water. *Pliny* and *Seneca* give us sundry instances of towns and countries laid waste by water. What great hurt was lately done about *Amsterdam* by water, and what breaking down of bridges, mills, and other houses, by excessive rain, and floods thereupon, besides marring of grounds, and rotting of cattle in many places amongst us, needeth not here to be related.

Plin. Nat. hist. lib. 2. cap. 90, 92. Sen. Nat. quæst. lib. 6. cap. 23.

Verse 16. *With him are strength and wisdome*] *i. e.* Such strength as he exerciseth most wisely, mightily and righteously. *Sic volo, sic jubeo*, saith the Tyrant, Right or wrong, thus it shall be: *Volumus & jubemus*, saith that man of sin, wee will and command &c. neither must any one mutter or say so much as what dost thou?

upon

upon pain of damnation. When *Conſtantius* would have *Paulinus*, *Lucifer*, and other Biſhops ſubſcribe againſt *Athanaſius*, and communicate with the *Arians*, he yeilded to no other reaſon but this, *Quod ego volo, pro canone ſit*, Do as I bid, or get you into baniſhment. But God, though he hath all power in his hand, and may do whatſoever he pleaſeth, yet with him *is ſtrength and equity* (ſo *Vatablus* rendreth the word *Tuſhiyah* here uſed) or the being, ſubſtance, and permanency of all creatures (ſo *Munſter*) which ſubſiſt meerly by his maintention: or, *the rule and certain law of wiſedome and judgment*, by which wiſedome acteth, ſaith *Mercer*. So then the Lord, though he make his will a law, yet he cannot do otherwiſe then well, becauſe nothing but wiſedome and equity is in it.

The deceived, and the deceiver are his] This *Job* produceth as a proof of Gods inſuperable ſtrength, and unſearchable wiſedome, that he hath an over-ruling hand in the artifices and ſlights of men, even the *cunning craftineſſe* (as the Apoſtle ſpeaketh) *Eph.*4.14. *whereby they lie in wait to deceive*. Theſe he not only and barely permitteth in his juſt judgment upon the deceived (whether through ignorance, or idleneſs) but diſpoſeth alſo, & ordereth both *the deceiver and the deceived*, (whether in ſpiritual things, or civil) to his own righteous ends, and holy purpoſes. See *Ezek.*14.9. 1 *Kin.*22.19,20. 2 *Theſ.*2.11. *Iſa.*19.14. and then conclude with *Job*, *that wiſedom and ſtrength are his*, who can thus draw light out of darkneſſe, and powerfully order the diſorders of the world to his own glory, and the good of his people: *For there muſt be hereſies, that they which are approved may be made manifeſt*, 1 *Cor.*11.9. Mean-while, here is the comfort of every good ſoul, that none can take them out of the Fathers hands, *Joh.*10.29. and it is impoſſible that the elect ſhould be totally and finally deceived, becauſe both *the deceived and the deceiver are Gods*: by him, and from him, and for him are deceivers and deceived, (ſo *Broughton* tranſlateth this text). *By him*, for he ſuffereth and ordereth them: *From him*, for he ſendeth them: And *For him*, for they promote his glory, and ſerve his ends. He many times ſuffereth the tree of the Church to be ſhaken, that rotten fruit may drop off. There are that ſet this ſenſe upon the words; they are both in Gods hands, the deceiver to have revenge taken upon him; and the deceived who revengeth not himſelf to have his cauſe righted, as 1 *Theſ.*4.6. an argument both of Gods wiſedome to find out the deceiver, how ſubtle ſoever: and likewiſe of his power in puniſhing them, how potent ſoever.

Verſe 17. *He leadeth counſellors away ſpoiled*] *Viz.* Of wit, wealth, and honour. This ſhould be a warning to ſuch not to take ill cauſes in hand, not to call evil good, and good evil, not to juſtifie the wicked for a reward, and to take away the righteouſneſſe of the righteous from him, not to bolſter out a bad cauſe, and to outface a good, leſt if they improve their wits and parts to ſo evil an end, God make them as deſpicable as before they were honourable. They may ſee what the Lord did to *Ahitophel* that Oracle of his time, to *Pharaohs* counſellors, *Iſa.*19.11,12. to *Pharaoh* himſelf, *Ex.*1.10. with *Pr.*28.15.

And he maketh the Judges fools] *Broughton* rendreth the verſe thus, *He brings Counſellors to badneſſe, and Judges to ſtark madneſſe*: He infatuateth them, not by infuſing folly into them any more, then the Sun when he ſhineth not in our Horizon, cauſeth darkneſſe in the air, which of it ſelf, and of its own nature is dark: But when God with-holdeth that light of wiſedome which he had imparted to a man, his in-bred darkneſſe muſt needs ſhew it ſelf. More then this, it ſometimes cometh to paſſe, that when God delivereth a man up for his ſins to a reprobate ſenſe to an injudicious mind, he is thenceforth deprived ſometimes of natural wiſedome, and common ſenſe, that the divine revenge may be the more apparent.

Verſe 18. *He looſeth the bonds of Kings*] He degradeth them, taking away all command and authority from them, which is the bond that bindeth the people to obedience and ſubjection, *Job* 30.11. *Iſai.* 45.1,5. as our *Henry* the third, who was called *Regni dilapidator*, ill beloved of his people, and far a leſs King (ſaith the Chronicler) by ſtriving to be more then he was: the juſt reward of violations. *Daniel.*

And girdeth their loins with a girdle] With a *rope*, ſay the Vulgar: he brings them from the throne to the priſon: he layeth affliction upon their loynes, as *Pſalm* 66.11. An inſtance hereof (beſide the late King, and *Corradinus* King of *Germany* likewiſe beheaded at *Naples*) we had here in *Richard* the ſecond, brought forth in a royal robe to be depoſed, and then hunger-ſtarved in priſon: as alſo in *Henry* the ſixth, who having been the moſt potent Monarch for dominions that ever *Val. Max. Chriſt. pag.* 267.

England had, was afterwards (when deposed) not the Master of a mole-hill, nor owner of his own liberty, but baffled and beaten by every base fellow. Some Interpreters make the sense of this to be thus, God sometimes looseth the bonds, into which Princes are brought, and advanceth them again to kingly dignity, the ensign whereof, was of old a precious girdle. So it befell *Manasseh*, *Nebuchadnezzar*, *Jehoiakim*, restored and honoured againe as a king, by *Evilmerodach*, 2 *Kings* 25.28 Historians write, that *Nebuchadnezzar* was so offended with his son and successor *Evilmerodach*, as he cast him into prison, and that in prison he and *Jehoiakim* became acquainted together, whence his advancement afterwards.

Verse 19. *He leadeth away Princes spoiled*] Or *Priests*. *Ducit sacerdotes inglorios*, so the Vulgar translateth, He leadeth away the Priests without glory, dishonoured. Priests were generally much esteemed and priviledged in all ages. *Alexander* the great gave greatest respect to *Jaddus* the Jewish High-Priest. When the *Gauls* had burnt *Rome*, and were besieging the Capitol, *Caius Fabius Dorso*, attired as a Priest, with his sacrifice, and other necessaries in his hand, marched through the midst of the enemies, astonished at his resolution, offered his sacrifice on the hill *Quirinalis*, and returned in safety. The *Bardi*, a kind of Priests, were here in *Albion* of such esteem among the greatest commanders, that if two armies were even at push of pike, and a *Bard* had step'd in betwixt them, they would have held their hands, hearkned to his advice, and not have offered to strike till he were out of danger: *Magna fuit quondam capitis reverentia sacri.* Howbeit, such also have been carried captive, and slaine by the enemy, as was *Seraiah* the high-priest by *Nebuchadnezzar*, and before him the two sons of *Eli* (whose white Ephod covered foul sins) slain by the Philistims. The Lord hath despised, in the indignation of his anger, both the King and the Priest, *Lam.* 2. 6. Both the Prophet and the Priest go about into a land that they know not, *Jer.* 14. 18. The word *Cohen* is used indifferently to signifie a Priest, or Prince, an Ecclesiastical or secular Governor. *Broughton* rendreth it here *Dukes*; others, *Presidents* or *prefects* of Provinces: Honour is no shelter against the wrath of God.

And overthroweth the mighty] Such as might seem unmoveable, as a rock or tree firmly rooted, these God shaketh and shattereth to pieces, he rooteth them up, and ruineth them. Let no man think to prevail by strength, 1 *Sam.* 2. 9. sith the weakness of God (if any such thing there were) is stronger then men, 1 *Cor.* 1.25. He will smite his enemies (as so many puny-boyes) *in the hinder-parts*, and so put them to a perpetual reproach, *Psalm* 78. 66. Yea, he will not only smite them on the loins, but through the loins, (*Deut.* 32.11.) that they never rise again. Let them therfore learn to meddle with their match, *Eccl.* 6.10. and take heed how they fall into the punishing hands of the living God.

Verse 20. *He removeth away the speech of the trusty*] Or, *of the eloquent*, as *Demosthenes* the most eloquent of the Greeks, being by them frequently sent as an Ambassadour to *Philip* King of *Macedony*, thrice stood speechlesse before him, and thirty several times forgat those things which he had thought to have spoken, as *Tzetzes* testifieth. So *Latomus* of *Louain*, that Apostate and Persecutor of the truth, having prepared an elegant Oration to make to *Charls* the fifth Emperour, was so confounded, that he could hardly speak a word of sense; the grief whereof broke his heart. The Counsellor, and the Eloquent Orator, the Prudent, and the Ancient are reckoned up as the stay, and the staffe, the beauty, and bulwark of a Nation, *Isa.* 3.2,3 These God removeth at his pleasure, and for a general judgment, causing either them to dye, or their abilities to die and decay, or crossing their attempts that they shall speak *perswasively*, but not *perswade* people, but be slighted and exploded of all. Yea, though they be Truth-speakers (so the Vulgar hath it;) or Trusty (as our translation) *Confiding* men, as they are called, worthy to be trusted; such faithful counsellors as *Polybius* was to *Scipio*, who never miscarried in any thing wherein he followed his advice, as the Historian testifieth: yet God can remove or change the speech of such, by leaving them to their own unfaithfulnesse and inconstancy, as we have plentifully experimented in these late discriminating and shedding times.

Chilind. 7.

Veracium.

And taketh away the understanding of the aged] Heb. *And taketh the sense*, or *savour*, or *taste* of the Elders or Senators, that they shall be no more able to discern and

deter

determine what is true or false, right or wrong, then old *Barzillai* could skill of the Court-meates and musick. See this threatned, *Isai.* 29.14. Such old men as either were bred Scholars, or have had much experience in the management of great affairs, are presumed to be of great understanding: but God can either take such away, as he threateneth to do, *Isa.* 3.3,4. or take away their wisedome, to render them useleſſe to the publick: as it is reported of *Theodorus Gaza*, and of *Albertus Magnus*, those great Scholars, that for certain years before they died they did so dote, and were so childish, that they could not write their own names, or read a letter on the book. Let therefore the Eloquent, and the aged take heed they abuse not their abilities, leſt they forget and loſe them.

Verse 21. *He powreth contempt upon Princes*] Or *Nobles*, or *Gentlemen*, which are, or should be free, bounteous, munificent benefactors, if they be not *Nedibim*, but *Nebalim*, liberal, but churlish, (see these opposed *Isa.* 32.5.) it is just in God to pour contempt, to lay abundance of shame and scorn upon them, as forlorn, penny-fathers, ignoble, *Euclio's*, poor-spirited men, the base brood, or rather blot of their better sore-fathers. Of our *Edward* the second it is chronicled, that never was Prince received with greater love and opinion of all then he, or never any that sooner lost it; for his very first action in recalling his minion *Piers Gaveston*, discovered an head-strong wilfulnesse, that was uncounsellable: hence he was slighted by his subjects, pursued by his wife and son, and at length cruelly murthered. *Mercer* observeth, that *David* hath the self-same words, *Psalm* 107.40. that are found here, and *verse* 24. Neither need we wonder, sith they both spake by the same spirit. ἐυεργέται. Daniel.

And weakneth the strength of the mighty] Heb. *He slackneth the girdle of the mighty*, that like strong streams in narrow straits, bear down all before them. So do Souldiers in warre; see 2 *Sam.* 22.16. *Job* 6.15. But God can *loose their girdles* (or *belts*, which bind their garments, and buckle their armour close to them) he can dispirit them, and make them feeble and faint-hearted, as he did *Samson*, and those Assyrians *Psalm* 76.5,6. By this whole discourse of *Job* it appeareth, that he had very diligently observed Gods providence, and way of administration in the several ranks of men, and alterations of common-wealths; whereby he had learned secretly to admire and adore Gods judgments, which thing we ought also semblably to do.

Verse 22. *He discovereth deep things out of darknesse*] As he did to *Joseph* and *Pharaoh* by dreams, to the Prophets by visions and revelations, and still doth to his people by his Spirit: *for the Spirit searcheth all things, yea, the deep things of God*, 1 *Cor.* 2.10. He bringeth to light also the hidden things of darknesse, hellish conspiracies, as in the Powder-plot, the deep reaches of Kings to maintain their authority, and compasse their designs, resolving to suffer never a rub to lie in their way, that might hinder the true running of their bowle. *Philip de Comines* dived so deep, and wrote so plainly of the Stately affairs (those *arcana imperii*) that *Katharine de Medices* (Queen-mother of *France*) was wont to say, that he had made as many heretickes in policy, as *Luther* had done in Religion: He saw not that God had set *Comines* a work, and that he will yet further *bring out to light* (that all men may see) *the shadow of death*; that is, the things that are most abstruse, and most unlikely ever to have been discovered: see *Matth.* 10.26. with the Note: and say, Wo to them that seek deep to hide their counsel from the Lord, *Isai.* 29.15. The powder-plot was a deep thing of darknesse, it was under ground, they were so long digging in their *vault of villany*; and a long time it was secreted under oaths, and strongest concealments: *But a bird of the air revealed it, and that which had wing told the matter*, *Eccles.* 10.20. It was a quill, a piece of a wing brought all to light by a blind letter put (by a providence) into a wrong hand: the danger was at the very ἀκμὴ, within eight hours of being acted, when from a match ready fired, we received a matchlesse deliverance: Say then, Heyl. Geog.

Σοὶ χάριν ὅτι ἀπὸ θείης ἐναπλάγχνου μ' ἐφύλαξας.

Verse 23. *Hee encreaseth the Nations, and destroyeth them*] It is all one with God, whether against a single man, or a whole Nation, *Job* 34.29. when he once *taketh them to do*. The wicked shall be turned into hell, and (that they may not hope to escape because a multitude) all the nations that forget God, *Psalm* 9.17.

Soon

Soon after the flood, the *Babel*-builders were scattered, *Sodom* and her sisters were not only consumed with fire from heaven, *Gen.* 19. but *thrown forth* for an example suffering the vengeance of eternal fire, *Jude* 7. some Nations were ejected, and others substituted, *Deut.* 2. 10, 12, 20. Some utterly wasted and rooted out, as the *Edomites*, *Ammonites*, *Moabites*, *&c.* that live by fame only, others not so much as by fame, their very names being blotted out from under heaven. The cities be wasted without inhabitant, and the houses without man, and the land is utterly desolate, *Isai.* 6. 11. Now all this is the Lords own doing, and should be marvellous in our eyes. Hee plants and plucks up, hee builds and breakes downe, *Jerem.* 31. 28.

‖ *He enlargeth the Nations, and straiteneth them again*] Or *That he may straiten them again*, so in the former clause, *That he may destroy them*: This if he may justly do to whole nations, why should it seem so strange, that he suffereth particular persons though wicked, to prosper for a season, and though righteous for a while, to suffer hardship?

Verse 24. *He taketh away the heart of the chiefe of the people*] That is, of the greatest part of the people of the world (say some) these God suffereth to walk in their own wayes, *Acts* 14. 16. To become vain in their imaginations, and their foolish heart is darkned, professing themselves to be wise, they became fools, *Rom.* 1. 21, 22. As the Philosophers of old, and the *Chineses* at this day, who are known to be ingenious, and use to say of themselves, that all other nations of the world see but with one eye, they only with two; yet continue they grosse Idolaters, meer heathens, having no lesse then an hundred thousand gods, which they worship one while, and whip another, if they come not at a call. But the most Interpreters, by *chief*, or *heads of the people*, here understand their Governors, of whom though *Job* had said as much in effect before, (17) *viz.* that God dispiriteth and besotteth them for a plague to the people who follow their Rulers (and fall with them) as the body of a beast followeth the head, yet because few observe and improve this truth, therefore he repeateth and illustrateth it by three elegant Similies. And first,

Descrip. of the world, of *China* and *Cataia*.

He causeth them to wander in a wildernesse &c.] Not knowing which way to extricate themselves, they beat their brains about it, but to no purpose; they are so bewildered and puzzled, as if they were treading a maze: and this God causeth, he is active in it, whiles he with-draweth his light, and delivereth them up to their own foolish hearts, and to the Prince of darknesse, to be further benighted, 2 *Cor.* 4. 4.

Verse 25. *They grope in the dark without light*] This is the second Similie, setting forth this judiciary act of God in taking away the heart of the heads of the earth: grope they do, and would fain find out a way by feeling, but they *feel darknesse, and not light* (so the Hebrew hath it) they try to help themselves and their people out of misery, as the last Greek Emperour did notably; but it would not be.

Turk. hist. 345.

And he maketh them to stagger like a drunken man] Who having lost the use of reason, knoweth neither where he is, nor what he was, but reeleth and falleth oft, and cannot rise again, much lesse go forward. So fareth it with evil rulers when God smiteth them with a spirit of giddinesse, and of slumber. See *Isa.* 19. 24. and 64. 20.

CHAP.

CHAP. XIII.

Verse 1. *Lo mine eye hath seen all this*] *sc.* All those effects of Gods providence, declared in the former chapter. I have not discoursed of Gods powerful and wise dispensations by rote, or without book, I have not blurted out what I believe not, or am not able to prove, as you have accused me, but I have spoken both that which I have seen (and what more sure then sight?) and that which I have heard and received from our Ancestors and Doctors (to whom you have frequently referred me, for better information) *mine ear* that sense of discipline, by which, not learning only, but life also entreth, *Isai.* 55. 3.) *hath heard it, and understood it too*; which he addeth for further assurance. *Job* was a *Weighing Hearer*, as Mr. *Bradshaw* was called the *Weighing Divine*: let us learn by his example heedfully to observe Gods works, laying up experiences, and diligently to listen and learn the things that are taught us, or written for us by others, that we may grow to a right and ripe understanding of divine truths, and be able confidently to commend the same to others, as being upon sure grounds. See *Matth.* 13. 51, 52. Mr. *Clark* in his life.

Verse 2. *What ye know, the same do I know also*] Heb. *According to your knowledg I also know*: this may seem an unbeseeming boast, which if his friends had taxed him for, he might have answered, as *Paul* did in a like case, *Ye have compelled me*, 2 *Cor.* 12. 11. The Rule is, let nothing be done through strife, or vain-glory, but in lowliness of mind, let each esteem other better then themselves, *Philip.* 2. 3. *Non est tamen prodenda Dei veritas, aut integritas nostra ejus.* Nevertheless no man ought to betray the truth, or his own integrity, lest he should be counted contentious. *Merlin. in loc.* See *chap.* 12. 3. where we have the same in effect as here; whence some do gather, that *Jobs* friends had a very high opinion of their own knowledg, and a very low one of *Jobs*. He that is thus proud of his knowledg, the devil careth not how much he knoweth.

Verse 3. *Surely I would speak to the Almighty*] It were far better for me to speak to God, then to you, and much fairer dealing from him I might expect, a God of truth, and without iniquity, just and right is he, *Deut.* 32. 4. but ye are *forgers of lies*, and ye load me with false accusations, depraving my speeches, as thou *Zophar* especially hast done, wishing withall that God himself would speak with me face to face, which, if it should come to passe, thou saidst, my misery and affliction would be redoubled. But oh that I might commune with the Almighty! surely and seriously I would rather do it, then with you my friends, and should hope so to defend mine innocency against your slanderous accusations, yea, so maintain Gods justice against you, in the presence and judgment of God himself. Of the confidence of a good conscience I see it in *Abimelech*, *Gen.* 20. 5. but much more in *David*, *Psal.* 7. 3, 4. And *Psalm* 139. 23, 24. In *Jeremiah*, *chap.* 12. 1. in every strong believer, 1 *Pet.* 3. 21. Those that walke uprightly, and speake uprightly, *Mic.* 2. 7. Not to every single Christian, or profligate professor, *verse* 14. *The sinners in Zion are afraid, fearfulness surpriseth the hypocrites*, &c. but good *Job* was none such, and God knew it to be so: what if to the wicked he be a *devouring fire*? yet to those that fear his name he is a reviving Sun, *Mal.* 4. 2. And upright *Job* feareth not to reason with him: upon the same ground *John Huss*, and other Martyrs cited their persecutors to answer them by such a time, before Gods tribunal. *Ad Coloss.* 4. *Neh.* 2. 4. *Esth.* 5. 4.

And I desire to reason with God] *If he please*. So the Septuagint adde, and make out *Jobs* meaning: as if he had used the like modesty and humility, as *Nehemiah*, and after him *Esther* did in their suits unto the King of *Persia*, when they said, *if it seem good to the King, and if I have found favour in his sight*. Others think that *Job* here desireth to plead with God as with a party that had dealt too hardly with him &c. that he challengeth God into the schools, as it were, there to crack an argument with him, and by reason to reduce him to milder dealing. And indeed, the Hebrew word here used, signifieth to dispute or argue, and from it the Rabbines

Rabbines call Logick *the Art of arguing*. This boldneſſe is that, ſay our large Annotations, which both *Elihu* and God blame *Job* for in the end of the booke, though neither of them condemn him for an hypocrite: and that ſhewes that *Job* did ſpeak amiſſe of God in his paſſion, and is not altogether to be excuſed; much leſſe in every thing to be commended.

Verſe 4. *But ye are forgers of lies*] *i.e.* Ye create falſe maximes to judg me by; ye gather up without any order, and to no purpoſe whatſoever cometh in your way to ſtrengthen and maintaine your falſe accuſation againſt me. You are not onely *concinnatores*, forgers, but *compactores*, botchers, ſuch as by ſowing one lye to another, do patch up a falſe and frivolous diſcourſe. So *David*, *Pſalm* 119. 69. The proud have forged (or *pieced together*, *made it up as of many ſhreds*) a lie againſt me. *David* ſaith of hypocrites, that their *tongue frameth deceit*, *Pſal.* 50. 19 and of *Doeg*, that his tongue deviſed miſchief, like a ſharp razor, doing deceit, *Pſalm* 52. 2. *Jeremiah* ſaith of his country-men, that they had taught their tongues to ſpeak lies, and were grown Artiſts at it, *chap.* 9. 5. yea, that they had taken *faſt hold of deceit*, and could not be got off without ſtriving, *chap.* 8. 5. But theſe country-men of *Job* were none ſuch, for God ſaid, *Surely they are my people, children that will not lye*, *Iſai.* 63. 8. And although every man be a liar, either by impoſture, or by impotency, yet it muſt be underſtood that theſe good men aimed at truth, and intended not to deceive *Job*, but to undeceive him rather. They maintained errors, but unwittingly: they charged him alſo (but unjuſtly) with hypocriſie. Hence this ſo ſevere a high charge, *ye are forgers of lies*, ſuch as our Ruffians would revenge with a ſtab. But we muſt know, ſaith one, that in thoſe better times it was not ſo harſh a buſineſſe in a ſerious diſputation to call that a lie, which was falſely alledged by an adverſary, as now-a-dayes it is in this corrupt age of ours, wherein the greateſt liars, though taken in the manner, yet take it extreme ill to be told of their fault. Beſides, in the defence of Gods cauſe, and the labouring truth, plain-dealing, even with our beſt friends is beſt: ſo that the Apoſtles rule *Eph.* 4. 31. be obſerved, *Let all bitterneſſe, and wrath, and anger, and clamour, and evil ſpeaking be put away from you, with all malice.*

Mendacia mendaciis aſſuitis.

Merlin.

Ye are all Phyſicians of no value] Becauſe you go to work upon wrong principles, and minifter miſtaken phyſick. Phyſicians he acknowledgeth them, and that they came with a good intent to comfort him: but for want of skill, in ſtead of curing, they had well-nigh killed him, becauſe they judged amiſſe of his diſeaſe, and uſed corroſives in ſtead of cordials. By the way obſerve, that Gods word is not only the food, but the phyſick of the ſoul, and may farre more fitly be ſo called, then the library of *Alexandria* was of old: for as the diſeaſes of the body are healed by phyſick ſeaſonably and rightly uſed: ſo are the diſtempers of the ſoul by Scripture-conſolations, neither ſhall we ever have cauſe to complain of them, as *Cicero* did of Philoſophical-comforts, *neſcio quomodo &c.* I know not how it cometh to paſſe, but this I find, that the diſeaſe is too hard for the Phyſick: or as the *Romans* did of *Sylla's* bloody government, that the Remedy was worſe then the Malady: *how forcible are right words*, ſaid *Job*, *chap.* 6. 25? And fair words, as phyſicians, cure the mind diſtempered with paſſion, ſaith the Poet. Once, when *Luther* was in a great heat about ſomething that had croſſed him, *Melanthon* pacified him by repeating this verſe,

Οργῆς νοσέσης εἰσὶν ἰατροὶ λόγοι. *Æſchyl.*

Vince animum, iramque tuam, qui cætera vincit.

But *Job* friends, as they were botchers of lies, ſo they were bunglers at healing him: they did, ſaith *Lavater*, as a Surgeon, who applieth a plaiſter to the hand of him whoſe grief is in his foot; or as that Country-Mountebank in *France*, who was wont to give in writing to his patients for curing all diſeaſes,

Recan. ſum. Theol. part. 1. cap. 16.

Si vis curari de morbo neſcio quali,
Accipias herbam, ſed qualem neſcio, nec quam:
Pones neſcio qua, curabere neſcio quando.

These verſes are by one thus Engliſhed,

Your ſore I know not what, do not forſlow
To cure with herbs, which whence I do not know:
Place them (I tell you not) I know not where, and then
You ſhall be perfect whole, I know not when.

Such *Noſtrums*, multitudes in the world, ſuch no phyſicians, ſuch idols, ſuch extreme

nothingneſſes

nothingneſſes, good for nothing (as that rotten girdle in *Jeremiah*, thoſe vine-branches in *Ezekiel*, *chap.* 15. 3. That idol in Saint *Paul*, 1 *Cor.* 8. 4.) were *Jobs* friends to him, miſerable comforters, *chap.* 16. 2. adding to his affliction, in ſtead of eaſing it, and puſhing at him, as the whole herd of Deer, doth at that one that is wounded. Jer. 13. 7.

Verſe 5. *O that you would altogether hold your peace*] Heb. *In being ſilent, would be ſilent*; *q. d.* I thought much at your ſeven-dayes-ſilence, *chap.* 2. 13. and now I am no leſſe troubled at your ſpeeches. O that you had either continued your ſilence, or elſe would frame to ſay ſomething better then ſilence: for hitherto ye have ſpoken much, but ſaid little. I could heartily wiſh therefore that you would now ſtop your mouths, and open your ears, as *verſe* 6. that you would be as mute as fiſhes, ſith I can hear nothing from you but what ſpeaks you to be meer mutes, ciphers, nullities, as *verſe* 4.

And it ſhould be your wiſedome] For even a fool when he holdeth his peace is counted wiſe, and he that ſhutteth his lips is eſteemed a man of underſtanding, *Prov.* 17. 28.

Πᾶς τὶς ἀνὴρ σιωπῶν φρονιμώτατος ἐν πᾶσιν.

As when the door is ſhut, it cannot be ſeen what is within the houſe: ſo the mouth being ſhut by ſilence, the folly that is within lieth undiſcovered: and as in glaſſes and veſſels, ſo in men, the ſound which they make, ſheweth whether they be crack'd or ſound. An aſſe is known by his ears (ſaith the Dutch proverb), and ſo is a fool by his talk. As a bird is known by his note, and a bell by his clapper, ſo is a man by his diſcourſe. *Plutarch* tells us, that *Megabyſus* a Noble man of *Perſia*, coming into *Apelles* the Painters work-houſe, took upon him to ſpeak ſomething there concerning the art of painting and limning, but he did it ſo abſurdly, that the prentices jeared him, and the maſter could not bear with him. Plut. de trang.

Verſe 6. *Hear now my reaſoning &c.*] Or, *hear, I pray you.* Be ſwift to hear, ſlow to ſpeak, ſlow to wrath: ſuffer the words of exhortation, and of reprehenſion: ſharp though it be, and to the fleſh irkſome, yet ſuffer it, ſith it is for your good. *Quintilian* teſtifieth of *Veſpaſian*, that he was *patientiſſimus veri*, one that could well endure to be told the truth: but there are few *Veſpaſians*. Many people are like the nettle; touch it never ſo gently, it will ſting you.

And hearken to the pleadings of my lips] Heb. *The contentions of my lips*; ſee that you not only hear, but hearken to it with attention of body, intention of mind, and retention of memory: neither God nor man can bear it, to ſpeak, and not be heard. *See that ye refuſe not him that ſpeaketh &c. Heb.* 12. 25. See that ye ſlight not, ſhift not off Chriſt ſpeaking to you in his Miniſters and meſſengers: *for if they eſcaped not who refuſed him that ſpake on earth, much more ſhall not we eſcape if we turn away from him that ſpeaketh from heaven.*

Verſe 7. *will ye ſpeak wickedly for God?*] Ought ye to defend Gods juſtice by unjuſtly accuſing me? Or muſt ye needs ſo free him from injuſtice, that ye muſt charge me with hypocriſie? *Job* had before called them, *Phyſicians of no value*; here he compareth them to Lawyers of no conſcience, that care not what they plead, ſo they may carry the cauſe for their client. But the Lord needeth no ſuch advocates; he ſo loveth truth, that he will not borrow patronage to his cauſe from falſhood: he ſo hateth flattery (though it be of himſelf) that he hath threatned to cut off all *flattering lips*, *Pſalm* 12. 3. and would one day ſay as much to *Jobs* friends, notwithſtanding their pretended zeal for his glory, as once *Alexander* the great did to *Ariſtobulus* the Hiſtorian, who preſented him with a flattering piece concerning his own worthy acts, which he extolled above meaſure: hee caſt the book into the river *Hydaſpes*, and told the Author he could find in his heart to caſt him after it.

And talk deceitfully for him] To talk for God is our duty: it is to make our tongue our glory: but to talk deceitfully for him, to ſeek to help his truth by our lie, (the Vulgar here hath it, Needeth God your lie?) that's altogether unlawful: for ſhall we do evil that good may come thereof? God forbid, *Rom.* 3. 8. And yet the Papiſts do ſo familiarly, and think they therein do God good ſervice: as when they deny his provident hand in ordering the diſorders of the world to his own glory, leſt they ſhould make him the Author of ſin: ſo they think to defend his juſtice by

teaching predeſtination according to fore-ſeen works, by aſcribing to man free-will, righteouſneſſe of works, merit &c. So their doctrine of Equivocation for the relief of perſecuted Catholicks, their *pia frandes* (as they call them) their holy hypocriſie to draw infidels to the embracing of the faith, and to the love of vertue; their lying legends, made, ſay they, for good intention, that the common people might with greater zeal ſerve God and his Saints; and eſpecially, to draw the women to good order, being by nature facile and credulous, addicted to novelties and miracles.

Spec. hiſt. lib. 29.

Verſe 8. *Will ye accept his perſon?*] Whilſt you think to gratifie him, and to ingratiate with him by oppreſſing me? Can you find no other way of juſtifying Gods proceedings, then by condemning me for wicked, becauſe by him ſo afflicted? The truth is, theſe friends of *Job* out of a perverſe zeal of advancing Gods righteouſneſſe, unrighteouſly ſuſpected poor *Job* of wickedneſſe, and ſo rejected his perſon, to accept Gods. See the like done *Iſa.* 66.5. *Jer.* 50.7. *John* 16.2. *O ſancta ſimplicitas!* ſaid *John Hus*, when at the ſtake, he obſerved a plain country-fellow buſier then the reſt in fetching fagots to burn the hereticks.

Will ye contend for God?] Why not? Good blood will not belie it ſelf: the love of God conſtraineth his people to ſtand to him, and to ſtickle for him: *Non amat qui non zelat*, ſaith a Father. But then it muſt be a zeal according to knowledg: for elſe it will appear to be but baſe and reprobate metal, ſuch as though it ſeemeth to be all for God, yet it never received the image and impreſſe of Gods holy ſpirit, and therefore is not currant in heaven. But that I believe and know (ſaid that fiery Frier *Bruſierd* in a conference with *Bilney*) that God and all his Saints whom thou haſt ſo greatly diſhonoured, will take revengement everlaſting on thee; I would ſurely with theſe nails of mine be thy death. Another Frier preaching at *Antwerp*, wiſhed that *Luther* were there, that he might bite out his throat with his teeth, and with the ſame teeth receive the Euchariſt by *Luther* ſo diſhonoured.

Acts & Mon. 914.

Eraſm. Epiſt. lib. 16.

Verſe 9. *Is it good that he ſhould ſearch you out &c.?*] *q. d.* Could you have any joy of ſuch a ſearch? Will not all your warpings and partialities, your colloguing and ſiniſterity be laid open to your loſſe and ſhame? Will not God reprove in ſtead of approving you in that which ye have ſaid for him, but all againſt me? The time will come, when God will ſurely ſearch out all controverſies, that they all may be aſhamed who under a pretext of religion and right, have ſpoken falſe things, and ſubverted the faith of ſome. See 1 *Cor.* 3.17.

Or as one man mocketh another, will ye ſo mock him?] Be not deceived: God is not mocked, deluded, beguiled, as clients are by their corrupt lawyers: as patients are by their cogging quack-ſalvers. Sorry man may be mocked, and made to believe lies, as 2 *Sam.* 15.11. *Acts* 8.9.10. and *Rev.* 13.3. *all the world wondred after the Beaſt.* Judges, and other wiſe men, are ſhamefully out other-whiles, deceiving, and being deceived: Not ſo the All-wiſe God. They that would mock him, *impoſturam faciunt & patiuntur*, as the Emperour ſaid of him that ſold glaſſe for pearls; they deceive not God, but themſelves. Neither may they conceit that their good intentions will bear them out (as *Merlin* here noteth) any more then it did theſe contenders for God, who little thought of mocking him. A bad aim maketh a good action bad, as we ſee in *Jehu*; but a good aim maketh not a bad action good, as we ſee in *Uzzah*, and here.

Verſe 10. *He will ſurely reprove you*] That's all the thank you are like to have from God; your work in pleading for him ſo ſtoutly, though it be *materially* good, yet it will never prove ſo *formally* and *efficiently*, becauſe you ſo confidently determine of things you underſtand not, but only by a light conjecture. You do ſecretly, that is, cunningly and deceitfully accept perſons, that is, Gods own perſon, whilſt ye wrong me for his ſake, and under a pretence of doing him right, condemn me for a wicked hypocrite, whom till thus afflicted, you ever counted honeſt and upright. This the righteous Judg, who loveth judgment, and hateth robbery for a burnt-offering, *Iſai.* 61.8. will at no hand endure. No, but he will certainly reprove you, *arguendo arguet*, he will ſurely and ſeverely blame and puniſh you. Carry it never ſo cleanly, cover it never ſo cloſely, God who ſeeth in ſecret will reprove you openly, that is, he will chide you, ſmite you, curſe you for it (if Repentance interpoſe not to take up the matter), he will ſo ſet it on, as no creature ſhall be able to take it off.

off. Men reprove offenders ſometimes ſlighty and overly, *deeſt ignis*, as *Latimer* ſaid, whereby they do more harm then good; for their reproofs are rather ſoothings then reprovings. *Perſonatæ reprehenſiones frigent*: ſuch was that of *Eli* to his ſons, 1 *Sam.* 2.23. Such alſo was that of *Jehoſhaphat* to wicked *Ahab*, *Let not the King ſay ſo*. But when God took thoſe ſame men to do, he handled them after another manner: he gives it them both by words and blowes, till both their ears tingled, till their hearts aked, and quaked within them: ſo fearful a thing it is to fall into the puniſhing hands of the living God. Let all thoſe look to it, eſpecially that are in place of judicature, *Pſalm* 82. 1, 2, 3. Let them hear cauſes without prejudicate impiety, judiciouſly examine them without ſiniſter obliquity, and ſincerely judg them without unjuſt partiality, remembring that *Acceptatio perſonarum eſt judiciorum peſtis*, accepting of perſons is the peſt of judgments.

Funius.

1 Kings 22. 8.

Verſe 11. *Shall not his excellency make you afraid?*] Heb. *His highneſſe*, his Majeſty, his ſurpaſſing ſublimity and tranſcendent glory; ſhall not this affright you, and reine you in from wrong-dealing and warping? *Who would not fear thee ô King of Nations? for to thee doth it appertain*, *Jer.* 10. 7. And *Fear ye not me*, *ſaith the Lord? will ye not tremble at my preſence*, *Jer.* 5. 22. If an earthly King be ſo dread a Soveraign: if the glory of Angels hath ſo terrified the beſt Saints on earth, that they could hardly out-live ſuch an apparition; what ſhall we think of the great and terrible God, as he is called, *Nehem.* 1. 5. the firſt motion of whoſe anger ſhall put men into diſorder, and the brightneſſe of his offended Majeſty ſtrike their ſpirits with aſtoniſhment? It is reported of *Auguſtus* the Emperour, and likewiſe of *Tamberlane* that war-like *Scythian*, that in their eyes ſate ſuch a rare Majeſty, as a man could hardly endure to behold them without cloſing of his own; and many in talking with them, and often beholding of them, have become dumb. Now the Lord of glory as farre outſhineth any mortal wight, as the Sun in his ſtrength doth a clod of clay: and this made *Job* cry out, *chap.* 9. 34. *Let not his fear terrifie me: Be not thou a terror to me, ô Lord*, ſaith holy *Jeremiah*: and the Lord moſt high is terrible, ſaith *David*, *Pſal.* 47. 2. Moſt high he is, and therefore terrible.

Turk. hiſt. 336 & 415.

Jer. 17. 17.

And his dread fall upon you] Some read the whole verſe thus, *Shall not this acceptation of him make you afraid, ſeeing his dread will fall upon you?* *q. d.* Let the ſenſe of your ſinne, and the feare of his wrath ready to ſeize upon you, deterre you from paſſing an unrighteous ſentence, and from harbouring ſuch low conceits of God.

Verſe 12. *Your remembrances are like unto aſhes, &c.*] Mr. *Beza* readeth the whole verſe thus, *Your ſpeeches are the words of aſhes, and your ſtately bulwarks are but bulwarks of clay*: And thus he paraphraſeth, For theſe things which you alledg as matters gathered by long obſervation, and which you thunder out againſt me as if they were moſt certain and grounded axiomes, are indeed no more ſound and ſubſtantial then aſhes; and thoſe your high forts, as it were, and turrets, out of which you aſſaile me, are made but of dirt and mire. Others, by *Your remembrances*, underſtand with *Mercer*, *quicquid in vobis memorabile eſt*, whatſoever it is, for the which you are ſo often remembred and mentioned by others, as your wealth, dignity, power, ſplendor, name, and fame, yea, your very life is nothing elſe but aſhes, and all ſhall return to aſhes, and come to nought, according to that of *Abraham*, *I am but duſt and aſhes*, *Geneſ.* 18. 29. ſuch an infinite diſtance there is betwixt Gods unconceiveable Highneſſe, and your extreme meaneneſſe, or rather, utter nothingneſſe.

Your bodies to bodies of clay] *i. e.* To images made of clay, or earth: Or that which is higheſt in you, even your beſt enjoyments, your chiefeſt eminencies, or greateſt elevations are like to a lump of clay, *terræ quam terimus*, *terræ quam gerimus*. See *Job* 4. 19. with the Note.

Verſe 13. *Hold your peace, let me alone &c.*] This he had requeſted of them before, *verſe* 5. and now having nipt them on the crown by theſe rebating arguments, he calls upon them again for ſilence and audience; which he now requeſteth not, but requireth; and the rather haply, becauſe they began to take him off, as fearing leſt by his unadviſed expreſſions he ſhould provoke the Lord to lay yet more load upon him. Wherefore he addeth,

And let come on me what will] That is, *At my peril be it*, take you no thought:

let all the trouble that may enſue be on my ſcore, I will be accountable for it to God, who, I hope, will be more favourable to me, then you: *Interim non ſine ſtomacho hoc dicit*, ſaith *Mercer*. This *Job* ſpeaketh not without ſome heat, yet not as one deſperate, but rather reſolute; for he feared no hurt from God.

Verſe 14. *Wherefore do I take my fleſh in my teeth?*] *q. d.* Do ye think, ô my friends, that I am in a fit of ſpiritual frenzy, and ſo far out of my wits, that tearing as it were, my fleſh with mine own hands; I mean, to uſe any cruelty towards my ſelf, and willingly to betray mine own life? *Non ſum ita crudelis, ut totus perdi velim*, I am not yet ſo cruel to my ſelf (whatever you may gather by my complaints and out-cryes) as utterly to caſt away my confidence, and all care of my life and ſoul. See 1 *Sam.* 19. 5. To deſpair in part, and for a time, may befall a godly man. See Mr. *Perkins* his diſcourſe of ſpiritual deſertion, where he remembreth that *Luther* lay (after his converſion) three dayes in deſperation. And the like is recorded of Mr. *Rob. Bolton*. But of any good man that deſtroyed himſelf, we read not. *Davids* life was in his hand continually (and he in daily danger of loſing it) yet have I not forgotten thy law (ſaith he) which flatly forbiddeth all the degrees of ſelf-murther, as the worſt ſort. That Satan tempted *Job* to this ſin, ſome do probably collect from this text. A man is to expect, if he live but his dayes (ſaith a Reverend Caſuiſt) to be urged to all ſins, to the breach of every branch of the ten Commandments, and to be put to it in reſpect of every Article of our Creed.

Vatab.

Pſal. 119.109. *Aliqui ſuſpicantur Jobum reſpondentem, &c.* Pineda.

Verſe 15. *Though he ſlay me, yet will I truſt in him*] Though he ſhould multiply my miſeries, and lay ſtroke after ſtroke upon me till he had daſhed the very breath out of my body, yet he ſhall not be ſo rid of me; for I will hang on ſtill; and if I muſt needs die, I wil die at his feet, and in the midſt of death expect a better life from him. *Dum expiro ſpero*, ſhall be my motto: *The righteous hath hope in his death*, *Prov.* 14. 32. yea, his hope is moſt *lively*, when himſelf lieth a dying, *ſupereſt ſperare ſalutem*, my fleſh, and my heart faileth, ſaith he; but God is the ſtrength of my heart, and my portion for ever, *Pſalm* 73. 26. True faith in a danger (as the blood) gets to the heart, *John* 14. 1. and if it ſelf be in good heart, it will believe in an angry God, as *Iſai.* 63. 15, 16. (the Church there thought ſhe ſhould know him amidſt all his auſterities) yea, in a killing God, as here: yea, (as a man may ſay with reverence) whether God will or no, as that woman of *Canaan Matth.* 15. who would not be damped or diſcouraged with Chriſts either ſilence, or ſad anſwers; and therefore had what ſhe came for, beſides an high commendation of her heroical faith.

But (or *nevertheleſſe*) *I will maintain mine own wayes before him*] We have had the Triumph of *Jobs* truſt: here we have the ground of it, *viz.* his uprightneſſe, *the teſtimony of his conſcience, that in ſimplicity and godly ſincerity he had his converſation in the world*, 2 *Cor.* 2. 12. This was his cordial, without which, grief would have broke his heart, *Pſalm* 69. 20. this was his confidence, even the clearneſſe of his conſcience, 1 *John* 3. 21. Uprightneſſe hath boldneſſe; and that man who walks uprightly before God, may truſt perfectly in God. *Job* was either innocent or penitent: He would therefore either maintain his wayes before God, and come to the light, that his deeds might be manifeſt, that they were wrought in God, *John* 3. 21. Or elſe he would *reprove and correct his wayes* (ſo the Hebrew word ſignifieth alſo) that is, he would confeſſe and forſake his ſins, and ſo be ſure to have mercy, according to that ſoul-ſatisfying promiſe, *Prov.* 28. 13.

Quem pœnitet peccaſſe, pene eſt innocens. Sen. Agam.

Verſe 16. *He alſo ſhall be my ſalvation*] So long as I judg my ſelf, God will not judg me, 1 *Cor.* 11. 33. Nay, he will ſurely ſave me; for *God will ſave the humble perſon*, *Job* 22. 29. what is humiliation, but humility exerciſed? *Non eſt igitur inanis electorum fides res evanida nec infirma*, ſaith an Interpreter here: therefore the faith of Gods elect is no empty or vain thing, but a light ſhining from the ſpirit of God, and ſuch as overcometh the very darkneſſe of death. It is a ſure teſtimony of Gods good will toward us, and an infallible perſwaſion of our ſalvation, ſuch as ſlighteth the worlds falſe cenſures, overcometh temptations of all ſorts, laugheth at death, and through the thickeſt darkneſſe of affliction beholdeth the pleaſed face of God in Chriſt, through whom we have boldneſſe and acceſſe with confidence by the faith of him, *Eph.* 2. 12.

Merlin. in loc.

For an hypocrite ſhall not come before him] No, that's a priviledg proper to the Communion

Communion of Saints: therefore I am no hypocrite (as you have charged me to be, *chap.* 4. 6. and 8. 13.) for I dare both offer to maintaine my wayes before him to be upright for the maine, and I doubt not but he will be my ſalvation, and that I ſhall appear before him in heaven; this no hypocrite ſhall ever doe. How ſhould he (ſay) when as he is an unclean caytiffe, as the Hebrew word ſignifieth, *flagitioſus* (ſo *Vatablus* rendreth it) a flagitious, impious perſon, a very juggle (ſo the Septuagint) a fair profeſſor indeed, but a foul ſinner, moyled all over, and even buried in a bog of wickedneſſe: he is a wicked man in a godly mans cloaths, ſaith one. He doth but aſſume religion, ſaith another, as the divels do dead bodies without a ſoul to animate them. He is like the painted grapes that deceived the living birds; or the golden apples with this motto, *No further then colours*; touch them, and they vaniſh. He knowes that he is naught, and that God knowes it too: how then ſhould he approach him, or appear before his throne? No, he dare not, for the very *ſhew of his face doth teſtifie againſt him*, as the Prophet ſpeaks in another caſe: or if he do, he ſhall not be able to ſubſiſt there, *Pſalm* 5. 5. he ſhall not ſtand in judgment, *Pſalm* 1. 5. but ſhall runne away with theſe or the like words in his mouth, *Who amongſt us ſhall dwell with the devouring fire? who amongſt us ſhall dwell with everlaſting burnings*, *Iſai.* 33. 14? Woe unto us, who ſhall deliver us out of the hands of this mighty God, 1 *Sam.* 4. 8? None, for he ſhall ſurely aſſign you a part with the divel and hypocrites; when as the righteous ſhall give thanks unto Gods Name, and the upright only ſhall dwell in his preſence, *Pſal.* 140. 13.

Caneph. Coram Deo dolus non ingreditur.

Mat. 24. 51.

Verſe 17. *Hear diligently my ſpeech*] Heb. *Hearing heare*, that is, incline your ears and hear, as *Iſai.* 55. 3. Mark and attend; hear me not only, but heed me too: interrupt me not, neither give me the ſlip, as it may ſeem they were ready to do, when they heard him profeſſe ſuch a deal of faith and hope under ſo many and heavy afflictions; wherein they thought that either he was beſides himſelf, or at leaſt *beſides the cuſhion*, as we ſay, and utterly out. See *verſe* 6. and obſerve, that it is but needfull often to ſtirre up our auditors to attention. *Job* makes more prefaces then one to be heard; ſo do the Prophets often, Hear the word of the Lord, Hear and give ear, be not proud, for the Lord hath ſpoken it. So doth the Arch-prophet more then once, *Revel.* 2. & 3. And *Matth.* 13. 9. Who hath ears to hear, let him hear. All Chriſts hearers had not ears; or if they had, yet they were ſtopped; or if open, yet the bore was not big enough. O pray that God would ſay unto us *Epphata*, be opened, for a heavy ear is a ſingular judgment.

Verſe 18. *Behold, now I have ordered my cauſe*] Heb. *my judgment:* Hee had ſpoken before of his *Declaration*, which is conceived to be a Law-term; for in law-ſuits, the Plaintiffe putteth in a declaration of his grievance. *Job* had his declaration ready drawn, and craved audience: he asketh afterwards, Who will plead with me? and here in the like language he telleth us, that he had ordered his cauſe, he had marſhalled and methodized his arguments, he had ſet and ſtated the controverſie. Lo, here I ſtand ready prepared to plead, and am confident I ſhall prevail.

I know that I ſhall be juſtified] That is, I am perſwaded, or I am ſure (as *Rom.* 8. 38.) I believe and I know, as *John* 6. 59. *ſc.* with a fiducial knowledg, *that I ſhall be juſtified*, *ſc.* from my ſins, by Chriſts righteouſneſſe imputed (yea, that I am ſo already; and that for ever: for *Peccata non redeunt*, diſcharges in juſtification are not repealed or called in again) and that I ſhall depart from Gods bar acquitted in this particular controverſie. And ſo he did; for God juſtified *Job*, and reproved his three friends, *chap.* 42.

Verſe 19. *Who is he that will plead with me?*] Of my juſtification in both reſpects I am ſo confident, that I dare encounter any that ſhall deny it: Who is he? and where is he that ſhall lay any thing to my charge, ſith it is God that juſtifieth, *Rom.* 8. 33? Having ordered my cauſe, and cleared my conſcience by confeſſion, and ſelf-judging, and now being juſtified by faith, I can caſt down the gauntlet to all comers, and *Goliah*-like, call for an oppoſite to grapple with: in the name of the Lord of hoſts I will undertake him, and am ſure to come *more* off *then a conquerour*, even a Triumpher, 2 *Cor.* 2. 14. there being *not any one condemnation* (neither from God, nor the divel, from the law, ſin, or death) *to them that are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit*, as *Job* did, *Rom.* 8. 1. 33. Here he chal-

lengeth

lengeth all the world, ſaith *Gregory*, if they could, to accuſe him for any thing outwardly done amiſſe by him. And herein if none could tax him; there was nothing but evil cogitations in his heart, of which he could be guilty: but for theſe, from which none can be free, he held not his peace, but ſpake and complained internally hereof to God by *reproving his own wayes*: and if he ſhould have been ſilent, and not ſpeak hereof, and bewail them, *he ſhould die and periſh*: for ſo he readeth the following words, according to the Vulgar tranſlation.

For now, if I hold my tongue, I ſhall give up the ghoſt] Vulg. *Wherefore being ſilent I am conſumed. Broughton, If now I ſpeak not, I ſhould ſtarve.* The Hebrew is, *for now I ſhall be ſilent and die, q. d.* My paſſion muſt have a vent, or elſe it will make an end of me (as *chap.* 7. 11.) ſo tormented I am with theſe aſperſions of my friends, that I know not how to live, unleſſe I may wipe them off; or at leaſt, unleſſe I pour out my ſoul into Gods bleſſed boſom.

Verſe 20. *Only do not two things unto me*] Accord me only two conditions, and then I will not fly the combate: he knew he might have any thing of God that was fit and lawful to be asked. When poor men make requeſts to Princes, they uſually anſwer them as the Eccho doth the voice, the anſwer cuts off half the petition; and if they beg two boons at once, they may be glad that they get one. But God dealeth by his ſervants and ſuppliants not only as the Prophet did by the *Shunamite* (when he bad her ask what ſhe needed, and promiſed her a ſon, which ſhe moſt deſired, and yet through modeſty asked not, 1 *King.* 4. 16.) but alſo as *Naaman* did by *Gehezi*, when asking one talent, he forced him to take two. This *Job* well knew, and therefore he beggeth two things at once; but better he had begged that one thing neceſſary, Patience; or if two, the beſt uſe of his preſent ſufferings. As we read of one good man, that lying under great torments of the Stone, hee would often cry out while his friends melted with compaſſion towards him, *The uſe, Lord, the uſe*: And of Mr. *William Perkins*, that when he lay in his laſt and killing torment of the ſtone, hearing the by-ſtanders pray for a mitigation of his pain, he willed them *not to pray for an eaſe of his complaint, but for an increaſe of his patience*: Thus if *Job* had done, he had done better: but by what he doth here, we may eaſily gather, that he expected no freedom from his miſery, but from God alone: and that hee was wont familiarly to impart to God all the thoughts and actings of his heart: and laſtly, that he acknowledged him to be a moſt righteous Judge, who would not deale with his people upon unequal conditions, but give them a faire trial.

Mr. *Leigh* his Saints encouragement &c. pag. 164. Dr. *Halls* Rem. of prophaneneſſe. p. 143.

Then will I not hide my ſelf from thee] *i. e.* I ſhall have no cauſe, either through fear or ſhame to hide my ſelf. It is not ſafe for a man to indent with God, and make a bargain with him: for ſo one may have the thing he would have, but better be without it; as thoſe workmen *Matth.* 20. who bargained for a peny a day, and yet when they had it, were no whit contented. *Socrates* thought it was not fit to ask of God any more then this, that he would beſtow good things upon us; but what, and how much, to leave that to him, not being over-earneſt, or preſuming to preſcribe ought. Sir *Thomas Moors* wife was mightily deſirous of a *boy* (that was her word) and ſhe had one that proved a fool; and ſaith her husband, you were never quiet till you had a Boy, and now you have one that will be all his life a Boy. But what were thoſe two things that *Job* was ſo earneſt for?

Verſe 21. *With-draw thy hand far from me, and let not &c.*] Neither afflict me, nor affright me. See the ſame requeſt *chap.* 9. 34. and granted by God, *chap.* 38. 3. and 40. 7. They muſt be very ſorry prayers indeed that God will not heare, if they come from honeſt hearts, *Pſalm* 31. 22. *I ſaid in my haſte, I am cut off from before thine eyes: Neverthleſſe thou heardſt the voice of my ſupplications when I cryed unto thee.* For the ſenſe of this whole verſe, ſee the Notes on *chap.* 9. 34.

And let not thy dread make me afraid] Appear not unto me in thy Majeſty, but in thy mercy: come not upon me in ſuch a terrifical manner, as through aſtoniſhment at thy ſurpaſſing glory to kill me, for who can ſee thy face and live? Surely as the ſight of the eye is dazeled with the Sun, or a chryſtal glaſſe broken with the fire; ſo there is ſo much dread in the face of God, that the beſt cannot behold it. Deſtruction from God was a terrour to me, and by reaſon of his highneſſe I could not endure, *Job* 31. 23.

Verſe

Verſe 22. *Then call thou, and I will anſwer &c.*] Here *Job* gives God his choice, offering to be either Defendant or Plaintiffe; Reſpondent or Opponent: *Hoc multum erat*, ſaith *Lavater*, this was much, and indeed too much: for if God ſhould enter into judgment with his beſt ſervants, no man living ſhould be juſtified in his ſight, *Pſalm* 143. 2. The beſt may bear a part in that ſong of mercy, *Aſperge me Domine*, purge me with hyſop, and I ſhall be clean; waſh me, &c. *Pſalm* 51. 7. *Job* is confident of his innocency, and he might be for that particular wherewith his friends charged him (*viz.* that he was an hypocrite) but yet in defending himſelf, and charging God ſo highly, as he doth in this and the next Chapter, he cannot be excuſed; what though he knew himſelf juſtified by Chriſts righteouſneſſe, imputed according to the Covenant of Grace; *Omnino tamen ſemper eſt Job immodicus*, ſaith *Mercer* here; yet ſurely, he paſſeth the bounds of moderation, and is over-bold in this offer of his, laying the reins in the neck of his paſſions, *Fertur equis auriga &c. Cajetan* ſaith, theſe words are arrogant and ſcandalous; and *Eliphaz* is ſuppoſed for this paſſage to tax *Job* as he did, *chap.* 15. 4. *yea, thou caſteſt off fear.*

Or, let me ſpeak, and anſwer thou me] *i. e.* I will be plaintiffe or Opponent, I will be bold to ſay, it is not ſeemly to handle him as an enemy, who knowes nothing by himſelf. If there bee any thing more then involuntary and unavoidable infirmity in me; Shew me what, and how many my ſins are, that require ſo many and great puniſhments.

Verſe 23. *How many are mens iniquities and ſins*] How many? too many to be reckoned: Sin *imputed* to thee, ſins *inherent* in thee, ſins *iſſuing* from thee; commiſſions, omiſſions, failings in the manner of performance (for a good work may be marr'd in the doing, as many a garment is in the making, and many a tale in the telling) thy life is fuller of ſins, then the firmament is of ſtars, or the furnace of ſparks, beſides thy birth-blot and inward evils which might juſtly cauſe thy deſtruction, as a man may die of inward bleeding. When the houſe is well ſwept, and all rooms ſeem very clean, if the Sun do but ſhine into it through the windows, the beams thereof diſcover an infinite number of motes in all places: ſo will it be with the beſt, if narrowly examined. Leſſer ſins, ſecret faults, are of daily, and almoſt hourly incurſion; yet we muſt be cleanſed from them, *Pſalm* 19. 12. or elſe *va hominum vitæ quantumvis laudabili*, ſaith one, Wo to the life of men, though praiſe-worthy, as the world judgeth. A pardon there is of courſe for ſuch ſins, and they do not uſually diſtract and plunge the conſcience: but yet that pardon muſt be ſued out, and thoſe ſins muſt be diſliked and bewailed.

Make me to know my tranſgreſſion and my ſin] That particular ſin that thou chiefly ſtrikeſt at: for every affliction hath a voice in it, *Mic.* 6. 9. and ſaith to the ſufferer, as thoſe marriners did to *Jonas*, *chap.* 1. 8. what evil haſt thou committed or admitted? what good haſt thou omitted, or intermitted? *Up and ſearch; Iſrael hath ſinned: why lieſt thou upon thy face*, as the Lord once ſaid to *Joſhua*, *chap.* 7. 10, 11? ſomething ſurely there is amiſſe that God would have amended: It is therefore meet to be ſaid unto him, Make me to know my tranſgreſſion and my ſin, yea, *the iniquity of my ſin*, the filthineſſe of my lewdneſſe, all my tranſgreſſions in all my ſins (as the phraſe is *Lev.* 16. 21.) that is, how many tranſgreſſions are wrapped up in my ſeveral ſins, and their circumſtances. This either *Job* meant here, or elſe he was afterwards by *Elihu* tutored to it, *chap.* 34. 31, 32. *Surely it is meet to be ſaid unto God, I have born chaſtiſement, I will not offend any more. That which I ſee not, teach thou me; if I have done iniquity, I will do no more.*

Verſe 24. *Wherefore hideſt thou thy face?*] Who waſt wont to ſhine upon mee, *chap.* 29. 2, 3. He that hideth his face, ſheweth, that he neither pitieth, nor purpoſeth to relieve. God ſeemed to look upon *Job* no otherwiſe *then as under Satans cloak*, ſaid that Martyr. But he hideth his love ſometimes out of increaſement of love, as *Joſeph* did to his brethren; and is never ſo near us, as when with *Mary Magdalen*, we are ſo bleared with tears for his abſence, that we cannot ſee him, though at hand. A child of light may walk in darkneſſe, *Iſai.* 50. 10. which when he doth, he muſt reſolve, as *Iſai.* 8. 17. I will wait upon the Lord who hideth his face from the houſe of *Jacob, and I will looke for him*: he muſt alſo in that dark condition caſt anchor, as they did in the ſhipwrack, *Acts* 2. 7. and pray ſtill for day, waiting till the *day-ſtar ariſe in their hearts*, and all clear up.

And

And holdeſt me for thine enemy?] Which if God ſhould have done indeed, it would have been wide with *Job*, and far worſe then ever yet it had been; for if a man find his enemy, will he let him go well away, 1 *Sam.* 24. 19? I trow not, unleſſe it be for a greater miſchief at another time. But *Job* was out when he judged himſelf hated of God, becauſe afflicted, ſith he ſcourgeth every ſon whom he receiveth, *Heb.* 12. 5. See my Love-tokens, *pag.* 23. and 54.

Indignum eſt majeſtate tua, ut miſellum bomuncionem &c. Jun.

Verſe 25. *Wilt thou break a leaſe driven to and fro &c?*] *q. d. egregiam verò laudem*; Thinkeſt thou to get any honour by encountring and overturning me, who was at my beſt but as a leaſe, or as ſtubble, weak, and worthleſſe; and am now, by reaſon of mine afflictions, but as a leaf blown off, and whirled up and down; or as ſtubble fully dried, which is ſoon ſcattered by the wind, *Pſalm* 1. 4. or quickly burnt by the fire, *Nah.* 1. 10. *David* reaſoneth in this manner with *Saul*, 1 *Sam.* 24. 14. After whom is the King of Iſrael come forth? after whom doſt thou purſue? After a dead dog? after a flea? A great purchaſe ſurely! a great victory! —— *An gloria tanta eſt*

Tibul.

Inſidias homini ſuppoſuiſſe Deum?

The truth is, God doth not afflict any man (whom he knowes to be a thing of nothing) on purpoſe to try his ſtrength, or to ſhew his power; but either to exerciſe his juſtice upon the wicked, or to prove the faith of his people, and to promote their ſalvation.

Humanitùs dictum ex uſu forenſi. Jun.

Verſe 26. *For thou writeſt bitter things againſt me*] As it were by a judicial reſcript thou decreeſt my doom; and accordingly thou inflicteſt hard and heavy things upon me, as is moſt elegantly deſcribed in the following verſes by metaphors fetcht from the courſe of Courts. Sin is an evil, and a bitter thing, *Jer.* 2. 19. *Heb.* 12. 15. *Acts* 8. 23, and hath bitter effects, *Ruth.* 1. 20. *Exod.* 1. 14. This made that holy man Mr. *Paul Baine*, ſay: the ſweet wayes of my youth did breed ſuch worms in my ſoul, as that my heavenly Father will have me yet a little while continue my bitter worm-ſeed, becauſe they cannot otherwiſe be throughly killed. I thank God (ſaith he in another place) *ſuſtentation* I have, but *ſuavities ſpiritual* I taſte not any. It is reported of this good man, that when he came firſt to *Cambridg*, his converſation was ſo irregular, that his father being grieved at it, before his death left with a friend forty pounds by the year, deſiring that his ſon might have it if he amended his manners, elſe not: he afterwards had it, as he well deſerved, as proving a notable inſtrument of much good to many, and particularly to that Reverend Dr. *Sibbs* whom he converted; Howbeit in his laſt ſickneſſe he had many fears and doubts, and God letting Satan looſe upon him, he went out of this world with far leſs comfort then many weaker Chriſtians enjoy; his caſe being not unlike his, who ſaith in the next words,

Bains letters.

Mr. *Clark* in his life.

And makeſt me to poſſeſſe (or *to inherit*) *the iniquities of my youth*] Which I took for pardoned long ſince (and ſo no doubt but they were); but *Jobs* affliction renewed the remembrance of them to his conſcience (as it is the beſt art of memory.) Satan alſo made him believe, that now he was puniſhed *for the new and the old*, as we ſay, and that God meant to make him anſwer for all the ſins of his life at once, having *watched a time* to be revenged on him for all together. Youth is a ſlippery age, and ſoon ſlips into ſin. There is great cauſe that a young man ſhould cleanſe his wayes, *Pſalm* 119. 9. where the word *Naanar* (ſignifying a lad, or ſtripling) comes from a root ſignifying to *ſhake off*, or to be *toſſed to and fro*. And the other word rendred *cleanſe*, ſignifieth to be clean as glaſſe, which will ſoon gather a new duſtineſſe. Such muſt cleanſe their wayes by cleaving to the word: or otherwiſe, they may one day groan as much under the ſins then committed, as many do under the blows and bruiſes then received. See the former Note.

Verſe 27. *Thou putteſt my feet alſo in the ſtocks*] *Mercer* here obſerveth an elegant gradation in Gods proceeding with *Job*, as himſelf deſcribeth it, riſing higher and higher in his diſcourſe. 1. God hid his face, and denyed him his favour. 2. He counted him as his enemy. 3. He broke him like a leaſe or ſtubble. 4. He wrote bitter things againſt him. 5. He made him poſſeſſe the ſins of his youth. 6. For his young ſins he claps him up cloſe priſoner now in his old age, and there keeps him as with a ſtrict guard following him cloſe at heels, if he but ſtirre a foot, was there ever ſorrow like unto *Jobs* ſorrow? was ever greater ſeverity and rigour ſhewed upon any

godly

godly person? Where then shall the ungodly and the sinner appear &c? Gods wrath is like *Eliah's* cloud, little at first, as a mans hand, but soon after very dismal and dreadful; or as thunder, of which we hear at first a little noise afarre off, but soon after a terrible crack. Well might *Moses* say, Who knoweth the power of thine anger? Psalm 90. 19.

Cavebis autem, si pavebis.

And lookest narrowly into all my paths] He saith not *wayes*, but *paths*. *Gregory* maketh this difference; *Wayes* are larger, *Paths* narrower; God then is said to look into all mens paths, when he looketh not only at the evil done by them, but at the intention of their mind, which is not so easily discerned but by him the searcher of all hearts. And for that which followeth,

Thou settest a print upon the heels of my feet.] *Gregory* here observeth, that God looketh at the hurt done to others by examples given by mens evil doings unto them, leaving a print upon the ground, as it were, whereby others follow them, and so their sin is in this regard made the greater: to which purpose some sense those words *Psalm* 49. 5. *When the iniquity of my heels shall compasse me about.* Others make *Jobs* meaning here to be, Thou followest me with continual pursuit, as a prisoner that is dog'd at heels by his keeper from place, to place lest he should escape. Thou followest me close, and upon the track like a hunter, *Job* 10.16. The foot-steps of thy wrath (saith an Interpreter) are seen upon the soles of my feet (so that from top to toe I have no free part) like as prisoners feet are oft swelled with the weight of their fetters. Died.

Verse 28. *And he as a rotten thing consumeth*] Heb. *waxeth old*. *He*, that is, this poor man, this silly wretch, as *David* speaketh of himself, *Psal.* 34. 6. Or, This body of mine, as *chap.* 19.26. *Job* pointing to it, as 'tis like he did there. And *Paul*, 1 *Cor.* 15.53,54. *As a rotten thing* (Heb. *as rottennesse*) *consumeth*. When a thing once rotteth, as an apple, flesh, &c. it soon perisheth: such is man under pressing afflictions especially.

And as a garment that is moth-eaten] The beauty whereof is defaced, and the usefulnesse departed.

CHAP. XIIII.

Verse 1. *Man that is born of a woman &c.*]

Or, *That is born about by a woman in her wombe.* *Jobs* design is here to set forth the misery of man (whom in the last verse of the former chapter he had compared 1. To a rotten thing. 2. To a moth-eaten garment) *ab exordio ad exodium*, from his conception to his dissolution. *Man*, *Earthly* man, that is *born of a woman*, or *mannesse* that weaker vessel, who both breedeth, beareth, and bringeth forth in sorrow a weak sorry man, and is (as *Gregory* expresseth it) *ante partum curiosa, in partu dolorosa, post partum laboriosa*, every way calamitous: neither is her babe in a better condition, but born with a crosse on his back (as it is storied of *Frederick* the Elector of *Saxony*) and having his whole life over-spread with sins and miseries, as with a filthy *morphew*. Gen. 3.16. Fol. Manl. loc. com.

It of few dayes] Heb. *short of dayes*. Short indeed, every thing reckoned: For 1. Child-hood and youth are vanity. 2. Sleep, as a publican, takes off a third part of our time. 3. *All the dayes of the afflicted are evil*, and *Omnia dulcet vitæ quæ trahitur inter gemitibus*; it is not a life, but a death rather that is spent in sorrow: in which regard *Plotinus* the Philosopher held mortality a mercy, that we may not alwaies be held under the miseries of this life present. 4. Scarce one of a thousand live that little time that they are here, but wofully waste the flower of their age, the strength of their bodies, the vigour of their spirits in sinful pleasures, and sensual delights, and then either sit and sing all too late and in vain, Aug. de civ. Dei lib. 9. c. 10.

O mihi præteritos referat Jupiter annos!

Or else complain with old *Themistocles*, that now they must die when they do but begin only to be wise: the life of a wicked man runneth out, as the sand in an hour-

glasse that doth little good: He considereth not that upon this little point of time hangs the crown of eternity; and that the very next moment, he may be cut off from all possibility of repentance, acceptation and grace for ever. Hence his many troubles here: all which are but typical of those hereafter, besides the fear of death, which maketh him all his life time subject to bondage, *Heb.* 2. 15. It were much to bee wished that men would consider their time is short, their taske long, and that therefore they should use all speed and diligence; lest (so as children have usually torn their books) they have ended their lives before they have learned their lessons.

And full of trouble] Or, *of indignation, commotion, perturbation.* Those three vultures, Fear, Anger, Griefe, are frequently feeding upon his heart whiles he is in this world; and like a ship in a storm, he is tossed much, but saileth little or nothing. *Few and evil* are the dayes of my pilgrimage, saith good old *Jacob*, *Gen.* 47. 9. And she in the Poet could say as much of her son *Achilles*.

Thetis ap. Hom. Iliad.

Νῦν δ' ἅμα ὠκύμορος, καὶ δίζυος ἔπλετ' ἀνίαων
Ἔκλυον. ———

Verse 2. *He cometh forth like a flower*] What he had asserted concerning the shortnesse of mans life is here illustrated by two elegant similitudes frequently used, not in Scripture only, but in Heathen Authors, as were easie to instance. A flower hath a spring and a fall: so have men their times and their turns, their rise, and their ruine. Why, and how man in his flourish is like to a flower, See *Psal.* 103. 15, 16. where he is compared to a *flower of the field* (which lies open to all inconveniencies) not of the garden, which is much sheltered from sharpe winds, fenced from the teeth and feet of beasts, from the hands of children, strangers, &c.

Isa. 28. 1. and 40. 6. *Jam.* 1. 10, 11. 1 *Pet.* 1. 24.

And is cut down] Heb. *cut round*, or *circumcised*, *sc.* by some nipping or blasting wind, such as that East-wind, *Gen.* 41. 23. or some cropping hand, or its own fading nature, and then *it is not*, saith *David*, *Psalm* 103. 16. that is, it neither continues any longer in being, nor returns any more into being: no more doth man, though in his time never so flourishing.

He fleeth also] With *post-haste*, as one that fleeth for life, so doth he from life, every moment yeilding somewhat unto death: *Orimur, morimur, finisque ab origine pendet*; Life, as fast as it increaseth, decreaseth. It is improper, saith one, to ask when we shall dye, but rather when we shall make an end of dying?

As a shadow] As the shadow of a dial: our lives are continually hasting to their period, and never make stop. By these, and many the like comparisons (common in this book, and other Scriptures) we see how much God desireth that we should mind our mortality: too blame then are those who have one leg in the grave, and the other in hell, and yet do not far away thoughts of death, and under gray hairs nourish green hopes and desires: neither may young men be excused who bind upon long life, and boast of to morrow, *Prov.* 27. 1. sith they know not what a great-bellied day may bring forth. The Jewes have a proverb, that many times old camels carry young camels skins to the market. And how often see we elder folk carry young mens and childrens bodies to the graves?

Vita summa brevis spem nos vetat inchoare longam. Hor. lib. 1. carm. 4.

And continueth not] Heb. *standeth not*, as a pillar, but vanisheth as a shadow, yea, as a dream of a shadow, as the Greek Poet hath it. The Vulgar translateth, *He continueth not in the same state*. To have no shadow of turning, noteth the perfection of God, *Jam.* 1. 17.

Verse 3. *And dost thou open thine eyes upon such a one?*] *sc.* to observe his faults strictly, and to punish him for the same severely? doth this become so great a Majesty? This *Job* speaketh *non citra stomachum*, not without stomack, as forgetting himself through impatiency, saith *Mercer*, and seeking to ease himself any way of the pains and dolours he suffered, being carried out of himself by his unruly passions. By this question *Job* doth *non tam admirari quam arguere*, saith *Brentius*, not so much wonder, as warble with God, that he should care for so poor a creature, whom it might beseem him rather to contemn. But *Job* should have remembred, that God openeth his eyes upon man, not to punish him only, but to help and relieve him, *Psalm* 34. 15. And at another time *Job* could set it upon the score of Gods favours to man, that he *visiteth him every morning* (viz. by his fatherly chastisements) *and tryeth him every moment*, chap. 7. 17, 18.

And

And bringest me into judgment with thee] Poor me, who am τετραθλιωτατος, thrice a man; that is, most miserable, even me thou questionest in the rigour of thy righteous judgment. See a like expostulation, *Psalm* 89. and all to move God to compassion. Our frailty is a good pleadable argument to this purpose. *Me gravissimis tuis judiciis extra ordinem divexas.* Merl.

Verse 4. *Who can bring a clean thing out of an unclean? Not one.*] *q. d.* I confess I am unclean: but what can I do withal? or how can I do otherwise, sith I do but my kind? But was this a sufficient plea? *David* was of another mind, when he alledged this as a great aggravation of his blood-guiltinesse, *Behold, I was shapen in iniquity, and in sin did my mother conceive me*, *Psalm* 51 5. *q. d.* I have not only fallen into these foul sins, but I have done it out of the venemousnesse and vitiosity of my nature, commonly called original, and by the Apostle inhabiting sin, *Rom.* 7. 17. as by the Schools *peccatum peccans*, the sinning sin, as that which is the source and seminary of all actual disobediences. And because this uncleannesse is natural to us, therefore it maketh us as loathsome to God, as a toad is to us, because poison is in the nature of it. Papists say, (but not truly) that Original sin is the smallest of all sins, not deserving any more of Gods wrath then only a want of his beatifical presence; and that too without any pain or sorrow of mind from the apprehension of so great a losse. They hold also those motions of the heart not consented to, to be no sins, but necessary conditions, arising from our constitution, and such as *Adam* had in his innocency. Contrary-wise, *Job* here grants a birth-blot upon all, and layes his hand upon it as the cause of the length of mens troubles, and shortnesse of their lives: only he forgetteth himself (saith *Mercer* here) when hee pleadeth that hee should rather bee pitied, then thus sharply punished, because hee was naturally enclined to sinne, and cannot avoid it. For as *Aristotle* saith of drunkards, that they deserve double punishments; first, for their drunkennesse, and then for the sin committed in and by their drunkennesse: so do all men deserve double damnation; first, for the corruption of Nature (signified by those legall pollutions, by bodily issues) and then for the cursed effects of it, *Gen.* 6. 5. *Rom.* 7. 8. But it may bee *Job* here had an eye to that promise made to *Noah* after the flood, *Gen.* 8. 21. where the Lord moveth himself to mercy by consideration of mans native corruption, even from his child-hood, for he knoweth our frame &c. *Psalm* 103. 14. that is (as the Chaldee Paraphrast explaineth it) he knoweth our evill *figment* or *thought* which impelleth to sin: hee knoweth it, and weigheth it. See the like *Isa.* 48. 8, 9. Wee may beseech the Lord to spare us when we act sin, because our natures are sinful: but let not any go about either to palliate or extenuate their acts of sinne by the sinfulnes of their natures; as those doe, who being told of their evil pranks and practises, plead for them, saying, *Wee are flesh and blood, &c.* Διττὰ τὰ ἐν ἥμισι. *Ethic. lib.* 3. *cap.* 5.

Not one] *Fortes creantur fortibus & bonis*; but no meer man can bring forth a clean child out of unclean seed. *Adam* begat a son *after his own image* (*Gen.* 5. 3.) *Corruptus corruptum*, That which is of the flesh is flesh, *John* 3. Sin is propagated, and proceedeth from the union of body and soul into one man. That phrase *Warmed in sinne*, *Psalm* 51. 5. is meant of the preparation of the body, as an instrument of evil, which is not so actually till the soul come. But we should not be so inquisitive how sin came in, as how to be rid of it; like as when a fire is kindled in a city, all men are more careful to quench it, then to question where, and how it began. Now there is one only way of ridding our hearts of sinne, *viz.* to run to Christ, and to believe in him: *For if the Son make you free, ye shall be free indeed*: and hereunto both the Chaldee Paraphrast had respect (likely) when he rendred this text, *Cannot One?* that is, Cannot God? As also the Vulgar Latine, *Nonne tu qui solus es?* Canst not thou alone? *sc.* by thy merit and Spirit, according to that of the Apostle, 1 *Cor.* 6. 11.

Verse 5. *Seeing his dayes are determined &c.*] God hath set every man both his time (whether shorter, called here *his dayes*, or longer, *the number of his months*, they have both their bounds which none can passe) and also his task, *Acts* 13. 25. *John* fulfilled *his course, & in brevi vitæ spatio tempora virtutum multa replevit*, and he lived long in a little space, he wrought hard, as not willing to be taken with his task undone. So *verse* 36. *David*, after hee had served his owne *Hieron. ep. ad Fu.*

generation, and had done all the will of God, fell on sleep. See more of this on *chap.* 7. 1.

Thou hast appointed his bounds.] Heb. *His statutes*; It is appointed for all men once to die, *Heb.* 9. 27. once for all, and for ever it is appointed, and this statute is irrepealable. Here then we see the cause why some, likely to live long, die soon, and others more infirme live longer. God hath set the bounds of each ones life to a very day. The bounds may be passed which our natural complexion setteth; the bounds cannot be passed which the providence and will of God setteth. *Stat sua cuique dies.* —— *Virg.*

Verse 6. *Turn from him that he may rest.*] Heb. *Look away from him*, *i. e.* from me; look not so narrowly, and with such a critical eye upon mine out-strayes, thus to hold me still on the rack; look not so angerly, afflict me not so heavily, but let me rest or cease from my present pressures, and doleful complaints, and spend the span of this transitory life with some comfort, and then let the time of my departure come when thou pleasest.

Till he shall accomplish, as an hireling, his dayes.] That is, saith the Glosse, till I am as willing to die, as a labouring man is to go to supper, and to bed. The word rendred *accomplish*, signifieth properly to *acquiesce*, and *rest* in a thing, and vehemently to desire it. The Saints, when they die, shall rest in their beds, *Isa.* 57. 2. they rest from their labours, *Rev.* 14. 13. and that *dwell presently*, straight upon the stroke of death; no sooner have they passed under the flaming sword of that punishing Angel, but they are forthwith in Paradise. Here they are seldome quiet, but tossed up and down as the ball upon the racket, or ship upon the waves: and hence it is that they sometimes fret or faint, as *Job*, and speak unadvisedly with their lips; these firm mountains are moved with earth-quakes, these calm seas are stirred with tempests, and truly, whosoever hath set himself to do every dayes work with Christian diligence, to bear every dayes crosses with Christian patience, and is sensible of his failings in both; *libenter ex vita, & quasi plenus passu egredierur*, saith one, he will be full glad to be gone hence, and be as weary of his life, as ever any hireling was of his work. See the Notes on *chap.* 7. 1, 2.

Verse 7. *For there is hope of a tree &c.*] Here *Job* setteth on his request, *verse* 6. with a reason: God loveth a *reasonable service*, and liketh well that we reverently reason it out with him. And for the literal sense, all things, saith *Gregory*, are so plain, that there is no need to say any thing to that, it being no more then this, either I shall have comfort in this world before I die, or never here: therefore grant me rest now. This argument *Job* illustrateth 1. By a dissimilitude here. 2. By a similitude, *verse* 11, 12. The dissimilitude betwixt a tree and a man, is this; a tree may be hewed and felled, yet feel no pain. Again, *succisa repullulat, imbribus irrigata*, a tree cut down, if well watered, will spring and sprout up again. But now man, as he is very sensible of every stroke of Gods hand, neither can he suffer sickness or other affliction without smart, so when once cut down by death, he can by no means be recovered; he cannot revive without a miracle. *Merlin.*

Verse 8. *Though the roots thereof wax old in the earth*] And so the more unlikely to shoot forth again. Trees also have their old age wherein they decay.

Οὐτος δενδρων γερων, τελος ἐ δενδρον.

And the stock thereof die in the ground.] Heb. *in the dust*, as it needs must, when cut off from the root, it lieth along on the earth. It was by a miracle that *Aarons* rod flourished: not only all the plants of Gods setting, but the very boughs cut off from the body of them, shall flourish and be fruitful.

Verse 9. *Yet through the scent of water it will bud.*] Heb. *from the smell of waters*, a sweet Metaphor, saith *Merlin*, sense being attributed to things senseless, as smelling to the fire, *Judg.* 16. 9. and here to trees, which are said to turn themselves and their roots after a sort, to take in the smel of the water, and thereby refreshed to bud and bring forth boughs, like a plant. This is check to those that live under the droppings of the ordinances, and yet are like the *Cypresse-tree*, which the more it is watered, proves the lesse fruitful, and being once cut down, it never springs again: whence the Romans, who believed not a resurrection, were wont to place a Cypresse-tree at the threshold of the house of death, as *Pliny* and *Servius* tell us. *Serv. in Virg. l. 4. Plin. lib. 16. cap. 32.*

Verse 10.

Verse 10. *But man dieth and wasteth away*] Heb. *strong and lusty man*, dieth and wasteth away, or is *cut off*, *sc.* worse then a tree, for he growes no more, or is *discomfited, vanquished*, (as *Exod.* 17. 13. and 32. 18.) *sc.* by death, and so carried clean out of this world. *Homo quantumvis robustus.* Var.

Yea, man giveth up the ghost] *Homo vulgaris & plebeius*; All of all sorts must die, whether noble, or ignoble, as *Rabbi Abraham* here observeth. *Job* is very much in this discourse about death: and surely, as *Nazianzen* wisheth of hell, so could I of death, *Utinam ubique de morte disserretur!* oh that it were more in mens minds and mouths then it is!

And where is he?] *q. d.* No where above ground; or if he be, *putrefit & teterrimè olet*, he putrifies and stinks filthily: and as his life is taken away, so is his glory: yea, being once out of sight, he growes by little and little out of mind too, little thought of, less spoken of, many times not so much as his name mentioned or remembred in the next generation, *Eccles.* 1. 11. There is no remembrance of former things (or men) neither shall there be any remembrance &c. So *Eccles.* 2. 16. and 8. 10. and 9. 5. Hence the state of the dead is called *the land of forgetfulnesse*, *Psalm* 88. 12. And *Psalm* 31. 12. I am forgotten, as a dead man out of mind: Heathens also say the same.

Cum semel occideris, & de te splendida Minos
Fecerit arbitria,
Non, Torquate genus, non te facundia, non te
Restituet pietas. *Hor. lib. 4. Carm. 7.*

Verse 11. *As the waters fail from the sea*] He sets forth the same truth by an elegant similitude drawn from the drying up of waters. Look how these after some exundation of the sea, or some great river, are separated and left (upon the reflux thereof) behind the rest upon the land, which cannot return (for then they must ascend, which is impossible to nature) nor continue, but do utterly dry up, and evaporate: So &c. *verse* 12. Others read it thus, *As when the waters from the sea fail, the flood decaieth, and dryeth up: so when mans life is taken away, it returns no more while this world lasteth.* God hath made in the bowels of the earth certain secret wayes, passages, and veins through which water conveigheth it self from the sea to all parts, and hath its saltnesse taken away in the passage. Thence are our springs, and from them our rivers: but in hot countryes, and dry seasons, springs are dry, and rivers want water exceedingly, as at this time they do, *March* 7. 1653. So when natural moisture decayeth in man, he faileth, and dieth: the radical humor, that supplement and oyl of life, is dried up, and can be no more renewed till the last day, when yet it shall not be restored to the same state and moisture, but instead of natural, rise spiritual, 1 *Cor.* 15. *Sanctius Abbas.*

Verse 12. *So man lieth down*] *sc.* in the dust of death, or in the bed of the grave; his *dormitory*, till the last day.

Ut somnus mortis, sic lectus imago sepulchri.

And riseth not] *scil.* To live again among men: so *Psalm* 78. Man is compared to a wind, which when it is past, returneth not again. If it be objected, that we read of three in the old Testament, and five in the new raised from death to life: besides, those many that arose and came out of the graves after Christs resurrection, and went into the holy city, and appeared unto many, *Matth.* 27. 52, 53. It is answered, 1. These few raised by Gods extraordinary power, do not infringe the truth of what the Scripture here and elsewhere affirmeth of all mankind according to the ordinary course of nature. 2. Even those men also afterwards died again, and vanished; no more to return or appear again in this world.

Till the heavens be no more] *i. e. Never* (say some interpreters) to wit, *vi suâ* by his own strength, and to a better condition in the land of the living: so the word *until* is used, 2 *Sam.* 6. 13. *Matth.* 5. 26. and 1. 25. *ut piè credimus.* How sound and clear *Job* was in the point of the Resurrection, we shall see, *chap.* 19. and because he falls upon it in the words next following here, some understand these words thus, They shall not rise till the general resurrection, when these heavens shall be changed, and renewed, *Psalm* 102. 25, 26. *Isaiah* 65. 17. 2 *Peter* 3. 7. 10, 11. *Rev.* 21. 1.

They shall not awake] Out of the sleep of death: *nor be raised*] *viz.* by the found

ſound of the laſt trump, till the laſt day. But raiſed they ſhall be, and ſleep no more, *viz.* when the heavens ſhall be no more. And till that time the bodies of the Saints are laid in the grave, as in a bed of down, or of ſpices, to mellow and ripen: this is matter of joy and triumph, *Iſa.* 26. 19. *Dan.* 12. 2. when they were to loſe all: ſo *Heb.* 11. 35. The wicked alſo ſleep in the grave, *Dan.* 12. 2. but ſhall awake to everlaſting ſhame and contempt, *ib.* their ſick ſleep ſhall have a woful waking, for they ſhall be raiſed by vertue of Chriſts judiciary power, and by the curſe of the law, to look upon him whom they have pierced, and to hear from him that dreadful *diſcedite*, Depart ye curſed &c.

Sepulchrum eſt quaſi ſcrinium vel capſa in quam reponitur corpus.

Verſe 13. *O that thou wouldſt hide me in the grave*] As in a ſweet and ſafe repoſitory, ſanctuary! my ſoul mean-while living and raigning with thee in heaven, expecting a glorious Reſurrection, and ſaying, *How long, Lord, Holy, and True?* The fable or fancy of *Pſychopannychia* hath been long ſince hiſſed out, though lately revived by ſome Libertines, that laſt brood of *Beelzebub*; our Mortaliſts eſpecially, who ſay, that the body and ſoul die together. But what ſaith the Apoſtle, *Rom.* 8. 10? If Chriſt be in you, the body is dead becauſe of ſinne, but the ſpirit is life becauſe of righteouſneſſe. Now that *Job* thus woos death, and petitions for the grave, it is manifeſt that he ſaw ſome good in it, and that he promiſed himſelf by it *Malorum adeemptionem, bonorum adeptionem*, freedom from evil, and fulneſſe of good: we ſhould learn to familiarize death to our ſelves, and put the grave under the faireſt and eaſieſt apprehenſions, think we hear God beſpeaking us as once hee did *Jacob*, *Fear not to go down to Egypt* (ſo down to the grave) *for I will go with thee, and will ſurely bring thee up again*, *Gen.* 46. 4. Or as he did his labouring Church, *Iſa.* 26. 20. Come my people, enter thou into thy chambers, and ſhut thy doors about thee: hide thy ſelf, as it were for a little moment, until the indignation be overpaſt.

That thou wouldſt keep me ſecret] *In limbo Patrum*, ſay the Papiſts, in *parabola ovis capras ſuas quærentes*.

Until thy wrath be paſſed] For it is ſuch, as I can of my ſelf neither avoid nor abide. Turn it away therefore, or turn it into gentleneſſe and kindneſſe, *Pſal* 6. 4. and be friends again, *Jer.* 2. 35. Or, ſecret and ſecure me til the reſurrection, when all thy wrath will be gone from me.

That thou wouldſt appoint me a ſet time] Heb. *ſet me a ſtatute*: ſet down even what time thou pleaſeſt, either to ſend me to bed, or to call me up again, ſo that thou wilt but be ſure at laſt to remember me.

And remember me] *Job* is willing to die out of the world, but not to die out of Gods memory, to be out of ſight, but not out of mind, that God ſhould bury him in the grave, but not bury his thoughts of him: he could be content to be *free among the dead*, free of that company, but not *as the ſlain that lie in the grave, whom God remembreth no more*, *Pſal.* 88. 5. *Job* would be remembred for good, as *Nehemiah* prayeth, and be dealt with as *Moſes* was, whoſe body once hid in the valley of *Moab*, did afterwards appear glorious in Mount *Tabor* at the tranſiguration.

Verſe 14. *If a man dye, ſhall he live again?*] This he ſpeaketh in way of admiration at that glorious work of the Reſurrection. See the like queſtion *chap.* 15. 11. *Gen.* 3. 1. and 17. 17. So the Apoſtle *Rom.* 8. 30, 31. having ſpoken of thoſe glorious things, predeſtination, vocation, juſtification, glorification, concludeth in theſe words, *What ſhall we ſay then?* We cannot tell what to ſay to theſe things, ſo much we are amazed at the greatneſſe of Gods goodneſſe in them. Surely, as they have a lovely ſcarlet bluſh of Chriſts blood upon them, ſo they are rayed upon with a beam of divine love, to them that are in Chriſt. We read of that godly and learned Scotch-Divine Mr. *John Knox*, that a little before his death, he gat up out of his bed, and being asked by his friends, why being ſo ſick, he would offer to riſe, and not rather take his reſt? he anſwered, that he had all the laſt night been taken up in the meditation of the Reſurrection, and that he would now go up into the pulpit, that hee might impart to others the comforts which thereby himſelf had received. And ſurely if he had been able to have done as he deſired, I know not what text fitter for his purpoſe he could have taken, then theſe words of *Job*, *If a man die, ſhall he live again?* He ſhall without queſtion, and thoſe that deny it or doubt of it (as the Sadduces of old, and ſome brain-ſick people of late) *they erre, not knowing the Scriptures*

tures (this among the reſt) which are expreſs for it, *and the power of God. Mat.* 22. 29. being herein worſe then divels which believe it and tremble, worſe then ſome heathens, who held there would be a reſurrection, as *Zoroaſtres*, *Theopompus*, *Plato*, &c. worſe then Turks, who at this day confeſſe and wait for a reſurrection of the body at ſuch a time as the fearful trumpet (which they call *Soor* ſhal be ſounded by *Mahomet*, ſay they, at the commandment of the great God of the judgment.

All the dayes of mine appointed time (or *warfare*) *will I wait till my change come*] *i. e.* till my death (*Prov.* 31. 8. men appointed to die, are called in the original *children of change*) or till the reſurrection come, when we ſhall all be changed, 1 *Cor.* 15. 51. our vile bodies ſhall be changed and conformed to Chriſts moſt glorious body (the ſtandard) *Philip.* 3. 23. in beauty, agility, impaſſibility, and other Angelical perfections. *When I awake*, ſaith *David*, *ſc.* at that general Reſurrection, *I ſhall be full of thine image*; *Pſalm* 17. 15. I ſhall be brought from the *jawes* of death, to the *joyes* of eternal life, where are riches without ruſt, pleaſures without pain &c. Three glimpſes of this glorious change were ſeen. 1. In *Moſes* his face. 2. In Chriſts transfiguration. 3. In *Stevens* countenance when he ſtood before the council. Such a change as this is well worth waiting for: what would not a man do? what would he not ſuffer with thoſe noble profeſſors, *Heb.* 11. *to obtain a better reſurrection*? I would ſwim through a ſea of brimſtone, ſaith one, that I might come to heaven at laſt. The ſtone will fall down to come to its own place, though it break it ſelf in twenty pieces: ſo we, that we may get to our center which is upwards &c. *Surſum curſum noſtrum dirigamus; & minantem, imminentem & exterminantem mortem attendamus: ne ſimul, cum corporis fractura, anima jacturam faciamus.* Let us wait and wiſh every one for himſelf, as he once did.

Mi ſine nocte diem, vitam ſine morte, quietem
Det ſine fine, dies, vita, quieſque Deus.

Verſe 15. *Thou ſhalt call, and I will anſwer thee*] At the Reſurrection of the juſt thou ſhalt call me out of the grave by thine All-powerful voice, uttered by that Archangel, with the trump of God, 1 *Theſ.* 4. 16. 1 *Cor.* 15. 52. *Pſalm* 50. 3, 4. and thou ſhalt not need to call twice: for as I ſhall not need then to fear (as the hypocrites will) to ſhew my face: ſo I will readily anſwer, *Here I am*; yea (as that dying Saint did ſo) I will ſay, *I come*, *I come*, *I come*. I will even leap out of the grave to obey thine orders: and I doubt not but to draw me out of that dark priſon, thou wilt lend me that hand of thine, whereof I have the honour to be the workmanſhip. Mr. *Boroughs.*

Thou wilt have a deſire to the work of thine hands] I know that thou thy ſelf (for the love thou beareſt me, of thy goodneſſe, who am thy creature, and on whom thou haſt ſhewn favour, and reprinted thine image) wilt long after the conſummation of my happineſſe; for then I ſhall be like unto thee (more like then ever) for I ſhall ſee thee as thou art, and appear with thee in glory, *Col.* 3. 4. being next unto thee, *Luke* 22. 30. Yea, one with thee, *John* 17. 21. and ſo above the moſt glorious Angels, *Heb.* 1. 14. The King ſhall greatly deſire my beauty, *Pſal.* 45. 11. and rejoyce over me, as the bridegrom doth over his bride, *Iſa.* 62. 5. See *chap.* 10. 3. The word here rendred *Thou wilt have a deſire*, ſignifieth, *Thou wilt deſire as men do after ſilver*: The Lord ſeemed to deal by *Job*, as men do by droſſe, to put him away as wicked, *Pſalm* 119. 119. nevertheleſſe, he believed that he would look upon him as ſilver; and although he now cruſhed him together, and brake him to pieces, as the ſilver-ſmith doth an old piece of plate which he means to melt, yet that he would in the grave, as in a furnace refine him, and at the Reſurrection bring him out of a new faſhion. Lo this is the right Logick of faith, to make concluſions of life in death, and of light in darkneſſe, to gather one contrary out of another. *Abbot.* 1 John 3. 2.

Verſe 16. *For now thou numbreſt my ſteps*] Or, *But now thou numbreſt &c.* thou keepeſt an exact account of every ſin of mine, of every ſtep that I have trod awry, yea, though it be but ſome wry motion of my mind (as the Septuagint here tranſlate) ſo curious art thou and critical in thine obſervations of mine out-ſtrayes, *See chap.* 10. 14. But is this *Job* that ſpeaketh, or ſome other? How confident was he erſe-while, and comfortable in the hope of a glorious reſurrection! but now, down *ἐπιλογισμὸν.* *Ja.*

again

again upon all four, as we ſay, and like an aguiſh man in a great fit of impatiency, which holdeth him to the end of the chapter? But for this, who knoweth not that every *new man*, is *two men*? that in the Saints, the fleſh is ever luſting againſt the ſpirit, and the ſpirit againſt the fleſh? that in the *Shulamite*, is as it were, the company of two armies maintaining a continual conteſt, *Cant.* 6. 13? Said, *I am caſt out of thy ſight: yet I will look againe toward thine holy Temple*, *Jon.* 2. 4. See the Note there.

Doſt thou not watch over my ſin?] This is the ſame with the former, but without a figure. The Rabbines have a ſaying, that there is not any doubt in the law, but may be reſolved by the context: the Scripture is its owne beſt Interpreter.

Verſe 17. *My tranſgreſſion is ſealed up in a bag*] As the writings or informations of a proceſſe which is ready to be ſentenced, *Deut.* 32. 34. *Hoſ.* 13. 12. Thou haſt, as it were, ſealed up, and made ſure work with all my ſins, ſaith *Job*, to have them forth-coming for the increaſe of my puniſhment. Look how the Clark of Aſſizes (ſaith one) ſeals up the indictments of men, and at the Aſſizes brings his bag, and takes them out to read the ſame againſt them: ſo God dealt with *Job*, in his conceit at leaſt. The truth is, God had not ſealed his tranſgreſſions in a bag, but had caſt them behind his back: a bag God hath for mens ſins, and a bottle he hath for their tears, *Pſalm* 56. 8. Now *Job* was one of thoſe penitents that helped to fill Gods bottle, and therefore he ſaw at length (though now he were benighted) all his ſins, bag, and all thrown into the ſea, and ſinking as a waighty milſtone in thoſe mighty waters of free-grace, and undeſerved mercy.

And thou ſoweſt up mine iniquity] *Adſuéſne aliquid iniquitati meæ?* ſo the Tigurines tranſlate, *i. e.* Wilt thou ſew or adde any thing to mine iniquity? wilt thou tye to it that tag (as a Martyr phraſeth it) of the Lawes malediction, conjoyning the puniſhment to the ſin? Some make this an explication of the former, *q. d.* the bag is not only ſealed, but for more ſurety, ſewed too, and that purpoſely for a purchaſe of puniſhment, as ſome ſenſe it.

Adſuere ad iniquitatem, eſt pœnas pœnis continenter adjungere. Merl.

Verſe 18. *And ſurely the mountain falling cometh to nought*] *q. d.* If thou, Lord, proceed to deal thus rigidly with me, *viz.* to number or cipher up my ſteps, to watch over my ſins, to ſeal them up in a bag &c. and all this in fierce wrath, that thou mayeſt lay load upon me; what mountain, what rock, what other creature is ever able to abide it? *Job* had ſaid before, *Is my ſtrength the ſtrength of ſtones? Am I a ſea, or a Whale?* Were I theſe, or any the like robuſtuous creatures, yet could not I expect to ſtand before the diſpleaſed Omnipotency, who takeſt the hills like tennis-balls, and crackeſt the rocks like a Nut-ſhell. See *Hab.* 1. 4, 5, 6. with the Notes.

chap. 6. 12. chap. 7. 12.

And the rock is removed out of his place] As in earth-quakes it ſometimes falleth out. See on *chap.* 9. 5. or by reaſon of the ſea underlaking, it decayeth in time, *and waxeth old*, as the Hebrew word ſignifieth.

Verſe 19. *The waters weare the ſtones*] *Gutta cavat lapidem &c.* the weakeſt things wear out the hardeſt by often falling upon them, or continual running over them: ſo doth Gods wrath though ſet out in *minimis*, ſecretly, but ſurely conſume, *Hoſ.* 5. 12. I will be unto *Ephraim* as a moth, and to the houſe of *Judah* as rottenneſſe, or that little worm (*teredo*) that eats into the heart of wood, and rots it. Thus he plagued the *Egyptians* by lice and flies. There may be much poiſon in little drops.

Thou waſheſt away the things that grow out of the earth] Or, *Thou over-flowſt*, as once in the general deluge (when the face of the earth was grown ſo foul, that God was forc'd to waſh it with a flood), and frequently ſince, we ſee that after great rains there are huge floods that marre whole meadows and corne fields, not only diſcolouring, but drowning all their beauty and plenty. This is the fourth compariſon uſed in this and the former verſe, where a man would wonder, ſaith an Interpreter, *audire Jobum in medias arumnas philoſophantem*, to hear *Job* in the midſt of his miſeries, making uſe of his philoſophy, and travelling thus in his thoughts, for illuſtrations of his own caſe, over mountains and rocks, &c.

Olymp.

Thou deſtroyeſt the hope of man] *viz.* In deſtroying the things above-mentioned; or, *ſo thou deſtroyeſt* &c. though ſome reſerve the *reddition* to the next verſe, ſo

thou

Thou prevailest against him, &c. i.e. So thou never ceasest with thy might to cast down sorry men, till such time as they changing countenance, and departing with an heavy and sorrowful heart, thou violently throwest them out, their lives and hope ending together, if they have been wicked: as if godly, yet their vain and groundlesse hopes of prosperity and plenty, &c. come to nothing; though over the red sea, yet Gods people may be made to tack about two and forty times in the wildernesse.

Verse 20. *Thou prevailest for ever against him.*] This and the rest of the words to the end of the Chapter, some make to be the Application of the Similitudes; Others an Amplification only of what he had said, *Thou destroyest the hope of man.* Thou must needs, when thou overmatchest and over-mastrest him, and art never worsted. *Exod.* 15. 3. the Lord is called, *A Man of War*; the Chaldee there hath it, *The Lord and Victor of Wars.* And the word here rendred, *Ever*, cometh from a root that signifieth to finish, conquer, and triumph.

And he passeth.] *scil.* Out of the world by a violent or untimely death, with as ill a will many times as the unjust Steward did out of his Office, as the *Jebusites* did out of the Fort of *Zion*, or as the Devil out of the Demoniack. *Sed voluntas Dei, necessitas rei*; he passeth, because he can neither will nor chuse, as they say. *Violenta mors aut certe immatura.* Merlin.

Thou changest his countenance, and sendest him away.] *Eleganter vero mors notatur, immutandi verbo*, saith one. Elegant is death set forth by changing the countenance: for death taketh away the faire and fresh colour of a man, and makes him look wan and withered, pale and ghastly. It is easie to see death many times (before it come) in the sick mans face, in his sharp nostrils, thin cheeks, hollow eyes, &c. those Harbingers of death, whereby God sendeth for him, and so sendeth him away, (*extrudit & amandet*,) as once he did *Adam* out of *Paradise*. *Lavaterus* Note here, is, *Propone tibi semper horribilem speciem mortis, ut eo minus pecces*. Set before thy self always the horrid face of death, to restraine thee from sin. *Facies Hippocratica.*

Verse 21. *His sons come to honour, and he knoweth it not.*] Whilst he lyeth sick, he regardeth no earthly thing, no not what becometh of his children (formerly his greatest care) whether they be advanced or impaired in their outward condition. As when he is dead he can take no knowledge of any thing done in this world, *Isai.* 63. 16 *Eccles.* 2. 19. and 9. 6. be his children or friends rich or poor, high or low, he is both ignorant and insensible. It was a base slander published by a Jesuit, some years after Queen *Elizabeths* death, That as she died without sense or feeling of Gods mercies, so that she wished she might after her death hang a while in the Aire, to see what striving would be for her Kingdome. As for that opinion of some Papists, That the dead do sometimes returne into the Land of the living, that they know how things go here, and make report thereof to those in heaven, it is contrary to the whole Scripture. *Omnis in Ascanio chari stat cura parentis.* Vir. *Cambd. Elis. Prefat.*

Verse 22. *But his flesh upon him shall have pain.*] That is, (say some) But as long as he is living, his body is afflicted with a thousand evils, and though his soul, by the condition of her creation, be exempt from them, yet she beares a part in them and becomes miserable with it. A dying man hath sorrow without, and sorrow within, the whole man is in misery, as *Job* here felt himself. Others hold, that this Poetical representation hath no other meaning, but that the dead have no manner of communication with the living. *Broughton* rendreth it, *His flesh is grieved for it self, and his soul will mourn for it self*; q.d. he takes no thought or care for his children or nearest relations. *Aben-Ezra. Mercer. Deodate*

again upon all four, as we ſay; and like an aguiſh man in a great fit of impatiency, which holdeth him to the end of the chapter? But for this, who knoweth not that every *new man*, is *two men*? that in the Saints, the fleſh is ever luſting againſt the ſpirit, and the ſpirit againſt the fleſh? that in the *Shulamite*, is as it were, the company of two armies maintaining a continual conteſt, *Cant.* 6. 13? Said, *I am caſt out of thy ſight: yet I will look againe toward thine holy Temple*, *Jon.* 2. 4. See the Note there.

Doſt thou not watch over my ſin?] This is the ſame with the former, but without a figure. The Rabbines have a ſaying, that there is not any doubt in the law, but may be reſolved by the context: the Scripture is its owne beſt Interpreter.

Verſe 17. *My tranſgreſſion is ſealed up in a bag*] As the writings or informations of a proceſſe which is ready to be ſentenced, *Deut.* 32. 34. *Hoſ.* 13. 12. Thou haſt, as it were, ſealed up, and made ſure work with all my ſins, ſaith *Job*, to have them forth-coming for the increaſe of my puniſhment. Look how the Clark of Aſſizes (ſaith one) ſeals up the indictments of men, and at the Aſſizes brings his bag, and takes them out to read the ſame againſt them: ſo God dealt with *Job*, in his conceit at leaſt. The truth is, God had not ſealed his tranſgreſſions in a bag, but had caſt them behind his back: a bag God hath for mens ſins, and a bottle he hath for their tears, *Pſalm* 56. 8. Now *Job* was one of thoſe penitents that helped to fill Gods bottle, and therefore he ſaw at length (though now he were benighted) all his ſins, bag and all thrown into the ſea, and ſinking as a waighty milſtone in thoſe mighty waters of free-grace, and undeſerved mercy.

And thou ſowe'ſt up mine iniquity] *Adſuéſne aliquid iniquitati meæ?* ſo the Tigurines tranſlate, *i. e.* Wilt thou ſew or adde any thing to mine iniquity? wilt thou tye to it that tag (as a Martyr phraſeth it) of the Lawes malediction, conjoyning the puniſhment to the ſin? Some make this an explication of the former, *q. d.* the bag is not only ſealed, but for more ſurety, ſewed too, and that purpoſely for a purchaſe of puniſhment, as ſome ſenſe it.

Adſuere ad iniquitatem, eſt panas panis continenter adjungere. Merl.

Verſe 18. *And ſurely the mountain falling cometh to nought*] *q. d.* If thou, Lord, proceed to deal thus rigidly with me, *viz.* to number or cipher up my ſteps, to watch over my ſins, to ſeal them up in a bag &c. and all this in fierce wrath, that thou mayeſt lay load upon me; what mountain, what rock, what other creature is ever able to abide it? *Job* had ſaid before. *Is my ſtrength the ſtrength of ſtones? Am I a ſea, or a whale?* Were I theſe, or any the like robuſtuous creatures, yet could not I expect to ſtand before the diſpleaſed Omnipotency, who takeſt the hills like tennis-balls, and crackeſt the rocks like a Nut-ſhell. See *Hab.* 1. 4, 5, 6. with the Notes.

chap. 6. 12. chap. 7. 12.

And the rock is removed out of his place] As in earth-quakes it ſometimes falleth out. See on *chap.* 9. 5. or by reaſon of the ſea underlaking, it decayeth in time, *and waxeth old*, as the Hebrew word ſignifieth.

Verſe 19. *The waters weare the ſtones*] *Gutta cavat lapidem &c.* the weakeſt things wear out the hardeſt by often falling upon them, or continual running over them: ſo doth Gods wrath though let out in *minimis*, ſecretly, but ſurely conſume, *Hoſ.* 5. 12. I will be unto *Ephraim* as a moth, and to the houſe of *Judah* as rottenneſſe, or that little worm (*teredo*) that eats into the heart of wood, and rots it. Thus he plagued the *Egyptians* by lice and flies. There may be much poiſon in little drops.

Thou waſheſt away the things that grow out of the earth] Or, *Thou ever-floweſt*, as once in the general deluge (when the face of the earth was grown ſo foul, that God was forc'd to waſh it with a flood), and frequently ſince, we ſee that after great rains there are huge floods that marre whole meadows and corne fields, not only diſcolouring, but drowning all their beauty and plenty. This is the fourth compariſon uſed in this and the former verſe, where a man would wonder, ſaith an Interpreter, *audire Jobum in medias aerumnis philoſophantem*, to hear *Job* in the midſt of his miſeries, making uſe of his philoſophy, and travelling thus in his thoughts, for illuſtrations of his own caſe, over mountains and rocks, &c.

Olymp.

Thou deſtroyeſt the hope of man] *viz.* In deſtroying the things above-mentioned; or, *ſo thou deſtroyeſt* &c. though ſome reſerve the *reddition* to the next verſe, ſo

Thou prevailest against him, &c. i.e. So thou never ceasest with thy might to cast down sorry men, till such time as they changing countenance, and departing with an heavy and sorrowful heart, thou violently throwest them out, their lives and hope ending together, if they have been wicked: as if godly, yet their vain and groundlesse hopes of prosperity and plenty, &c. come to nothing; though over the red sea, yet Gods people may be made to tack about two and forty times in the wildernesse.

Verse 20. *Thou prevailest for ever against him.*] This and the rest of the words to the end of the Chapter, some make to be the Application of the Similitudes; Others an Amplification only of what he had said, *Thou destroyest the hope of man.* Thou must needs, when thou overmatchest and over-mastrest him, and art never worsted. *Exod.* 15. 3. the Lord is called, *A Man of War*; the Chaldee there hath it, *The Lord and Victor of Wars.* And the word here rendred, *Ever*, cometh from a root that signifieth to finish, conquer, and triumph.

And he passeth.] *scil.* Out of the world by a violent or untimely death, with as ill a will many times as the unjust Steward did out of his Office, as the *Jebusites* did out of the Fort of *Zion*, or as the Devil out of the Demoniack. *Sed voluntas Dei, necessitas rei*; he passeth, because he can neither will nor chuse, as they say. *Violenta mors aut certe immatura.* Merlin.

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CHAP. XV.

Verſe 1. *Then anſwered Eliphaz the Temanite, and ſaid.*]

Lapides, locutus eſt: In this ſecond encounter, *Eliphaz* falls upon *Job*, not ſo much with ſtronger Arguments, as with harder words; reproving him ſharply, or rather reproaching him bitterly, *Facundiâ quadam caninâ*, with more Eloquence then charity. So hard a thing is it (ſaith *Beza*) eſpecially in diſputing and reaſoning, to avoid ſelf-love, as even in theſe times experience daily teacheth us. He hinteth (I ſuppoſe) at the publick Conference betwixt himſelf and *Jacobus Andreas* at *Mompelgard*, whereby the ſtrife was rather ſtirred then ſtinted, as *Thuanus* complaineth. Or elſe at the Diſputation at *Poſſiacum*, wherein *Beza*, Speaker for the Proteſtant party, (before the Queen Mother of *France*, the young King *Charles* and many Princes of the Blood) entring into the matter of the Euchariſt, ſpake with ſuch heat (unleſſe the Hiſtorian wrongs him), that he gave but ill ſatisfaction to thoſe of his own ſide, ſo that he was commanded to conclude. Such meetings are ſeldome ſucceſſeful (ſaith *Luther*); becauſe men come with confidence and wit for victory rather then verity. In this reply of *Eliphaz* to *Job*, we may ſee what an evil thing it is to be carried away with prejudice and pertinacy, which make a man forget all modeſty, and fall foule upon his beſt friends. Here's enough ſaid to have driven this ſorrowful man into utter deſpaire, had not God upheld his ſpirit whiles, he is fiercely charged for a wicked man, and hated of God: neither doth any of his friends henceforth afford him one exhortation to repentance, or one comfortable promiſe, as *Lavater* well obſerveth.

Lib. 35. Hiſt.

Hiſt. of Counc. of Trent 453.

Non affert ullam conſolationem, non invitat eum ad penitentiam: ſed potius ad deſperationem compellat. Lav.

Verſe 2. *Should a wiſe man utter vain knowledg.*] Heb. *Knowledg of the wind*; light, frothy, empty diſcourſes, that have no tack or ſubſtance in them, but only words that are no better then wind, a meer flaſh or Aiery nothing. *Solomon* thinks, a wiſe man ſhould beware of falling into this fault, leſt he forfeit his reputation, *Eccleſ.* 10.1. Dead flyes cauſe the Oyntments of the Apothecary to ſend forth a ſtinking ſavour, ſo doth a little folly, him that is in reputation for wiſdom and honour; as ſpots are ſooneſt obſerved in the whiteſt and fineſt garments; and envy, like wormes and moths, doth uſually feed on the pureſt cloth. *Neh.* 6. 11. A great many dead flies may be found in a Tar-box, and no hurt done, but one of them falne into a pot of ſweet Odours, or precious Perfumes, may ſoone taint and corrupt them.

And fil his belly with the Eaſt-wind.] *Per ventrem, mentem intelligit, & per ventum Orientalem, vanam opinionem*, ſaith *Vatablus*; By belly underſtand the mind, and by the Eaſt wind a vain conceit, or frothy knowledg, blown forth out of a ſwelling breaſt, to the hurt of others; for the Eaſt wind is deſtructive to herbs and fruits. *Hoſ.* 12. 1. *Gen.* 41. 6. But doth not *Eliphaz* here by theſe bubble of words, and bluſtering queſtions, betraying much choler and confidence, fall into the very ſame fault which he findeth with *Job*: Doth not he alſo *fill his belly with heat*, (ſo the Vulgar rendreth this Text) which kindling in his boſom, blazeth out at his lips? Doth not this angry man *exalt folly*, and ſhew himſelf none of the wiſeſt, though he were the oldeſt in all the company.

Verſe 3. *Should he reaſon with unprofitable talk?*] Why? But if he do, ſhould he therefore be thus rippled up, and rough-hewed? And not rather reduced and rectified with hard Arguments and ſoft words? Man is a croſs crabbed creature: *Duci vult, trahi non vult*; Perſwade him you may, compel him you cannot. A fit time alſo muſt be taken to perſwade him to better, for elſe you may looſe your ſweet words upon him. The Husbandman ſoweth not in a ſtorm: The Mariner hoyſeth not ſail in every wind: Good Phyſicians evacuate not the body in extremity of heat and cold. *A brother offended is harder to be wonne then a ſtrong City*, Prov. 18. 19. This *Eliphaz* ſhould have conſidered, and not ſo raſhly cenſured *Job* for a fool, and his talk for traſh, but rather handled him tenderly, conſidering his condition, and deſired him to explain ſuch of his ſpeeches as he thought not ſo well and wiſely uttered.

Or with ſpeeches wherewith he can do no good?] This is but the ſame with the former:

mer; and indeed this whole verſe is but a ſaying of that plainly, which in the foregoing verſe he had ſaid figuratively.

Varſe 4. *Yea thou caſteſt off fear.*] Heb. *Thou makeſt void fear*; that is, Religion, whereof the fear of God is both the beginning, *Prov.* 1.7. and the end, *Eccleſ.* 12.1. This is an heavy charge indeed; as if *Job*, by ſaying, the extreme miſeries of this life are common to the godly and the wicked, had by conſequence taught men to caſt off all Religion as unprofitable, which none but ſuch a ſhameleſſe man as thy ſelf, ſaith *Eliph.* 2, would ever have averred. It cannot be denyed, but that *Job*, through the bitterneſſe of his grief, and the unreaſonableneſſe of his adverſaries, was ſomewhat carried beyond the bounds of that reverence which is due unto God, and reaſoneth the matter ſomewhat hotly with God; but that thereby he bewrayed his manifeſt contempt of his Majeſty, caſting off all awful regard and recourſe thereto by Prayer, as the wicked, who call not upon God, *Pſal.* 14.4. This was a meer cavil, or rather an unſufferable injury done to the good man, who gave ſufficient teſtimony of his fearing God, and eſtſoons poured out his prayer in his preſence. All which notwithſtanding, he heareth in the next words,

And reſtraineſt prayer before God.] Thou forbeareſt to pray thy ſelf, and thou diſcourageſt others. If this had been true, it had been a foul fault indeed, for whiles Prayer ſtandeth ſtill, the whole Trade of godlineſſe ſtandeth ſtill likewiſe, and to caſt off Prayer, is to caſt off God: *Jer.* 10.25. We muſt take heed of falling from the *affections* of Prayer, though we continue doing the Duty. As veſſels of Wine, when firſt tapped, are very ſmart and quick, but at laſt grow exceeding flat: ſo do many Chriſtians, (through unbelief, and worldly cares and buſineſſes, or domeſtical diſcords, or ſome other diſtempers, whereby prayers are hindred, 1 *Pet.* 3.7.) either they pray not frequently, or not fervently, but in a cuſtomary formal bedulling way. And this *Eliphaz* might ſuſpect *Job* of, and aſſigne it as the cauſe of all his miſcarriages in word and deed. Sure it is, that as ſleep compoſeth drunkenneſſe, ſo doth prayer the affections: a man may pray himſelf ſober again, as a Reverend man gathereth out of this Text. *Dr. Preſton.*

Verſe 5. *For thy mouth uttereth thine iniquity.*] Heb. *Thy crooked, wry diſpoſition* that ſtandeth acroſſe to God and goodneſſe, *Pſal.* 51.5. *Homo eſt inverſus decalogus. Solomon* ſpeaketh of *perverſe lips*, as if the upper lip ſtood where the neather ſhould, *Prov.* 4.24. And Saint *Jude* ſpeaketh of *hard ſpeeches*, uttered by *ungodly ſinners*, Jude 15. ſuch as *Job* was none, whatever *Eliphaz* by miſ-interpreting, made of him, wreſting his words to a wrong ſenſe, as *Pſal.* 56.5. and by a ſpiritual unmannerlineſſe, making the worſt of that he ſpake; there being not any thing that may not be taken with the left hand. Now if this befel *Job* from his friends and thoſe godly perſons, what wonder though the like, and worſe be done to us by wicked enemies.

Qui id quod boni eſt excerpunt, dicunt quod mali eſt.
Nihil eſt quin malè narrando poſſit depravarier. *Terent. Phorm.*

And thou choſeſt the tongue of the crafty] Then the which, nothing is a greater enemy to piety, ſaith an Interpreter. Politicians formallize and enervate the power of truth, till at length they leave us a heartleſſe and ſapleſſe Religion, ſaith another. Such an one *Eliphaz* makes *Job* to be: *q.d.* Thou waſt wont to ſpeak prayer, but now thou ſpeakeſt Policy, yea, *Thou choſeſt to do it, thou loveſt evil more then good, and lying rather then to ſpeak right.* Pſal. 52.3. Thou haſt as many turnings and windings in thy mind, as the Serpent hath in his body (ſo the Hebrew word ſeemeth to ſignifie, *Gen.* 3.1.) Thus he heightneth his charge, and layeth on yet more load.

Verſe 6. *Thine own mouth condemneth thee, and not I.*] Yes you, and none but you. *Jobs* heart condemned him not (and thence his confidence toward God, 1 *John* 3.21) much leſſe his mouth, had not his words been miſconſtrued. But as charity maketh a good ſenſe of doubtful ſpeeches and paſſages, ſo prejudice and diſpleaſure takes all things (though well meant) at the worſt, and as Logicians do, *Sequitur partem deteriorem. Eliphaz diggeth up evil*, Prov. 16.27. and is like

Achilles, of whom *Homer* ſaith, that he was a great find-fault.

Iliad. l. 9. Δειλὸς ἀνὴρ, ταχὰ κεν κ' ἀναίτιον αἰτιόωτο.

Yea, thine own lips teſtifie againſt thee.] Heb. *Anſwer againſt thee.* For Witneſſes ordinarily anſwer to Interrogatories. So the *pride of Iſrael* (breaking forth as a great maſter-pock in his fore-head) *teſtified to his face*, Hoſ. 5.5. and the Heretick is *condemned of himſelf*, Tit. 3.11. Virtually he doth ſo, though not formally. But *Job* did neither good *Eliphaz*.

Verſe 7. *Art thou the firſt man that was born?*] Or, *Waſt thou made before Adam?* Out of the mouth of *Adam*, as from a fountaine, flowed whatſoever profitable Learning, Skill or Wiſdom, is found in the world, ſaith the divine Chronologer. *Job* had taxed *Zophar* for a young puny and a Novice, *chap.* 12. This, *Eliphaz* kindleth at, and taketh upon him to anſwer in *Zophars* behalf. As indeed theſe three ſpeakers, *Eliphaz*, *Zophar* and *Bildad* ſtood to one another, as much as any one of them did for himſelf, as if they had all entred bond, and given ſecurity for reciprocal aſſiſtance. Here then *Eliph.* asketh, *Art thou the firſt man born?* that is, Art thou the wiſeſt man alive? and muſt we all be taught by thee, as *Adams* Nephewes were by him, in things divine and humane.

Ut vox Riſhon non ſignificet primus, ſed primus. Lavat. Bucholc.

Or waſt thou made before the hills?] i.e. *Before the Angels*, as ſome ſenſe it. But take it literally for the Mountaines, called for their Antiquity, the *everlaſting hils*, *Gen.* 49.26. *Hab.* 3.6. becauſe they were from the beginning, and ſhall continue to the end. Theſe appeared firſt at the ſeparation of the waters, *Gen.* 1. And Chriſt, to ſet forth his eternity, ſaith, *Prov.* 8.25. *Before the mountains were ſetled, before the hills, was I brought forth.* So *Pſal.* 90.21.

Verſe 8. *Haſt thou heard the ſecret of God?*] Thus he goes on to jear *Job*, and to accuſe him of inſolent Arrogancy, as if he had taken himſelf to be of Gods Cabinet-Councel, and ſo to have known more of his mind then any other. Now this never came into *Jobs* heart; but theſe hot ſpirited people, when their choler is once up, wil not ſtick to ſay any thing againſt another whom they deſire to gall, and to make the worſt of his words, when as themſelves cannot take a reproof, though never ſo juſt.

Bilioſi & bilioſa.

And doſt thou reſtrain wiſdom to thy ſelf?] Haſt thou engroſſed all the wiſdom in the world? and muſt it needs live and dye with thee? Is every man a fool preſently, who is not of thy mind and make? *Epicurus* indeed had ſuch a conceit, and *Palæmon*, in *Suetonius*, and *Laurentius Valla*, with ſome others of late: but *Job* was far from it, as appeareth by his many ſelf-abaſing expreſſions: and it had been well for him, if his three friends, had taken out that leſſon in wiſdomes ſchool, viz. to judge thoſe certaine good things found in another, better then they are, and certaine evils, leſſe, doubtful good things, certaine, and doubtful evil things, none.

An ſolus ſapis, ita ut te perenne ſit ipſa ſapientia peritura? Vatabl.

Verſe 9. *What knoweſt thou, that we know not?*] Here *Eliphaz* inveigheth againſt *Jobs* pride, *ſed majori cum faſtu*, but with greater pride, elſe what meaneth this arrogant compariſon? Did not a *deceived heart burn him aſide*, as the Prophet ſpeaketh in another caſe? and might it not be ſaid of him, as it was once of *Antony*, That he hated a *Tyrant*, but not *Tyranny*. See the Notes above on *chap.* 12.3. and 13.2.

Verſe 10. *With us are the gray-headed, &c.*] *Job* had ſaid, *chap.* 12.12. *With the ancient is wiſdom, and in length of dayes is underſtanding.* This, though modeſtly ſpoken, yet was very ill taken; and is here replyed unto with a great deal of heat; *Sed ita ſolent importuni homines, &c.* ſaith *Mercer* here: But ſuch is the courſe and cuſtome of unreaſonable men, to take every thing in the worſt way, and to deal rather by reproaches, then by reaſons; as *Eccius*, *Sanderus*, *Genebrardus*, the whole generation of Jeſuites, of whom *Aurelius* the *Sorboniſt* ſaith, and truly, that they are a ſort of men, *qui nihil magis habent quàm arrogantiam Theologicam, nihil minus poſſident quàm Theologicam ſcientiam*; Arrogant and yet ignorant, for whiles they think they know all things, they know nothing at all as they ought to know, 1 *Cor.* 8.2. As for Antiquity, (here ſo ſtiffely pleaded) it muſt have no more Authority then what it can maintain. Papiſts boaſt much of it, as once the Gibeonites did of old, ſhoes

ſhooes and mouldy bread. But Antiquity ſevered from verity is of no value: for as *Cyprian* ſaith well, *Conſuetudo mala, vetuſtas erroris eſt.* And our Saviour ſaith not, *I am cuſtome*, but, *I am the Way, the Truth, &c.* And God ſaith, by the Prophet *Ezekiel*, *Walk ye not in the ſtatutes of your Fathers, neither obſerve their judgments, &c. but walk in my ſtatutes, and keep my judgments, and do them*, chap. 20.18,19. See the Notes on *chap.* 8.8,9,10. and on 12.12.

Verſe 11. *Are the conſolations of God.*] *Sic faſtuoſe ſuas conſolationes appellat & ſociorum*, ſaith *Mercer*: ſo *Eliphaz* with ſtate enough, calleth the comforts that he and his fellowes had miniſtred to *Job*, promiſing him mercy from God upon his ſound repentance; but telling him withal, that unleſſe he would yeeld himſelf an hypocrite, thoſe promiſes would profit him nothing at all. Had *Job* ſlighted the precious promiſes, thoſe conduits of comfort, he had been much to blame, as he was doubtleſſe, who ſaid, *My ſoul refuſed comfort*, Pſal. 77.2. Like ſome ſullen child, that will not eat his milk, becauſe he hath it not in the golden diſh. The ſoul is ready to turn the back of the hand, and not the palm, to the ſtaff of divine conſolations, ſaying, Oh my ſtubbornneſſe! &c. and rather to ſhift and ſhark in every by-corner for comfort, then to ſuck it out of thoſe *breaſts of conſolation, and be ſatisfied*, Iſai. 66. 11. The Apoſtle taxeth his Hebrewes, that they had *forgotten the conſolation* (ſo the words may be read) *which ſpake unto them as unto children* ſaying, *My ſon, &c. Heb.* 12.5. *Wrangling* with God by caviling Objections, when they ſhould rather have *wraſtled* with him by earneſt ſupplications, putting the Promiſes in ſuit, and drawing waters with joy, out of thoſe wells of conſolation, *Iſai.* 12.3. *Job* was not altogether clear of this fault. He was ſo poor and ſore without, and within ſo full of horrour and terrour, that he was ready with *Rachel*, to refuſe to be comforted. Mercies were offered unto him, but he was ſcarce in caſe to receive them. The ear which taſteth words as the mouth doth meat, was ſo filled with choler, that he could hardly reliſh any comfort. The eaſieſt Medicines or Waters are troubleſome to ſore eyes. The fleſh with her roarings and repinings maketh ſuch a din, that the voice of the Comforter cannot well be heard in the beſt heart ſometimes. The Spirit knocks but there is none to open: Hence he goes away grieving, and that ſhould not be.

Is there any ſecret thing with thee?] Haſt thou meat to eat that we know not of? Are there with thee conſolations of thine own better then thoſe of God, which we have miniſtred unto thee? Some render it, *And lyeth there any hidden thing with thee?* that is, Either ſome greater and more profound wiſdome then every man knoweth; or elſe ſome ſecret ſin which muſt be caſt out ere comforts can faſten. For as the wound cannot cloſe and heal, as long as any part of the iron weapon remaineth in it; ſo herein the *Cordiaca paſſio*, or paſſion of heart, the heart is ſo oppreſſed and over-covered, that the moſt refreſhing cordials cannot come at it, ſo that it is even ſuffocated with ſorrow. In alluſion whereunto, the Church prayes, *Lam.* 3.65. *Give them ſorrow of heart.* This was *Spira*'s caſe; and for the time might be *Job*'s. Poſſibly ſome ſin or ſorrow might lye at the fountain-head, and ſtop the courſe of his comforts. This *Eliphaz* fiſheth after, and would have found out, and remedied.

Verſe 12. *Why doth thine heart carry thee away?*] *Violently tranſport thee*; *ſcil.* beyond all bounds of reaſon and modeſty. There is another charge, and higher then the former, as if he had been *emota mentis*, not well in his wits, but wild and wood as they call it; or at leaſt, that his paſſions were ſo far too hard for his reaſon, as they did

Quis te furor cordis exagitat? Pineda.

Rectam de cardine tollere mentem,

We are in no ſmal danger of our naughty hearts: It was no ill prayer of one, *Lord, keep me from that naughty man, my ſelf.* Nor was it any ill counſel of another, who ſaid, *So take heed to thy ſelf, that thou beware of thy ſelf.* Though there were no devil, yet our corrupt nature would act Satans part againſt it ſelf; it would have a ſupply of wickedneſſe (as a Serpent hath of poiſon) from it ſelf, it hath a ſpring to feed it. Keep thy heart therefore with all cuſtody, *Prov.* 4.24. it will get away elſe, and carry thee away with it.

Domine libera me à malo homine, meipſo. Ita cave tibi ut caveas teipſum.

And what do thine eyes wink at?] *Nictant, celeriter ſcilicet, & ſubtiliter.* Poſſibly *Job*, through pain and anguiſh might be made to wink whiles he was ſpeaking to them,

them, or they to him; and this they misconstrue as done in contempt. See *Psal.* 35. 19. Or that he was plotting some mischief, *Prov.* 10.10. and 16.30. or pretending to some extraordinary devotion, and therefore shutting his eyes, that he might be the more reserved to God. The Vulgar hath it, *Why doth thine heart lift thee up?* and, as if thou wert thinking of some great things, why are thine eyes so set? It is for no goodnesse sure.

Verse 13. *That thou turnest thy spirit against God.*] A fowle fault surely, but meerly for want of a faire Interpretation. It is as if *Eliphaz* should have said, Thy spirit was right when thou bravely bare'st up under the afflicting hand of God, *chap.* 1. but because patience hath not had *her perfect work*, as appeareth by thine angry expostulations, thy contesting with God, and chatting against him and his proceedings, therefore I conclude that thou art not *perfect and entire*, all is not right. *Why doth thy spirit swell against God?* (so the Vulgar rendreth it) *Behold his soul which is lifted up, is not upright in him*, that's certain, *Hab.* 2.4.

Quid tumet contra Deum Spiritus tuus,

And lettest such words go out of thy mouth.] Contumelious and blasphemous words not fit to be named. *Bona verba, quaeso Eliphaz.* True it is, *Job* had spoken some things more freely then was fitting, and not without a tincture of bitternesse. But charity would have made the best of those speeches which you thus odiously aggravate against him, and have taught you to use the same equity toward others, that you would have others use towards your self. That faith (and so that love) is easily wrought, which teacheth men to believe and think well of themselves, and worse of others. We will make a good exposition, if we have but a good disposition.

Verse 14. *What is man that he should be clean?*] *Eliphaz* hath now done chiding (it is but time he should) and falls to reasoning; wherein nevertheless he sheweth himself an empty and troublesome Disputer urging again the same Arguments as before, *chap.* 14.17,18,19. and not resting satisfied in a sufficient answer. Did *Job* ever assert himself clean? Said he not the clean contrary in many places? see *chap.* 14. 4. Only as *washed, sanctified, and justified* in the name of the Lord Jesus, and by the Spirit of his God, 1 *Cor.* 6.11. he discoursed of his integrity and righteousnesse, not denying himself otherwise tainted with Original sin, and guilty of actual; which he begged pardon for, according to the tenour of the Covenant of Grace. And therefore *Eliphaz* might have spared these words, and better bestowed his pains in comforting *Job*, and exhorting him to patience. The Jesuites have at this day a device in handling Texts of Scripture by their nice distinctions to perplex and obscure the cleerest places; and for those that are doubtful, not at all to distinguish or illustrate them. Again, in points of controversie they make a great putther about that which we deny not, but say little or nothing to the maine businesse.

Haec quae desperant revitescere posse relinquunt.

Verse 15. *Behold he putteth no trust in his Saints*] Here he proceedeth to prove that which *Job* never denyed; and *Bildad* also hath the same *chap.* 25. *Lege ejus verba, nam non male huc quadrant*, saith *Lavater*; Lay his words to these, and they will lend light to each other. See also the Notes on *chap.* 4.18. There they are called *his servants*, here his *Saints* or holy ones; these were the old Patriarks, say the Septuagint, with whom God at sometimes was angry, and although he was a God *that forgave them*, yet *took he vengeance of their inventions*, Psal. 99.8. Others understand it of the Saints in heaven, or the holy Angels.

And the heavens are not clean in his sight.] *Nor they of heaven be clean in his eyes*, so *Broughton* rendreth it. The Angels are called *angels of heaven*, Matth. 24.36. and *Gal.* 1.8. Because made with and in the highest heavens, and appointed there to inhabite. Howbeit in the Apostate Angels, and in heaven, Gods holy and pure eyes found uncleanesse, and delivered them therefore into chaines of darknesse, 2 *Pet.* 2.4. Again, to be clean in Gods sight is another manner of matter then to be simply clean; like as to be just is one thing, and to be *just before God*, another, *Luke* 1.6. *Sordet in conspectu judicis, quod fulget in conceptu operantis.* Some understand the Text of the visible heavens, the purest of all inanimate creatures (and therefore *Chrysostom* speaking of those praying Saints that prayed *Peter* out of prison, *Act.* 12. saith, that they were *ipso coelo puriores afflictione facti*, more pure then the heavens,

yet

yet are they not pure in the ſight of God, but have their ſpots which we count their *beauty ſpots.*

Verſe 16. *How much more abominable and filthy is man?*] And therefore *abominable* becauſe *filthy*, or *ſtinking* and *noiſome*, as putrified meat is to the noſe and palate. Now this is every mans caſe by nature, *Pſal.* 14. 3. there being never a barrel better herring, but all in a pickle, though few believe it. Circumciſion of old taught them, that that which was begotten by that part deſerved in like ſort, as abominable and accurſed, to be cut off and thrown away by God. And what elſe doth Baptiſm ſtill teach us? See *Col.* 2. 11, 12, 13. 1 *Pet.* 3. 21. *David* compareth man to the *beaſts that periſh*, *pecoribus morticinis*, to beaſts that dye of the Murrain, and ſo become carrion, and are good for nothing. He lyeth rotting in the graves of ſin, wrapt up in the winding ſheet of hardneſſe of heart, and (as a carcaſs crawleth with worms) ſwarming with noiſome luſts, ſuch as Gods ſoul abhorreth. This is his nature: and for his life,

He drinketh iniquity like water] He is as it were altogether ſteeped and ſoaked in ſin? he ſucks it in with delight as an Ox doth water, or a drunkard Wine, who had as liefe you take away his life as his Liquor, and could find in his heart to be drowned in a Butt of Malmſey: as *George* Duke of *Clarence* was in the Tower of *London*, and as ſome ſay, by his own Election. Sure it is that a draught of ſin is the only *Merry-go-down* to a carnal man; he drinks it frequently and abundantly, even till he ſwelleth therewith. One obſerveth here, that *Eliphaz* ſaith not, Man *eateth*, but, *drinketh iniquity*: becauſe to eat a man muſt chew, and this taketh up ſome time, and leaveth a liberty to ſpit out what he liketh not: but drink goeth down without delay, and we uſually drink oftner then we eat: So here

Verſe 17. *I will ſhew thee, hear me.*] Here *Eliphaz* uſeth a ſhort but a lofty preface, calling hard for attention, and raiſing in *Job* an expectation of no mean matters. But

Quid dignum tanto ferret hic promiſſor hiatu. *Horat.*

This is his Argument:

That is to be held for true which experience evinceth, and wiſe men teach us, as themſelves have learned of their religious Anceſtors.

But, both continued experience, and conſent of men teach us, that wicked men have terrors within, and troubles without.

Therefore this is to be taken for a truth. Therefore alſo by conſequence, that is falſe which thou haſt ſpoken concerning the proſperity of wicked men, *chap.* 12. 6. Neither canſt thou avoid the charge of wickedneſſe who doſt ſuffer the puniſhments of the wicked. Now what is all this more then *Eliphaz* had ſaid in a former diſcourſe? (ſo that *Job* might have cried out, *Apage ſæcculorum*) only there he groundeth his Argument upon a night-viſion, here upon the teſtimony and conſent of certain wiſe men, commended by their power and juſtice. Some think he meaneth *Noah* and his pious poſterity.

That which I have ſeen, I will declare] Wilt thou not believe an eye-witneſſe? What can be more ſure then ſight? 1 *John* 1. 1. Surely, if we were well read in the Story of our own lives, and had laid up our experiences, we might have a divinity of our own. The 119 Pſalm is made up of experiments, and *David* oft telleth us what he had ſeen and obſerved.

Verſe 18. *Which wiſe men have told from their fathers,*] Who have carefully and faithfully tranſmitted it as a doctrinal truth to us their poſterity, from hand to hand. For in *Jobs* time 'tis likely that the Scriptures were not yet written. *Which*, or, *which bringeth wiſe men*] who did in their generations, *Deum recte cognoſcere & colere*, rightly know and worſhip God, which is the higheſt wiſdome, ſaith *Lactantius*. *Have told*] Have ſpoken it ſo plainly and plentifully, as if they had ſhewed us the things acted before our eyes. *From their Fathers*] Who were careful to inſtil good inſtructions and heavenly truths into the minds of their children, their familiars and families, as did *Abraham*, *Gen.* 18. and others according to Gods own appointment, *Deut.* 6.

And have not hid it] But communicated it for the good of many. Light is diffuſive

Καλοὶ κἀγαθοὶ ἅμα τε καὶ ἐσθλοὶ ἅμα τε καὶ τετυγμένοι. Prov.

Pſal. 49. ult. *Tremel.*

sive of it self. Knowledg is perfected while it is communicated. The more you teach and impart to others, *eo ditior ac doctior fias*, saith One, the richer and skilfuller you become. It is not powring out, but want of pouring out that dryeth up the streames of grace, as of that Oyle, 2 *King.* 4.6. See *Prov.* 11.24,25. *Psal.* 78.2,3,4.

Bodin. theat. Nat. 9.

Verse 19. *To whom alone the earth was given*] *Noah* and his pious posterity (as was above noted) whom *Methodius* and other Ancients call, *Maxdi chiliarchas*, the Lords of the whole world, given them by the *Possessor of heaven and earth*, as *Melchisedech* first calleth God, *Gen.* 14. and from him *Abraham* another *Prince of God*, as those Heathens acknowledged him, and heir of the whole world, *Rom.* 4. As for *Melchisedec* (commonly taken to be *Sem*) he was King in *Salem*, and no stranger, that is, no enemy molested him; no not those great spoilers *Kedarlaomer* and his Complices; these never medled with *Melchisedec* and his subjects (probably out of respect to his wisdome and holinesse, for which he was famous) no not when marching against the Kings of *Sodom* and *Gomorrah*, they wasted and smot all the neighbour Countries. So true of his subjects and territories was that which followeth here,

Merlin. Bold.

Gen. 23.

And no stranger passed among them] viz. in an hostile way, in a warlike manner, *Nah.* 1.15. Some read, *No strange thing passed among them*; As not the devouring sword, so neither the pestilence that walketh in darknesse, nor the destruction that wasteth at noon day, *Psal* 91.6. Such as was the raigne of *Ferdinando* the third, King of *Spain* for five and thirty yeares space; *In quibus nec fames nec pestis fuit in regno*. saith *Lopez*, wherein there fell out neither Famine nor Pestilence.

Gloss. in Prolog. par. 1.

Verse 20. *The wicked man travelleth with pain all his dayes*] He *tormenteth himself*, or *thrusteth himself through* (so some read it) 1 *Tim.* 6.10. He takes no more rest then one upon a Rack; he hath his hands on his loynes, as a woman in travel, *Jer.* 30.6. he smiteth upon his thigh, *sicut mulierecula in puerperio facere solent*, saith *Luther* in his Marginal Note on *Jer.* 31.19. And if he would do so for his sin (as he doth for his misery) *pia esset illa tristitia. & (si dici potest) beata miseria*, as *Austin* hath it; his grief would be godly, and his misery a blessing, God would pity him as he did his moan-making *Ephraim* and earnestly remember him still, *ver.* 20. But alas, the wicked wight, the hypocrite in heart, as he heaps up wrath, so he cryeth not, when God bindeth him, *Job* 36.16. Or if he do cry, 'tis *perii*, and not *peccavi*, I am undone, and not, I have done amisse. Hence God many times turneth loose upon him those three Vultures, Care, Fear and Grief, to feed upon his heart. It is seldome seen that God alloweth unto the greatest darlings of the world a perfect contentment. In the very pursuit of these outward vanities is much anguish, many grievances, fears, jealousies, disgraces, interruptions, discontentments. In the unsanctified enjoyment of them, something the wicked shall have to complain of, that shal give an unsavoury verdure to their sweetest morsels, and make their very felicity miserable; witnesse *Ahab*, *Haman*, &c. But then followeth the sting of conscience, that maketh a *Cain*, a *Pashur*, a *Richard* the third, to be a terrour to himself. And with this pain some wicked men travel all their dayes here, but hereafter it shall infallibly and inexpressibly torment the souls of them all, through all eternity. And this with the following illustrations is that Oracle or divine sentence which *Eliphaz* received from those famous men above mentioned, and which he not obscurely applyeth and wresteth against *Job*, whom herehence he would prove a wicked man, by his own confessions, *chap.* 3.25,26. and 7.13,14. compared with *Levit.* 26.36. *Deut.* 28.65. for that which *Eliphaz* had heard from his Ancestors, was but the same Law, for substance, that was afterwards written by *Moses*.

Aug. Epist. 545.

And the number of years is hidden to the Oppressour] Heb. *to the terrible Tyrant*, who as he hath not a more cruel Executioner then his own conscience, so not a more sensible displeasure, then to know that he is mortal, and yet to be ignorant when his Tyranny must end. *The number of the years of his Tyranny is uncertain*, saith the Vulgar translation. And from this uncertainty which he knoweth not how to remedy (though he run to light a candle at the devil sometimes, *viz.* by consulting with Soothsayers and Sorcerers to know of them how long he shall live, and who shall succeed him, as *Tiberius* and other Tyrants did) followeth suspicion and fear, saith *Aquinas* upon this Text.

Verse

Verse 21. *A dreadful sound is in his ears*] Heb. *A sound of fear and terrors*; Not one but many at once, so that he is a *Magor-missabib, factus à corde suo fugitivus*, as *Cain* that Caitiff, and those Hivites with their hornets of a clamorous conscience, worse to them then if their bodies had been tormented with stings, or torn with stripes. What a sound of terrour in their ears frighted those Syrians, 2 *Kings* 7.6? And those *Persians* and *Saracens* overcome by *Theodosius*? *Panico terrore incussi*, saith the Historian, afraid of their own shadowes, they desperately cast themselves into the River *Euphrates*, and there perished above an hundred thousand of them, *Anno Dom.* 394. *The wicked flyeth when none pursueth*, Prov. 28.1. The sound of a shaken leaf chaseth him, *Lev.* 26.36. when the righteous is *bold as a Lion*, and not dismayed at evil tidings, *Psal.* 112.7. His heart is balanced with the fear of God; and thence it is that he floateth steddily, blow what wind it will, he sailes to the Port; stormes and tempests do but beat him into it. *Tertul.* Exod. 23.28 *Fusic.*

In prosperity the destroyer shall come upon him.] Heb. *In peace*, when he shal say, *Peace and safety*, 1 Thes. 5.3 When he is at the highest he shall be destroyed, *Dan.* 4.30,31. In the fulnesse of his sufficiency he shall be in straits, *Job* 20.22. this short Spring shall have an eternal Winter, *Psal.* 92.7. *Ultimus sanitatis gradus est morbo proximus*, say Physicians, the utmost degree of health is nearest to sickness; so the wicked when neareſt misery, have greatest prosperity.

Verse 22. *He believeth not that he shall return out of darkness*] He despondeth and despaireth of a better condition, sighing out that doalful ditty, *Spes & fortuna valete*, he looks for no further light and delight of former comforts, he knowes that they that go down into the dark pit, cannot hope for Gods truth, *Isai.* 38.18. There being left them neither hope of better, nor place of worse. *Desperat qui summus est diffidentiæ gradus.* Jun.

And he is waited for of the sword.] Or, *looked upon by the sword*, which waiteth, as it were, an opportunity to slay him. *Circumspectans undique gladium*, so the Vulgar, He looketh this way and that way as fearing the Murderer, his guilt representing to him on all sides nothing but naked swords, he believeth that they will assassine him in his bed. This was the case of *Saul*, who suspected his best servants: of *Dionysius* the Tyrant, who durst not trust his own daughter with his throat: Of *Alexander Pheræus*, who would not go to bed to his wife *Thebe* whom he loved, till he had first searched the room and her pocket for edge-tools. Of *Richard* the third, who after the death of his two innocent Nephewes, had fearful dreames and apprehensions, insomuch that he did often leap out of his bed in the dark, and catching his sword (which alway naked stuck by his side) he did go distractedly about the Chamber, every where seeking to find out the cause of his own occasioned disquiet, saith the Chronologer. *Tiberius* felt the remorse of conscience so violent, that he protested to the Senate, that he suffered death daily through fear of death; whereupon the Historian maketh this profitable Observation, *Tandem scelera & flagitia in supplicium vertuntur*; Heinous sins will at length have heavy punishments. *Tul. Offic. lib. 2.* *Dan. Hist.* 249. *Tacit.*

Verse 23. *He wandreth abroad for bread, saying, Where is it?*] He is hard put to it for necessaries, and would be glad of a piece of bread, as 1 *Sam.* 2.36. This was the case of *Pythius*, once so rich, that he entertained a million of men (even *Xerxes* his whole huge Host) for three dayes space, at his own proper charge, but afterwards so poor, that he dyed through hunger. And the like befell *Gillimer*, King of Vandales, of whom it is storied, that being overcome and beleagured by *Belisarius*, he sent to him for a Sponge to dry his tears, a Cittern to ease his grief, and a piece of bread to save his life. *Belisarius* himself was afterwards glad to beg his bread. And *Henry* the fourth, Emperour of *Germany*, after ten years Raign, was despoyled and driven to the like exigent, whereupon he is said to have made use of those words of *Job*, chap. 19.21. *Have pity upon me, have pity upon me O ye my friends, for the hand of God hath touched me.* And there is no doubt but *Eliphaz* glanceth at *Job* in all these expressions, as if he were the man whom he here describeth with much Eloquence, but small charity. *Herodot.*

He knoweth that the day of darkness is ready at his hand.] His conscience telleth him, that he is not yet at worst, he knowes in himself, say the Septuagint, that further evil shall be upon him, that his misery is inevitable, and at next door by; and this

this knowledg, being ful of feare, is alſo full of torment: it is even hell afore hand, and above ground.

Verſe 24. *Trouble and anguiſh ſhall make him afraid*] Or, *Scare* him, not only out of his comforts, but out of his wits and ſenſes too, as it did *Charles* the great Cardinal of *Lorrain*. See *Deut.* 28.34. *Tullus Hoſtilius* the third King of *Romans* deriding the Religion of his Predeceſſour *Numa*, as that which did emaſculate mens minds, was afterwards ſo terrified, that he ſet up and worſhipped two new gods; *viz. Pavorem & Pallorem*, Trouble and anguiſh, which he had perpetually preſent with him, as *Lactantius* reporteth. What a pitiful agony *Vitellius* the Emperor was in, when *Veſpaſians* Army marched toward *Rome*, is notably ſet forth by *Dio* in his life. Not long after that, at the ſack of *Jeruſalem*, ſome Jewes killed themſelvs, leſt they ſhould fall into the hands of *Veſpaſians* ſouldiers.

Mentis inops moritur. Epiſt. Hiſt. Gal. Plut.

Ἐμπλέκτως ἄνω καὶ κάτω ἐρίφεσθε ὥσπερ ἐν κλύδωνι.

Hic rogo; non furor eſt, ne moriare, mori?

They ſhall prevail againſt him:] Or, *begirt him* as a King is inviron'd in peace, by his Guard, in War by his Army. Or, *They ſhall deſtroy him*, as a King ready to the battle doth his enemies forces, which he routeth and ruineth. Fear hath a deadly force upon feeble ſpirits; neither is it any wonder that they ring their bells backward, when things begin once to be on fire.

Verſe 25. *For he ſtretcheth out his hand againſt God.*] Worthy therefore to have a dead Palſie transfuſed into it, or dryed up, as *Jeroboams* was, when but ſtretched out againſt a Prophet: and as *Valens* the Emperors hand was made unable to hold a pen, when he would have ſubſcribed a Warrant for the baniſhing of *Baſil*. Such a Giant-like generation there are to this day among men, as face the heavens, caſt down the gantlet againſt God, *Erecto collo valido impetu, arrogantiâ incurvi cervicis*, ſaith *Brentius* upon the Text, with ſtiff necks, full force, and inſufferable inſolence, as it were on purpoſe to croſſe the Almighty, and to wreſtle a fall with him: they ſin with an high hand, *Levit.* 26.21. *Numb.* 15.30. and do as wickedly as they can, *Jer.* 3.5. yea, with both hands earneſtly, *Mich* 7.3. Perſecuting his people who are unto him as the apple of his eye, and *reſiſting the Holy Ghoſt alwayes*. Surely, he would even deſtroy God if he could, for he hateth him, *Rom.* 1.30. With an helliſh hatred (as the word there ſignifieth) ſuch as ſtriketh at Gods very eſſence, *Pſal.* 10.41. confer 1 *Joh.* 3.15.

Act. 7.51 Θεομυγεῖς.

And ſtrengtheneth himſelf againſt the Almighty] *Sed vana ſine viribus ira.* To his ſinewes of iron, he hath added browes of braſſe, *Iſai.* 48.4. To his natural croſneſſe, habitual hardneſſe and hardineſſe: ſo that now, like a ſtout Warrior, he bends all his ſtrength againſt the Almighty, but with no better ſucceſſe, then to be broken in pieces, *Iſai.* 8.9. with his iron Mace, *Pſal.* 2.9. *Sennacherib* for inſtance. See the Note above on *chap.* 9.4.

Verſe 26. *He runneth upon him, even on his neck*:] Vulgar, *He runneth upon him* (God) *with an erected neck*: ſuch is his audacioufneſſe and impudence, daring to do any heinous wickedneſſe, and not fearing to run againſt the ſtrongeſt part of Gods Armour, though able to grind him to powder. Sin hath *wounded* ſuch an impudency in his face, that he dare with a full forehead encounter God, even upon the points of his Juſtice and righteous Judgments, wherein he is the ableſt, to give us the ſhock, &c. Thus ſome ſenſe the Text. Others (of good note alſo,) refer the word *runneth*, to God, and render it thus, God runneth upon him, even upon the neck, &c. He breaking his ſhields, how many and how thick ſoever they be, drags him by the neck as a miſerable vanquiſhed wretch, and layes upon him exquiſite and high puniſhments, according to that *chap.* 31.3. *Is not deſtruction to the wicked? and a ſtrange puniſhment to the workers of iniquity?*

Hervæus.

Upon the thick boſſes of his buckler.] Wherewith the *Belialiſt*, this Champion for hell, thinks himſelf beſt armed and ſecured, againſt the dint of the divine diſpleaſure. Bucklers, beſides other boſſes for ornament, had one great boſſe in the middle, with a ſharp pike in it for uſe, to pierce and wound the Adverſary. Now God runs upon this alſo, and is no whit hindred thereby from puniſhing the refractories, theſe high attempters, theſe monſtrous men of condition, that ſo fiercely and ſo fearleſly

lift

lift up their hands againſt heaven, as if they would pull God out of his throne, and throw the houſe, yea, the world *out at the window*. Surely, as Pride reſiſteth God in a ſpecial manner, ſo doth God in a ſpecial manner reſiſt it, 1 *Pet.* 5. 5. The reaſon whereof is given by *Boetius*. All other vices (ſaith he) flye from God, only Pride flyes at him, ſtands out, and makes head againſt him.

Verſe 27. *Becauſe he covereth his face with his fatneſſe.*] This is given in as one chief cauſe of his inſolency; he is a belly-god, he maketh plaits upon the panch, ſo *Broughton* rendreth it: He hath larded his guts, ſo *Calvin*: He maketh it his buſineſſe to pamper his body; his heart alſo is *fat as greaſe*. Pſal. 119. 70. He is waxen *fat*, that is proſperity-proud, *and kicketh*, *Deut.* 32. 15. Pride and fulneſſe of bread were *Sodoms* twin-ſins. *Ezek.* 16. 49. When people are Provender-prick'd, (as we call it) they eaſily *turn the grace of God into luſcivionſneſſe*. Jude 4. and that fulneſſe breeds forgetfulneſſe; as the fed Hawk ſoon forgets his Maſter, and the Moon at fulleſt gets furtheſt off the Sun. Senſualliſts who love feaſts, *Judg.* 14. 10. are void of the Spirit, *Jude* 19. A full belly maketh a fowle heart. The rankeſt weeds grow out of the farteſt ſoil: and thoſe that make their gut a gulph, well they may have collops in their flanks, but they have leanneſſe in their ſoules: indeed they have (as Swine) their ſoules for ſalt onely, to keep their bodies from putrefying.

Benè curavit cutem ſuam in hoc mundo. Vat.

And maketh collops of fat on his flanks.] Heb *And maketh moulds*, that is, *wrinkles upon his ſlanks*: He is active about it, and makes it his buſineſſe to make proviſion for the fleſh, *Rom.* 13. *ult.* He *labours for the meat that periſheth*, John 6. 27. He lives to eat, and laughs himſelf fat, till his heart now hardned by the deceitfulneſs of his ſin, becomes as inſenſible as *Dionyſius* the Heracleot, who felt not when men thruſt needles into his fat belly; or thoſe Beares in *Plin.*, that could not be ſtirred with the ſharpeſt prickles.

Verſe 28. *And he dwelleth in deſolate Cities*] Such as had been before deſolated, but are now by him re-edified, to get him a name and renown amongſt men, and to make himſelf formidable, as thoſe do, who build themſelves ſtrong holds upon high Rocks, as if they would wage war againſt heaven. Peradventure (ſaith *Deodate* here) he meaneth thoſe Kings of violent Empires, who repaired or built great Cities after the Deluge, as *Nimrod*, *Aſſur* and others, *Gen.* 10. 8. *Job* 3. 14. *Iſai.* 23. 13. and raiſed themſelves upon other mens ruines. *Eliphaz* his ſcope is to ſhew, that a man that hath great power amongſt men, begins to think himſelf ſtrong enough for God alſo.

Ad minimi contemptum & hominum terrorem. Merlin.

And in houſes where no man inhabiteth] For he hath driven away the Inhabitants through his oppreſſions. This is that crying ſin of *Depopulatours*, who build themſelves deſolate places, *Job* 3. 14. And *Encloſers*, who betray Townes, as *Rome* did *Carthage*, with a diſtinction, We will ſave the City, but deſtroy the Town. This hath been noted as a great fault in our Nation, and therefore *Gorapius* thinks the Engliſh were called *Angli*, becauſe they were good Anglers, and had skill to lay diverſe baites when they fiſhed for others mens livings. But that's his miſtake (though perhaps wilful,) for we were ſo called from the old *Angli* who came in with the Saxons, and were ſubdued by the Normans, whoſe Duke, *William the Conqueror*, paid dear for his depopulations at New Forreſt, wherein ſix and thirty Pariſh Churches had been demoliſhed, and the Inhabitants removed, to make room for beaſts or dogs game. Diverſe of his ſons and Nephews came there to untimely ends, ſo dangerous it is for men to prove *Abaddons* or *Deſtroyers*.

Which are ready to become heapes.] *Heaps of ſtones*, the ſtrongeſt ſtructures in the world are ſubject to ruine. Make ſure of Heaven, which the Philoſopher fondly dreamt to be made of ſtone (arch-work) and would one day come to ruine. But whatever becometh of the viſible heavens, which ſhall be purged by the fire of the laſt day, upon the inviſible we may well write, as *Hyppocrates* telleth us it was engraven on the gates of a certain City, *Intacta manet*, it remaineth untouched: And as the Venetians boaſt of their City, that ſhe is ſtill a Virgin, becauſe from the firſt founding thereof (which is 1200 years ſince, or neer upon) it never came into the hands of a forraine enemy.

Verſe 29. *He ſhall not be rich, neither ſhall his ſubſtance, &c.*] If he be rich, it is for a miſchief, neither is it likely long to continue with him, for God will blow

upon, and blaſt his ſubſtance, which is the ſort and ſtrength, *Iſai.*10.14. He reſolvs he will be rich, 1 *Tim.*6.9. and is ſet upon it: God to croſſe him, ſaith here, He ſhall not be rich, but I will make a poor fool of him, according to that. *Jer.*17.11. As the Partridge ſitteth on eggs and hatcheth them not; ſo he that getteth riches, and not by right, ſhall leave them in the midſt of his dayes, and at his end ſhall be a fool. There is a curſe upon unlawful practiſes, though men be induſtrious, as in *Jehoiachim*, *Jer.* 22. It is God that giveth power to get wealth, *Deut.* 8. 18. Our care can no more add a penny to our eſtate, then it can a cubit to our ſtature, *Mat.* 6.27.

He ſhall not prolong the perfection thereof.] Vulgar, *He ſhall not ſend forth his root in the earth, A man ſhall not be eſtabliſhed by wickedneſſe* (ſaith *Solomon*) *but the root of the righteous ſhall continue*, Prov.12.3. See the Note there.

Verſe 30. *He ſhall not depart out of darkneſſe*] But be held under remedileſſe miſery, being ever blaſted and benighted, till God at laſt breathe forth upon him his final diſpleaſure. When God hath brought wicked men into ſtraits, there he holdeth them; not ſo the godly, *Pſal.*34.19. they are ſure of deliverance in due ſeaſon. And as before the morning light is the thickeſt darkneſſe; ſo before help, hardeſt trials. *Poſt tenebras lux*, is the Chriſtians motto; not ſo the ungodly; they are *ex tenebris in tenebras*, *infeliciter excluſi*, *infelicius excludendi*, as *Auſtin* hath it, to paſſe out of one darkneſſe into another, till they be caſt into utter darkneſs. *Hom.*16.

The flame ſhall dry up his branches] That *ventus urens & exiccans* of Gods wrath ſhal blaſt and conſume, not his Off-ſpring only, but all his beauty and bravery: hee ſhall be as a tree that is thunder-ſtruck. *Zech.*11.16.

And by the breath of his mouth ſhall he go away] God will blow him to deſtruction his very breath ſhall leave him breathleſſe, *Iſai.*11.4. *Pſal.*18.15. *Job* 4.9. See the Note there. Others underſtand it of the wicked mans mouth, and make this to be the ſenſe, He ſhall be ſo cholerick and impatient in his trouble, that he ſhall ſend out his laſt breath ſuddenly in a paſſionate fit. So did *Nerva* the Emperor, likewiſe *Valentinian*, *Wenceſlaus* King of *Bohemia*, and our *Henry* the ſecond.

Verſe 31. *Let not him that is deceived, truſt in vanity.*] Let it ſuffice him that he hath been once already deceived by the uncertainty of riches, which were never true to thoſe which truſted them, nor never will be, 1 *Tim.*6.17. As *Charondas* was wont to ſay of going to ſea, (and another of going to Law) That he wondred not at thoſe that go once, but at thoſe who go a ſecond time. So may we at thoſe that having found the deceitfulneſſe of ſin, and the inſtability of Creature-comforts, that they ſhould again be drawn in and deceived. This folly *Eliphaz* here forewarneth *Job* of, and would not have him twice ſtumble at the ſame ſtone, but deliver his ſoul, (if ever God ſhould reſtore him again) and ſay, *Is there not a lye in my right hand? Why feed I upon aſhes?* &c. Iſa.44.20.

For vanity ſhall be his recompence.] *i.e.* Poverty and miſery ſhall be his portion, as *ſhame ſhall be the portion of fools*, Prov.3.35. As he hath ſowed the wind, ſo he ſhall reap the whirlewind, whereof he is likely to have a great catch, *Hoſ.* 8.7. See the Note there.

Verſe 32. *It ſhall be accompliſhed before his time.*] Heb. *in not his day*. That recompence foremensioned of calamity and death ſhall be haſtened, ſo that they ſhall not live out half their dayes, *Pſal.*55.22. but dye *tempore non ſuo*, Eccleſ.7.15. then when it were better for them to do any thing rather then to dye, ſith they periſh in their corruptions, they are killed with death, *Rev.*12.33. See *Prov.*10.37. Death ever taketh a wicked man unprovided, *Hæc enim vena nobis ab Adam aguata eſt, ut nullam nobis ad ſuſpendium aptam invenire poſſimus: neque quemquam cura mortem effugit, niſi pœna judicis.* We naturally dream of an immortality here, neither yeild we to dye till there be a neceſſity. *Abſtrahendum eſt animus*, ſaith one: but it is a pitiful thing, that being all ſo deſirous of life, we ſhould ſo little care for thoſe things that would lengthen our lives (ſuch as are piety, juſtice, temperance, &c) we forget that ſhort way to long life, *Pſal.*34.12. *Brent.in loc.* *Lavat.in loc.*

His branch ſhall not be green] Heb. *His crooked or bowed down branch*; this is his full eſtate or numerous iſſue, thoſe boughs of his, laden and bowed down with fruit, ſhall not be green, but blaſted and dryed up: *ramuſculus ejus non vireſcet.* It is a miſery to be the branch of a wicked ſtock, for ſuch, as they leave the reſt of their ſub-

ſtance

ſtance to their little ones, *Pſal.* 17. 14. So they leave them Gods curſe, as *Joabs* Legacy, 2 *Sam.* 3. 29. or as *Gehazies* Leproſie, 2 *King.* 5. 27. a wretched bequeath.

Verſ. 33. *He ſhall ſhake off his unripe grapes as the vine*] *Filios intelligit per botra, & pueros per florem*, ſaith Vatablus: *i.e.* By unripe grapes he meaneth the wicked mans ſons growne up; and by *flowers of the Olive*, his little ones; and ſo it is the ſame with the former, only flouriſhed over with two ſimilitudes. *He* (that is God) *will ſnap off his ſowre grapes as the vines*: ſo *Broughton* rendreth it. *Luctuoſa fœcunditas* (ſuch as was that of *Læta* in *Hierome*, who buried many children) is a ſore affliction. If the bud or flower decay, what hope can there be of fruit? Others underſtand it of the untimely death, as before, or of the decay of his wealth and poſſeſſions. *Epiſt.* 7.

Verſe 34. *For the congregation of hypocrites ſhall be deſolate*] Heb. *Of the hypocrite*; where he ſeemeth to point at *Job*, as by the unripe grapes, and blaſted flowers of the Olive, he had underſtood *Jobs* children and poſſeſſions, *verſ.* 33. Now the whole congregation or train and retinue of the hypocrite, God will *waſte* and ruinate, ſaith *Eliphaz*: they ſhall all be as one *deſolated*, ſo the Original hath it.

And fire ſhall conſume the Tabernacles of bribery] Heb. *The Tabernacles of a bribe*. Under theſe two heads, ſaith one, we may reduce all ſorts of ſinners; ſinners againſt God under the notion of *Hypocrites*; and ſinners againſt men under the notion of *Bribe-takers*; δωροδόκοι, ſay the Septuagint; that is, Receivers of Gifts: and the Hebrew word ſignifieth, a Gift in general: it is taken alſo for a bribe, becauſe very many gifts are bribes. Now houſes built by bribes or very many gifts, ſhall be conſumed and come to nothing, *Jer.* 22. 13, 14, 15, 16, 17. *Hab.* 2. 9, 10, 11, 12. See the Note there. This *Eliphaz* caſteth in *Jobs* teeth, but herein he dealt with him as injuriouſly as *Bonner* did with *Philpot* the Martyr, when he ſaid to him, Alſo I lay to thy charge, that thou killedſt thy father, and waſt accurſed of thy mother on her death-bed, &c. *Munera ſunt honoraria vel corruptoria.* Lavat. in loc. *Act. & Mon: fol.* 1650.

Verſe 35. *They conceive miſchief, and bring forth vanity*] Here *Eliphaz* for a cloſe, by an elegant and uſual Metaphor taken from childbearing, ſheweth that all ſuch as conceive with guile or wrong to others, by that time they have reckoned their months aright, though they grow never ſo big, ſhall bring forth nothing but wind and vanity. Like as a woman that thinks ſhe hath conceived and is deceived, pleaſeth her ſelf with the thoughts of a child, but brings forth nothing but wind, water, or ſome dead maſs. *Brentius* exemplifieth this by the Papiſts, devising *tot modos & formas confitendi & miſſandi*, ſo many wayes and formes of Confeſſing and Maſſing. Poor ſouls when ſtung by the Fryers Sermons, or otherwayes troubled in mind, run to thoſe practices for help, but all in vain: for though ſtilled for a while, yet conſcience recoileth upon them, and making them miſerable, leaveth them deſperate, as Popery is a Doctrine of deſperation. Mean while, till they are confuted by the event, wicked men pleaſe themſelves not a little in their ſinful conceptions, they have a kind of a *ſenſus veneris* (which *Scaliger* will have to be the ſixth ſenſe, beſides thoſe five commonly counted of) a ſenſual delight in their ſinful projects. As one ſpeaking of the Councel of *Trent*, ſaith, That it was carried on by the Pope with ſuch infinite guile and craft, as that themſelves will even ſmile in the tryumphs of their own wits, (when they hear it but mentioned) as at a maſter ſtratagem. Theſe Heathens (ſo they are called, *Rev.* 11. 2.) conſider not, that whiles they thus tumultuate, they do but imagine a vain thing *Pſal.* 2. 1. and that the childs name is *Vanity*, as here. *In male agendo voluptatem quæſierunt.* Merlin. *Spec. Europ.*

And their belly prepareth deceit] Not their head, but their belly prepareth (*ſeverely and ſtrongly prepareth*, ſo the word ſignifieth) *deceit*, ſelf-deceit (ſo ſome ſenſe it) or rather to deceive and undo others whom they cannot over-come by might, to overcome by ſleight. And in theſe guileful projects they delight and take a contemplative kind of pleaſure, as the voluptuous perſon doth in his luſt, *Pſal.* 52. 1, 2.

CHAP.

CHAP. XVI.

Verſe 1. *Then Job anſwered and ſaid.*]

ALthough he had little or nothing to anſwer unto but what he had anſwered before, yet that he might not ſay nothing, he replyeth to *Eliphaz* his painted ſpeech, and giveth him to know, That *Prudentibus viris non placent phalerata ſed fortia* (as B. *Jewel* was wont to ſay) that is, that wiſe men look for matter, and not for words only, from thoſe that accoaſt them.

Verſe 2. *I have heard many ſuch things.*] Heard them over and over, till I am even ſated and nauſeated, *Vexatus toties rauci*; *q. d.* Your ſayings are ſuperfluous, your proofs inſufficient, you produce nothing new, nothing but what is trivial, and of very common obſervation; *Hæc ſex centies audivi*; Mine eares are grated and grieved with theſe unneceſſary repetitions, only re-inforced with greater bitterneſſe, which as it addeth nothing at all to the weight of your words, ſo it cauſeth me to add this,

Miſerable Comforters are ye all.] Heb. *Comforters of miſery*, or of *moleſtation*, onerous and burdenſome (ſo the Vulgar rendreth it) and in that ſenſe, weighty if you will, laying more load upon me who was before in a ſinking condition. You charge me for ſleighting the *conſolations of God*, and pretend to come purpoſely to comfort me; but ſuch cold comforters I have ſeldome met with; for inſtead of abating and allaying my ſorrowes, you do all you can to increaſe and heighten them. Is this your kindneſſe to your friend? *Calvin* noteth upon this Text, That ſome Comforters have but one Song to ſing, and they have no regard to whom they ſing it. But Saint *Jude*'s rule is, *Of ſome have compaſſion, making a difference, others ſave with fear*, ver. 22, 23. which whiles *Jobs* friends obſerved not, they were juſtly ſtiled, *Miſerable Comforters.*

Ampullatur in arti.

Verſe 3. *Shall vain words have an end?*] Heb. *Shall there be an end to words of wind?* Bubbles of words, big ſwoln ſpeeches, full of pride, void of reaſon: when ſhall we once have an end of them? They that would comfort another indeed, muſt not multiply vain repetition (for theſe are very burdenſome to a ſerious ear, much more to a ſad heart), much leſſe bitter ſpeeches, leaſt of all taunts and buffooneries, as *verſ.* 4. For, like as if the eye be inflamed, the mildeſt Medicine troubleth it, ſo is it here: how much more when harſh and uncouth?

Or what emboldneth thee that thou anſwereſt?] That thou rejoyneſt, having been ſo fully anſwered before? Some men will never be ſaid or ſet down; ſuch is their pertinacy, they will not lay down the bucklers, though beaten to their heads. *Sed præſtat barbam dare, quam turpiter pugnare*: Better yeild, then ſtand out with diſhonour.

Verſe 4. *I alſo could ſpeak as you do, &c.*] Every whit as curiouſly and furiouſly. I could ſcold and ſcoff as freely as you do, but I know no warrant ſo to retort and retaliate. Being reviled we bleſſe, being defamed, we entreat, 1 *Corinth.* 4. 12, 13. To render *railing for railing*, is to think to waſh off dirt with dirt.

If your ſoul were in my ſoules ſtead] Some read it optatively, as *Iſai.* 64. 1. *Would to God your ſoul were in my ſoules ſtead*; for then I would heap up words againſt you, and act your part upon you: but *Job* was not ſo malicious or vindictive, as to think that tallying of injuries, is but juſtice. *Hypocriſis nihil eſt crudelius, impatientius, & vindictæ cupidius*, ſaith *Luther*. Hypocrites are cruel, ſpiteful, and revengeful: but *Job* was none ſuch. He therefore telleth his friends, that if they were in his condition, he would deal much more mildly with them.

Gen.

I could heap up words againſt you] I could, but would not. *Poſſe & nolle, nobile eſt.* Or thus, Would I heap up, &c. and handle you thus diſcourteouſly by ſpeeches and geſtures, as you do me? It were eaſie to wag a wicked tongue, and to ſhake my head at you in deſpite and mockery: but were this Religion? Doth not

moral

moral Philosophy say, If a wise man speak evil of thee, endure him: if a fool, pardon him? *Vincit qui patitur*, as *David* did *Saul*, overcoming evil with good, though when he marched against *Nabal*, how rough and rash was he in a resolution of revenge? 1 *Sam.* 25. 32.

Verse 5. *But I would strengthen you with my mouth*] I would speak to your hearts, and raise up your drooping spirits. True it is, that *consolatiuncula creaturalia* (as *Luther* calleth them) creature comforts are poor businesses: nevertheless God conveyeth comfort many times by one man to another, as the aire conveyeth light, or water heat. His comforts are either *rational*, fetch'd from grounds which faith ministreth; or *real*, from the presence of any thing that comforteth, as the sight and discourse of a friend. And herein, *how forcible are right words?* chap. 6. 25. They are of force, we see here, both to strengthen the feeble minded, and to abate the strength of their sorrowes, to asswage the most swelling floods thereof. And thus one man may be an Angel, nay, a God to another. Now whereas some might say, You that are so good at comforting others, and promise so fair, Why are you not comfortable? *Job* answereth, in the next verse, that this was their fault, who had unkindly kept him off from receiving any comfort.

Verse 6. *Though I speak, my grief is not asswaged*] Heb. *If I speak*, *scil.* to bewail my misery, or to maintain mine innocency; ye say 'tis good enough for me, and how can I be but wicked, who am so punished? As,

If I forbear, what am I eased?] Heb. *What goeth from me?* q. d. Ye conclude me guilty, because silent; as if I had nothing to say for my self. Some make the words to refer to God; as if *Job* had said, Whether I speak, or whether I forbear, God doth not come in to my help, I find no comfort from him, &c. and by the next verse it should seem that this is the right sense.

Verse 7. *But now he hath made me weary*] *i. e. God*, whom he acknowledgeth the Author of his afflictions; but he should better have born up under them, then to faint and fret even unto madnesse, as the Septuagint here translates. *Job* was now not only wet to the skin, but his *soul came into urn*, as *Josephus* once, *Psal.* 105. 18. Like *Ezekiels* book, *chap.* 2. he was written quite through with woes and lamentations. And he might say with *Heman*, *Psal.* 88. 15. *While I suffer thy terrors I am distracted.* The grief which he here describeth, *Major erat, quàm ut verbis comprehendi, gravior quàm ut ferri, molestior quàm ut credi posset*, saith *Brentius*; *i. e.* Was greater then could be uttered, heavier then could be born, more troublesome then can be believed. He therefore sets it out as well as he can, and amplifies it by figures and *Hyperboles*, to move God and his friends to pity him: and to shew that he complained not without cause.

Quis eum fatigavit? Dolor, vel Deus ipse? Lavat.

In locum.

Thou hast made desolate all my company] Heb. *Thou hast wonderfully desolated or wasted all my company*; that is, all my joints and members (so the Vulgar translateth it;) but they do better that understand it of *Jobs family* and familiar friends, who were either destroyed, or stood amazed at his so great affliction, and yeelded him little comfort. *Ne te moveat turbet cuullatæ persona*, saith *Mercer* here; the change of person need not trouble us: only the troubledness and uncevennesse of *Jobs* speech sheweth, that his spirit was troubled and unsettled. We meet with the like oft in the Psalms.

In nihilum redacti sunt omnes artus mei.

Verse 8. *Thou hast filled me with wrinkles which is a witnesse against me*] *viz.* that I am an afflicted man, but yet not a wicked man, such as *Eliphaz* had described by his *pinguis aqualiculus*, those collops in his flank, *chap.* 15. 27. *Thou hast made me all wrinkled* (so *Broughton* rendreth it) or, *Thou hast wrinkled me.* The Hebrew word is found in *Job* only: but in the Rabbins more frequently. Grief had made furrowes in *Jobs* face and his tears had often filled them.

Persius.

And my leannesse rising up in me] *scil.* By the continuance of my sores and sorrowes, which have made my body a very bag of bones, and cause me to cry out, *My leannesse, my leannesse, wo unto me*, Isa. 24. 16. My flesh, through my grievous anguish, being fallen from my bones, which rise up in a ghastly manner.

Beareth witnesse to my face] *scil.* That I am one of Gods *Plagipatida*, poor Afflicted: But what of that? *Scourgeth he not every Son whom he receiveth?* Heb. 12. 7. Others render it, *In vultu faciei*; where my leannesse sitteth, and is most conspicu-

ous

ous: like as it is said of our Saviour, That with fasting and paines taking he had so wanzed and macerated himself, that at little past thirty, he was looked upon as one toward fifty, *John* 8.57. And as Mr. *John Fox* the Martyrologue, by his excessive paines in compiling the Acts and Monuments of the Church in the space of eleven years, grew thereby so lean and withered, that his friends hardly knew him to be the same man.

Mr. Clark in his life.

Verse 9. *He teareth me in his wrath, &c.*] Who did all this to *Job*? The devil say some; his Disease, say others: (that was a most uncharitable censure passed by *Luther* upon *Oecolampadius*, that he died suddenly *ignitis Satanæ telis confossus*, slain by Satans fiery darts, because he died of a Carbuncle.) But *Job* surely meaneth it of *God*, upon whom his heart was still, though he speak here somewhat unhappily of him, out of the sense of the flesh, and greatness of his grief.

Lib. de Missa. prin. Anno Dom. 1533.

Who hateth me] Heb. *He Satanically hateth me.* What strange language is this from him who elsewhere calleth God his *Salvation*, his *Redeemer*, *chap.* 13.15,16,18. and 19.25. and will by and by call him his witnesse in heaven, to whom his eye powreth out tears, *vers.* 19,20? How shall we reconcile these so contrary passions and passages, otherwise then by saying, that every good man is two men, &c? neither can it possibly be expressed how deeply sensible the Saints are of Gods displeasure, when they are more then ordinarily afflicted by him, and especially when he seemeth to fight against them with his own hand. Hereby (saith *Ferus*) we may easily see in what a perplexed estate wicked Reprobates shall be at the last day, when God shall declare himself to be such an enemy to them indeed; for so much as one of his Elect, and a most rare man, but conceiving him to be against him, because hee had no present sense of his favour, was thus extremely troubled.

He gnasheth upon me with his teeth.] as extremely angry, *Act.* 7.54. and by sharpning his teeth threatning destruction, *Psal.* 37.12.

Mine enemy sharpneth his eyes upon me] which cast forth as it were sparkles of fire. An elegant *Hypotyposis*, or description of his sad condition to the life, *Ut non tam gesta res quam nunc geri videatur*, saith *Brentius*, as if we saw it even acted before our faces.

Brent. in loc.

Verse 10. *They have gaped upon me with their mouth.*] They? who? *Non solum Deus, nec solum amici mei, sed tota rerum machina mihi adversatur.* Not God only, nor these friends of mine, but all the creatures are up in armes against me, and threaten to devour me at one morsel.

They have smitten me upon the cheek reproachfully] *i.e.* They have done me all the disgrace that may be. See *Lam* 9.30. 2 *Cor.* 11.20,21. *Mic.* 5.1. *Act.* 23.1,2 *John* 18.22. Our Saviour was so served according to the Letter; they gaped upon him, mowed at him, buffeted him on the face, gathered themselves together against him, as here. Hence some of the Ancients call *Job* a figure and Type of Christ, who was thus dealt with both literally and also figuratively.

They have gathered themselves together against me] Or, *They have filled themselves upon me*; as *Exod.* 15.7. They have taken their fill of pleasure at my miseries, as one rendreth it: Or, *They come upon me by full troops*; so *Broughton*. Men are apt to agree for mischief, *Psa.* 35.15. & 83.5,6,7.

Tigurin.

Verse 11. *God hath delivered me to the ungodly*] *i.e.* To the Devil, and his instruments, those Chaldean and Sabean Robbers, *chap.* 1.15,17. together with his hard-hearted friends, who for want of the true fear of God, added to his afflictions, *chap.* 6.14. See the Note there.

And turned me over, &c.] As a Magistrate doth a Malefactor to the Executioner. It is a sore affliction to be under the rule of wicked men: much more to be under the rage, which yet was the case of that noble Army of Martyrs, ancient and modern. The comfort is, that although the Lord turn his servants over into the hands of the wicked, whose tender mercies are meer cruelties, yet he never t[illegible]es them out of his own hand, neither will he suffer the rod of the wicked to rest upon the lot of the righteous. *Psa.* 125.3. His constant care is, that the choice spirits of his afflicted people fail not before him, and therefore he numbreth out their stroaks, and if their enemies over-do and go beyond their commission, so as to help forward the foreappointed affliction, he is *sore displeased and jealous with a great jealousie* against them, *Zach.* 1.15.

Verse

Verse 12. *I was at ease, but he hath broken me asunder.*] It is no small misery to have been happy. *Fuimus Troes & fortis Mileſis.* *Euripides* bringeth in *Hecuba* as ashamed to look *Polymneſtor* in the face, because of a Queen she was now a Captive; her former felicity was no small aggravation of her present misery: So was *Jobs*. *Prosperam, sed disrupit me,* saith he; *I was wealthy, but he hath undone me*; so *Broughton* rendreth it. The same Hebrew word signifieth both to be *rich*, and to be at *ease*; for such commonly sing *Requiems* to their souls, as he did *Luke* 12. 19, and say, *I shall never be moved*, Psal. 30. 6. *I shall see no sorrow*, Rev. 18. 7. But God can quickly confute them. *Jobs* worldly prosperity was quickly dasht and lost. He once hoped to have died in his nest, but God not only *unnested* him, but broke him to shivers, yea beat him to *dust* and *atomes*, as the word here signifies. Nay more,

He hath also taken me by the neck.] As a strong man doth his enemy, dashing him to the ground, and giving him his Pasport, as we say.

And hath shaken me to pieces.] Heb. *He hath scattered and scattered me*, as a stone crumbled to crattle, or a pitcher beaten to powder. *Sunt illustres figura & elegantes hyperbola*, saith *Mercer*. Here's brave Rhetorick.

And set me up for his mark.] Heb. *For a mark to him*; that I may feel all the arrowes of his judgments. See *chap.* 7. 20. with the Note there. God shot showrs of shafts at him, and seemed to take pleasure in so doing, as a man doth in his shooting at a mark.

Verse 13. *His Archers compasse me round about.*] *i.e.* His Instruments of my woe, whether persons or things, but especially my grievous sores putting me to intollerable paine: these are Gods *Arrowes* or *Archers*, and do make my poor body not unlike that shield of *Sceva* at the siege of *Dyrrachium*, which had two hundred and twenty darts sticking in it, when *Cæsar* came to his rescue. *Densamque ferens in pectore sylvam.* Lue.

He cleaveth my reines asunder.] As a skilful Archer, he hits the white, he cleaves the pin, as they call it, he shooteth exactly (to the very chining and dissecting of my back-bone) and so pierceth me to most exquisite pain and torment, *Lam.* 3. 13.

He poureth out my gall upon the ground.] *My bowels*, saith the Vulgar. The gall is affixed to the liver, and when that is poured out, the man cannot live, because his wound is mortal and incurable. *Job* held himself so, but it proved better: the Lord chastened him sore, but he gave him not over to death, *Psal.* 118. 18.

Verse 14. *He breaketh me with breach upon breach.*] So that I have hardly any breathing-while, *Quis tot & tantis ferendis simul par fit?* Let no man henceforth say, *Never did any one suffer such hard and heavy things as I do.* What! did not *Job*? This story of his is a Book-case to answer such an Objection, sith never any before, nor since his time was so handled, witnesse the lamentable moane he maketh here. And yet to shew his equanimity under the hand of God, *Buxtorf* and *Amama* have observed, that the Hebrew word, *Perets*, in this Text rendred, *breach*, hath a letter lesser then ordinary in the best Copies, to signifie, that *Jobs* great calamities seemed to him to be but little, because he hoped that God would turn them all to the best unto his soul. *Non habet in nobis jam novæ plagæ locum.* *Buxtorf. Tiberias* 167. *Amama in Corand. Dissert.*

He runneth upon me like a Giant.] With speed, strength and courage, fiercely and fearlesly. But now what doth *Job*? doth he stand stouting and sturdying at out with God? No, but in the next words he telleth us how he was affected with these afflictions; *scil.* that as Gods hand was heavy upon him, so he held out all the demonstrations and emblemes of an heavy heart; and as God had laid him low, so he carried his soul accordingly. God reined him with a rough bit, and he repented.

Verse 15. *I have sowed sackcloth upon my skin.*] Not *Silks*, but *sackcloth* is now mine immediate cloathing, next my very skin, which must needs be troublesome to a man so full of sores and other sorrowes. So far was poor ulcerous *Job* from that height and haughtinesse of spirit, wherewith *Eliphaz* had charged him, *chap.* 15. 12, 13, 25. as if *Job* had been *low* indeed, but not *lowly*; *humbled*, but not *humble*. Here was a real Apology, *I have sowed sackcloth*, &c. here was an ocular demonstration, and should have moved his friends to more moderation: for

why ſhould any deale harſhly with him, who dealt ſo courſely with himſelf?

And defiled my horn in the duſt.] My horn, that is, my head ſay ſome. My ſplendour, ſaith the Chaldee, *Omnia quondam magnifica*, All that I formerly made any reckoning of, ſaith *Brentius*; who alſo hath this good Note upon the Text. The ſenſe of Gods wrath and judgements due for ſin, changeth all our gayety, maketh all our coſtly garments be laid aſide, putteth us into the habit of penitent Suppliants, cauſeth us to abhor our ſelves, and repent in duſt and aſhes, which were anciently the ſignes and ſymbols of true contrition. And now ſith Chriſtians ought to repent all their life long, and to grieve for their ſins, let them be alwayes cloathed with ſackcloth, not without, but within; and let them put duſt on their heads, by remembring that they are but duſt, and that they cannot be raiſed out of the duſt, and in ſtead of ſackcloth, be cloathed with the robes of glory, but by the mercy of God, through the merits of Chriſt, &c.

Verſe 16. *My face is foule with weeping.*] *Is ſwelled*, ſaith the Vulgar. Is *ſhriveled up*, ſay the Jew-Doctors: is *double diſeaſed*, ſo one rendreth it. So far was *Job* from ſtretching out his hand againſt God, and ſtrengthing himſelf againſt the Almighty, as *Eliphaz* had charged him, *chap.* 15.25. That he lay at Gods feet as a Suppliant with blubbered and beſlubbered cheeks; having furrowes in his face, and Icickles from his lips with continual weeping, yea, he had wept himſelf blind almoſt, for ſo it followeth;

And on mine eye lids is the ſhadow of death;] *i.e.* Mine eyes doe fail with teares, as *Lam.* 2 11. *Lachrymarum copia acies oculorum obſtruente*; they are even waſted away and ſunk into my head, as in a dying man. Much weeping ſpendeth the ſpirits, weakneth the viſive power, and ſometimes blindeth, as it did *Fauſtus* (the ſon of *Vortiger* King of this Iſland by his own daughter,) who is ſaid to have wept himſelf blind for the abominations of his parents. See *Davids* teares and the effects thereof, *Pſa* 6.7. and 38.10.

Mercer.

Verſe 17. *Not for any injuſtice* (Heb. *violence* or *wrong doing*) *in my hands.*] *Job* could waſh his hands of that rapine and bribery wherewith they had injuriouſly charged him, *chap.* 13.34. and ſafely lay off it, as afterwards Father *Latimer* did of Sedition; As for that ſin, for ought that I know, me thinks I ſhould not need Chriſt, if I might ſo ſay. Some failings there might be in him in doing juſtice, but no intendments of doing injuſtice.

3. Serm. before K. Edw.

Alſo my prayer is pure] As proceeding from an heart waſht from wickedneſſe, *Jer.* 4.14. and preſented with holy hands, lifted up without wrath or doubting, 1 *Tim.* 2.8. That he *regarded not iniquity in his heart*, he was well aſſured, *Pſal.* 66.17. Prayer is the powring out of the heart; if iniquity be harboured there, prayer will have the ſent and ſavour, and that incenſe will ſtrike off the hand which offereth it. God requireth, *that in every place incenſe be offered unto his name, and a pure Offering*, Mal. 1.11. It ſtandeth a man in hand to ſee that though his work be but mean, yet it be clean; though not fine, yet not foule, foiled and ſhubbered with the flur of a rotten heart. An upright man in afflictions is not without his cordial, as is to be ſeen in *Job* here, and 8 *Pſal.* 2 *Cor.* 1.12.

Verſe 18. *O earth cover not thou my blood.*] *Job* had made an high profeſſion of his innocency and integrity. This he further confirmeth, 1. By an imprecation againſt himſelf. 2. By an appeal to God, *ver.* 19. (In this imprecation or wiſh of his (which Mr. *Broughton* taketh to be meant by the foregoing words, *Alſo my prayer is pure*, rendred by him thus, *But my wiſh is clean*, *Quare, Oh earth cover not, &c.*) he hath an eye, no doubt to the hiſtory of *Abels* blood, ſhed by *Cain*, *Gen.* 4. and it is as if he ſhould ſay, If I have committed murder or any the like wickedneſſe, cover it not, O earth, but do thy office by crying out againſt me, yea, cry ſo loud to God for vengeance, as to drowne the voice of my ſupplication.

And let my cry have no place.] A moſt pathetical ſpeech, able to move the heart of his friends to relent to hear it, and ſtraightway to alter their opinion of him, while he thus beſpeaketh the earth, and maketh *vel muta elementa*, the dumb and lifeleſſe creatures his hearers.

Verſe 19. *Alſo now behold my witneſſe is in heaven.*] Here is his appeal to God.

So

ſo great is the confidence of a good conſcience. We alſo may do the like, if there be no other way left of clearing our innocency; provided that we do it with a cleare conſcience, and in a matter of conſequence; not in jeſt but in judgement. Some of the Martyrs appealed thus, and cited their Perſecutors to anſwer at Gods Tribunal. Yea, to help the truth in neceſſity, a private Oath betwixt two or more, may be lawfully taken, ſo it be done ſparingly and warily: for in ſerious affaires and matters of great importance, if it be lawful in private to admit God as a Judge, why ſhould he not as well be called to witneſſe? Again, the examples of holy men ſhew the practiſe of private Oathes as not unlawful, *Jacob* and *Laban* confirmed their covenant by a private Oath, ſo did *Jonathan* and *David*, *&c.*

Verſe 20. *My friends ſcorn me*] Or, *Play the Rhetoricians againſt me. David* likewiſe complaineth of his *Rhetorical mockers at feaſts*, that made as it were ſet ſpeeches againſt him. One rendreth it, *My friends are Interpreters*, or rather *miſ-interpreters of my ſpeeches*: *For my love they are my adverſaries, but I give my ſelf unto prayer*, Pſal. 109. 4.

But mine eye powreth out teares unto God.] *Expletur lachrymis egeritur que dolor.* The Hebrew hath it, *Mine eye droppeth*, or *diſtilleth to God.* Prayers and teares are the weapons of the Saints, whoſe eyes, glazed with teares, are fitly compared to the *Fiſh-pools of Heſhbon*. Cant. 7. 4. Theſe teares have a voice (*Pſal.* 39. 12. *Hold not thy peace at my teares*,) they are moſt powerful Oratours. Chriſt going to ſuffer on the Croſſe, could not but turn back and comfort thoſe weeping women. God will powre out comforts into their boſomes, who can poure out teares into his: they can never be at any loſſe, who find out God to weep to.

Verſe 21. *Oh that one might plead for a man with God*] Heb. *And he wil plead for a man with God, and the Son of man for his friend*; that is, (ſay our late learned Annotators, to whom we are greatly bound for this moſt ſweet and ſpiritual expoſition of the words) Chriſt who is God and man will plead my cauſe with his Father: He can prevaile, becauſe he is God equal to the Father; he will undertake it, becauſe he will be man like to me. This interpretation agreeth beſt with the coherence and the words following. And it ſeemeth that *Job* knew the myſtery of Chriſts Incarnation, *chap.* 19. 25, 26, 27. where he ſpeaketh of him, both as God, and as a viſible Redeemer. Chriſt is frequently called the Son of man in the New Teſtament, and believers are called his friends, *John* 15. 13, 14, 15. By this Text thus expounded, wee ſee that the Doctrine of a Mediatour betweene God and man was knowne and believed in the world, long before Chriſt came into the world. He is the *Lamb of God ſlaine from the foundation of the world*. Rev. 13. 8. and to the Jewes the Ceremonial Law was in ſtead of a Goſpel.

Verſe 22. *When a few years are come, &c.*] Heb. *years of number*; that is, years that may eaſily be counted and caſt up. The years of the longeſt liver are but few, they may be quickly numbred. This ran much in *Jobs* mind, and made him very deſirous to be cleared before he dyed, that he might not go out of the world in a ſnuff.

Then ſhall I go the way.] That way of all fleſh, 1 *Kin.* 2. 2. which *Job* feareth not to do, as knowing whom he had truſted, and that death ſhould be unto him the day-break of eternall brightneſſe.

Whence I ſhall not return. See *chap.* 7. 9, 10. and 10. 21. with the Notes.

CHAP. XVII.

Verſe 1. *My breath is corrupt.*]

WHich argueth that my inwards are Impoſthumated, and rotten, ſo that I cannot in likelihood have long to live; Oh therefore that I might have a day of hearing and clearing before I dye. But *Job* ſhould have remembered, that there will be at the laſt day a reſurrection of names, as well as of bodies; which he that believeth maketh not haſte. Howſoever it was not amiſſe for *Job* ſo grievouſly diſeaſed, and now well in years, to bethink himſelf of death, and to diſcourſe of theſe three particulars, that ſpeak him a dying man. In the old, the Palm tree is full of bloomes, the map of age is figured on his forehead, the Calendars of death appear in the furrowes of his face, the mourners are ready to go about the ſtreets, and he is going to his long home, according to that elegant deſcription, *Eccleſ.* 12. He ſhould therefore ſay with *Varro*, *Annus octogeſimus me admonet, ut farcinas colligam, &c.* It is high time for me to pack up, and to be gone out of this life: Or rather, as *Simeon*, *Lord, now let thou thy ſervant depart in peace, &c.*

Varro de re ruſt. l. 1. c. 1.

My dayes are extinct] As a candle, *Prov.* 13.9. Or, *Cut off* (as a web) ſo ſome read it. The Original word is found only here.

The graves are ready for me.] Heb. *The graves for me*; *q.d.* I bid adieu to all things elſe, and as the grave gapes for me, ſo do I gape for the grave, Ἐιθε μοι τάφος ἑτοῖμος. I would it were even ſo, as *Baſil* ſaid, when *Valens* the Arian Emperor threatned him with death. But why doth *Job* ſpeak of graves in the plural? Surely, to ſhew that he was beſieged with many deaths: or elſe, becauſe the dead are buried (as it were) firſt in their grave-cloathes, and then in the coffin, and then in the Bier or Hearſe, and laſtly in the Sepulcher, which every place did, as it were, proffer to *Job*, and threaten him with death, in regard of his many paines and preſſures, by the ſcoffs and taunts of his friends. For,

Verſe 2. *Are there not mockers with me?*] Heb. *If there be not mockers with me, q.d. deſperatum.* Let me be puniſhed, or let me be blamed for wiſhing to argue it out with God: ſo ſome Jew-Doctors ſenſe it. *Job* had before complained of his friends jeering and girding at him, *chap.* 16.20. To be mocked in miſery is no ſmall aggravation thereof. See what is threathed, *Prov.* 1.26. The Proverb is, *Oculus, fides, & fama non patiuntur jocos.* There's no jeſting with a mans eye, faith, and fame. *Junius* rendreth the Text thus, For as much as there are no mockings with me, I meane honeſtly, and deal plainly, and yet mine eye continueth in their provocations, neither can I be ſet right in their opinions, ſo prejudiced they are againſt me.

And doth not mine eye continue in their provocations?] Heb. *Lodg, or ſtay all night in their provocations, or bitternesſe? Brought to a deadneſs, In the following of my ſuit, and diligence. And indeed (ſaith he) a man may ſleep better upon bare boards, then upon hard words. Some refer it to the eye of his mind lifted up to God in prayer: but yet no ſweetneſſe coming from him either internally or externally. The former is rather to be followed.*

Verſe 3. *Lay down now, put me in a ſurety with thee*] This *Job* ſpeaketh not to *Eliphaz*, (as *R. Moſes*, *Beza*, and ſome others would have it) but to God himſelf, as *chap.* 16.7. whom he deſireth to lay down or appoint (as *Exod.* 1.11.) and put in Chriſt as a Surety to plead for him. See *Heb.* 7.22. and ſo *Brentius* expoundeth it; There is one only ſurety (ſaith he) one only Interceſſor, the Lord Jeſus Chriſt, who if he appear not in the eyes of our faith, we have none elſe that can undertake for us to God; neither is there any creature which can ſtand in the judgement of God, though he would never ſo fain be Surety for us: Thus he. And accordingly our late learned Annotatours reading the words thus: *Appoint I pray thee my Surety with thee, who*

is

is he then that will ſtrike upon my hand? that is, Appoint Chriſt, who is with thee in heaven, and hath undertaken to be my Surety: appoint him (I ſay) to plead my cauſe and to ſtand up for me, and then no man will dare to contend with me. And ſo it is futable to the Notes on *chap.*16.21. and to *Rom.* 8.33. The Vulgar Latine, (not altogether from the purpoſe, ſaith *Brentius*,) tranſlates the whole verſe thus, *Put me near thy ſelf, and then let whoſe will contend with me.*

Verſe 4. *Thou haſt hid their heart from underſtanding.*] that is, Thou haſt hidden underſtanding from their heart, thou haſt left them in the dark, deſtitute of a right judgement, whilſt they condemn me for wicked, becauſe grievouſly afflicted; and thence it is that I do ſo confidently appeal to thee in Jeſus Chriſt, ſith my friends are ſo far miſtaken in this controverſie. If God give not both light and ſight, if he vouchſafe not to irradiate both *Organ* and *Object*, the beſt will be bemiſted. *Every good gift and perfect cometh from above, even from the Father of lights*, Jam.1.17. It was he that made Reverend Doctor *Sibbs* (as one ſaith of him) *Spiritually rational*, and *rationally Spiritual*; One that ſeemed to ſee the inſides of Nature and Grace, and the world and heaven, by thoſe perfect Anatomies he had made of them all.

Therefore ſhalt thou not exalt them] *Therefore thou ſhalt not give them honour*: ſo *Broughton* rendreth it. But that's not all, *Liptotes eſt*, ſaith *Mercer*; it is a figure, wherein leſſe is ſaid, and more is meant: Thou ſhalt not only not exalt them, but thou ſhalt alſo abaſe and humble them: this conteſtation ſhall be nothing at all to their commendation in the end. It is the ſound knowledg of the truth according to godlineſſe, that exalteth a man, and makes him to be accounted of; and the contrary, Howbeit many great and good men have been greatly miſtaken in very great controverſies and tranſactions, as was *Luther*, *Doctor Reſolutus, ſed non in omnibus Illuminatus.* And yet how many Learned able men hath his name miſled in the point of Conſubſtantiation? *Urſin* was carried away with it a while, till he read his Arguments which he found to be little better then Paralogiſmes. Holy *Greenham*, when preſſed to conformity to the Ceremonies by the Biſhop of *Ely*, who urged *Luthers* approbation of them, and are you wiſer then *Luther*? His ſober and gracious anſwer was, I reverence more the revealed will of God in teaching *Luther* ſo many neceſſary things to ſalvation, then I ſearch into his ſecret will, why he hid his heart from underſtanding in things leſs neceſſary.

Verſe 5. *He that ſpeaketh flattery to his friends.*] As you my friends do to, and for God, in ſeeming to aſſert his juſtice in puniſhing me for my wickedneſſe, ſo ſoothing and ſmoothing up the Almighty (*quod ipſum nihil aliud eſt quam falſo Deo blandiri*, ſaith *Merlin*) and ſeeking to make the world believe by your great words, that you are his great Champions, whilſt you go about to cleare up his righteouſneſſe, by concluding me unrighteous. See *chap.*13.7,8. with the Notes.

The eyes of his children ſhall fail.] Not himſelf only ſhall ſmart (while the Lord cutteth off flattering lips, and the deceitful tongue, *Pſal.*12.3.) but his poor children ſhall rue for it. They ſhall lye languiſhing at *Hopes Hoſpital*, and after all be diſappointed, or their eyes ſhall fail with long looking after good, but nothing comes. *They ſhall look for peace, and there is no good; and for a time of healing, but behold trouble*, Jer.14.19. God will deſtroy flatterers, head and tail, branch and ruſh, like as the *Theſſalians*, once utterly deſtroyed the City called, Κολακεια, or *Flattery.* *Hen. Steph. Apol. pro Herod.*

Verſe 6. *He hath made me alſo a by-word of the people.*] Here *Job* returnes to his old task of ſetting forth his own miſery, for what men are moſt ſenſible of, that their tongues do moſt of all run upon. *Job* is a *by-word* or *a Proverb* to this day, for we ſay, *As poor as Job*; as of old they ſaid, *Iro pauperior*, &c. He was become a common proverb, a publick mocking-ſtock, yea he was *pro cantione ad tympanum ſtrica*; as ſome ſenſe the next words. And *aforetime* (or, *to mine faces*) *I was* (or *I am*) *a Tabret*: They ſing my miſeries to the Tabret, as a matter of mirth; they compoſe Comedies out of my Tragedies, and this greatneth my grief. *I am openly a Tabret*: ſo *Broughton* reads it. The Vulgar hath it, *I am an example before them.* The Chaldee Paraphraſt, *I am as hell before them.* The Hebrew word is *Tophet*, taken afterwards indeed for hell, but not ſo in *Jobs* time. The Septuagint, *I became*

a ſport

γέλωις. *a ſport to them*; *David* met with the like meaſure, *Pſal.*69.10,11. and the Church, *Lam.*2.15. And Chriſt on the Croſſe was matter of mirth to the malicious Jewes. God had made *Job* all this. *He* (that is, *God*) *hath made me*, &c. his name he ſpares in reverence: but every where he acknowledgeth God the Author of his troubles, as *Mercer* here noteth. The whole verſe may be read thus: *He hath made me alſo a by-word of the people, whereas aforetime, I was as a Tabret*; that is, I am now a ſcorn to them who delighted in me in my proſperity.

Verſe 7. *Mine eye alſo is dim by reaſon of ſorrow*] Not only is my good name blaſted, but my body alſo is waſted: the nerves of mine eyes are contracted, the viſive faculty decayed, *Pſal.*6.7. Mine eye is conſumed becauſe of grief, yea my ſoul and my belly, *Pſal.*31.10. Not the viſive only, but the vital powers are waſted (ſee *chap.*16.16.) yea the intellective part, as well as the ſenſitive, underſtood by the *formations* in the next clauſe, that is, the cogitations, ſay they according to *Gen.*6. 5. But I rather take it according to our Tranſlation, for the members of the body.

R. Levi. Pagnin Vatab.

And all my members are as a ſhadow] My *membra* are but *umbra*, they look more like a *Skeleton*, an Anatomy, an Apparition, then a true body, nothing being left but skin and bone, ſo much meager'd are all my members. This is *hyperbolica majorum ſuorum amplificatio*, ſaith *Merlin*.

Verſe 8. *Upright men ſhall be aſtonied at this*] They ſhall ſilently admire and adore the fathomleſſe depth of the divine adminiſtration, when they ſee a man ſo upright to ſuffer ſuch heavy preſſures: yet ſhall they not cenſure me as you do, not condemn me for complaining, ſith there is a cauſe. They cannot indeed ſee far into Gods ſecret intentions, they do therefore *mirari* rather then *rimari*, like as the old Romanes dedicated unto *Vilbory* a certain Lake, the depth whereof they could not fathom.

And the innocent ſhall ſtir up himſelf againſt the hypocrite] He ſhall learn of me, not to be baffled out of his ſincerity, to be mocked out of his integrity, but to maintain and take comfort therein againſt all his falſe Accuſers. Oppoſition doth not *weaken*, but *waken* Heroick Spirits, 2 *Sam.*6.21,22. They proceed ſo much the more vigorouſly in the wayes of Holineſs, like as Lime burns the more for the cold water caſt upon it, and as the Palm-tree, which although it have many weights at the top, and many ſnakes at the bottome, yet it ſtirreth up it ſelfe, and flouriſheth, taking for its Poſie, *Nec premor, nec perimor*. Nothing hurteth or hindreth me.

Verſe 9. *The righteous alſo ſhall hold on his way*] Stumble he may for a time at his owne calamity, and worſe mens felicity, but as he that ſtumbleth, and yet falleth not, gets ground, ſo fareth it with the righteous in this caſe. Once *David* ſaid, *Verily I have cleanſed my heart in vaine, and waſhed my hands in innocency: For all the day long have I been plagued*, when bad men have been proſpered. Hence he began to repent of his repentance, and to miſcenſure the generation of Gods children as thrice miſerable, *Pſal.*73.13,14,15. but after a while, and upon better conſideration, he ſaid, *This is mine infirmity*; yea, he befooled and bebeaſted himſelf, *ver.*22. for ſo ſaying. And the like will all thoſe at length do, that belong to God, though for the preſent offended at Gods proceedings, and by their paſſions miſcarried to their coſt, yet they return to their right minds: forwards they may fall ſometimes, but not backwards, for that were far more dangerous. *Lord, to whom ſhould we go*, ſaith *Peter*? ſith *thou alone haſt the words of eternal life*, John 6.68. Neither know we where to mend our ſelves, by gadding about to change our way, *Jer.*2.36. The righteous ſhall hold on his way, *meridiùs tenebit*, he ſhall hold it roughly, hold it as with tooth and nail, not going aſide a nailes bredth; ἐπέξεται, *he ſhall ſticke to it*, as the Greek hath it.

And he that hath clean hands] Upright, Innocent, Righteous, cleane handed, theſe all are the good mans adjuncts and Titles of honour, far beyond thoſe of the worlds greateſt Magnifico.

Shall wax ſtronger and ſtronger] Heb. *Shall add ſtrength*. Not only ſhall he hold his own, but get more grace; not only perſevere, but proceed and make progreſſe. He ſhall *take boldneſſe*, ſay the Septuagint, and (by an holy Antiperiſtaſis) get

Sumet audaciam.

get heart of grace, as they call it, from the evil attempts of others against him; the more outragious they, the more couragious he; like as by Saint *Paul*, bonds many waxed confident, *Phil.* 1.14. and as the Primitive Christians, the more they were killed up, the more numerous they became. True zeal is of a most masculine, and couragious nature: it is inkindled, by quench-coales, quickened by rubs and *remoras*. *Barne repaired earnestly*, bursting out into heat, *Nehem.* 3.20. Shall such a man *as I flye*? said that heavenly Spark, *chap.* 6.11. Shall I change my opinion, because *hoc Ithacus velit*? Remit of my diligence, because of a frown or a frump? because such a Persecutour threatneth me? Oh that I might enjoy those wild beasts prepared for my death, said *Ignatius*! Oh that I might have the maidenhead of that kind of suffering for Christ, said that Martyr to *Bonner*, threatning to whip him, &c. *Plures efficimur quoties metimur.* Tertul.

Verse 10. *But as for you all, do ye return, &c.*] Change your minds, as *Mal.* 3. 18. and close with me, lay aside your prejudicate opinions, deliver up your selves to my discipline, who am ready to teach you things both weighty and necessary, *Siquis cultura patientem accommodet aurem.*

For I cannot find one wise man amongst you.] *Nihil hic ex odio dicit*, saith an Interpreter. This *Job* speaketh not out of hatred to their persons, but freely uttereth that which he was perswaded to be the truth, and wisheth them a better understanding of the thing controverted betwixt himself and them at this time. Now it is no fault to speak of men as we find them. See 1 *Cor.* 6.5. *I speak to your shame, is it so that there is not a wise man among you?* and yet *chap.* 10.15. *I speak as to wise men, judge you what I say.*

Οὐδεὶς ἀνθρώπων αὐτὸς ἅπαντα σοφός. *Theog.*

Verse 11. *My dayes are past*] *q. d.* Its past time of day for me to hope for a returne of a prosperous condition, sith I am irrecoverably diseased, and cannot be long of life.

My purposes are broken off.] Or, *My thoughts are plucke up by the roots*, even the *possessions of mine heart*, that is, those thoughts that should wholly possesse me, and take me up entirely, seizing upon my spirit; *q. d.* I am not now in case to think settledly and seriously of any good, my sorrowes are so many, and my fores so grievous. The *Chaldee* hath it, *The Tables of my heart are broken.* How foolish then are they who put off their repentance till they are cast upon their sick-beds, when they may soon find enough to do to attend the paine and infirmity of their bodies? To suffer and be sick, (saith One) is work enough for any man at one time: he had not need to have his greatest work to do, when he hath such work to do.

Verse 12. *They change the night into day.*] *i.e.* My troubled thoughts render my nights restless, filling me with confusion, when the mind is unsettled the man cannot rest.

The light is short because of darkness] *i.e.* Comfort is long ere it cometh, and soon it expireth: *Rara hora, brevis mora.* The Vulgar, *Post tenebras spero lucem*, here, After darkness I hope for light (the ancient *Motto* of the Town of *Geneva*) is far fetch'd. *Beri.*

Verse 13. *If I wait, the grave is mine house.*] In that *congregation house of all living*, (as it is called *chap.* 30.23) both I and my hopes must be suddenly lodged. Some render it thus, *If I build, the grave is my house.* *Solomon* calleth it, *The house of eternity*, Eccles. 12.5. And the Egyptians accordingly call graves, everlasting houses, as *Manetho* saith *Lib.* 1.

I have made my bed in darkness] The grave was *Jobs* house, and therein he had made his bed to rest from his labours. There men follow their works no more, because followed by their works, *Rev.* 14.14.

Verse 14. *I have said to corruption, Thou art my father*] See how he bespeaks corruption and the wormes, *Ac si jam juris illorum, & Domesticus esset* as if he were of family with them, and neareſt of kin to them, so doth he court them, as it were, that they might be willing to receive him: shewing withal how willing himself was to dye, for whether do men in a strange Country, and in misery, desire rather

rather to go, then to the house of their parents? Here also *Job* declareth what will be the end of all men, and what shall be their kindred in the grave. Of corruption we came (for what else is the seed and blood of generation?) to corruption also we go, as sons thereof; and *Pulvu & Putredo* we salute for sisters, that shall be most tender of us, and attendant upon us. Why then should any boast of high kindred? *To the pit I cry, O father. O sister; O mother to the worm,* so *Broughton* rendreth it. Why should any boast of bodily beauty, since corruption will shortly seize upon the fairest face, which is now but putrefaction and wormes, once removed, and to the same must suddenly move back again. *Mihi experto credite,* saith *Austin,* Believe me who have made trial of it? Open a grave, and upon the dead mans head you shall find toads leaping begotten of his braines, upon his loynes Serpents crawling, begotten of his raines; in his belly wormes abounding, arising out of his entrailes. Behold what now we are, and what we shortly shall be; Behold the Original and filthiness of sin, &c.

Serm. 48. ad frat. in erem.

Verse 15. *And where is now my hope, &c?*] Heb. *And where is my hope?* scil. of restauration to my pristine prosperity, which you have so often promised me, who am now ready set upon the confines of death? *Job* was past the *Cape of good hope,* in his own apprehension; but God turned again his captivity, *chap.* 42. *Qui nil sperare potest desperet nihil.* *Job* did well to propound death to himself, and prepare for it by such a forementioned familiarity: but yet he should have better bethought him of the infinite power and goodnesse of God, who raiseth the dead, and delighteth to help such as are forsaken of their hopes. *Who delivered us from so great a death, and doth deliver: in whom we trust, that he will yet deliver,* 2 Cor 1.10. The Hebrew word that signifieth hope, signifieth also a *line,* because by hope the heart should be stretcht out as a line to the thing it hopeth for; And because it signifieth also a *Congregation,* therefore some render this verse thus, *And where now is my congregation? And as for my congregation, who shall see it? q. d.* I have no other family or familiars, but what are to be found in the grave.

Jerem. 3.17
Gen. 1.19.

Verse 16. *They shall go down to the bars of the pit.*] That is, I and my things, or I and my hopes of prosperity, *verse* 15. and they that will see the good I hope for, must passe through the gates of death to behold it, and lye down in the grave with me, and then it shall appear. *Cajetan* thinks that this is spoken ironically to his friends, and by way of irrision, *q. d.* Belike you think I shall be rich in the grave (who promise so much to me, and make me such overtures of an happinesse here) for I have no hope to be rich in this world. And the Septuagint seem to favour this sense, rendring it, *Shall my goods go into the grave with me?* See 1 *Tim.* 6.7. with the Note.

Per irrisionem haec dicta sunt.

When our rest together is in the dust] Or, *When I shall rest alone in the dust,* (as *chap.* 34.29.) and then

De Annibal. Sil. Ital.

——Modo quem fortuna fovendo,
Congestis opibus domisque reservit opimis,
Nudum tartareâ, portabit navita cymbâ.

CHAP.

CHAP. XVIII.

Verse 1. *Then answered Bildad the Shuhite, and said.*] NOT so much disputing, as inveying against *Job* in a sharp and angry Oration, wherein he elegantly describeth the woe of a wicked man, but wrongfully wresteth the same against good *Job*, who might well say with him in *Tacitus*, *Tu lingua, ego aurium dominus*. If I cannot command thy tongue, yet I can command mine own eares. Or with Another, *Dicteria ille maledicat, & ego contemnare*. This man hath learned to reproach, and I to slight his contempts and contumelies; unlesse I should yeeld, that wicked men only are grievously afflicted in this life present, that they are not to be reckoned wicked, who prosper in their way, but those only who suffer extremely.

Verse 2. *How long will it be ere you make an end of words?*] First he taxeth *Job* of talkativeneſſe, when himself talked much, but spake little, save only what he had spoken before, *chap.* 8. Though *Job* had sufficiently refuted him. But as nothing in the world is more unreasonable then an ignorant person, who thinketh nothing well done, but that which he doth himself, so those that bear themselves over-bold upon their owne knowledg, and over-ween their own abilities, account it a great injury if any dissent from them in opinion and judgement. And such a one here *Bildad* sheweth himself to be by his *exordium exabrupto*, as *Junius* phraseth it, his abrupt beginning, as if he could beare no longer with *Jobs* prattle; who if he were more prolix then his friends, he had greater reason, as being heavily afflicted, and falsly accused. Among the *Romans* the Plaintiff was allowed but three hours, the Defendant six. But why doth *Bildad* bespeak *Job* here in the Plural Number? Was it for Honours sake (as *Cajetan* holdeth?) I scarce think it. Was it because he thought *Job* to be possessed by an evil spirit (as *Philip* after *Beda*?) No neither. But this he seemeth to do, either as bending his speech to the by-standers, who seemed to favour *Job*, and sometimes to put in a word for him; whom therefore *Bildad* looked upon as his fellow hypocrites; or else, by an *irony* he speaks unto *Job* as unto many, because he seemed to set up his opinion above all theirs, and would needs have his counter to stand for a thousand pounds.

Mark, and afterwards we will speak.] Let thy words be henceforth dipped and died in thy heart before they be uttered, let our words also be duly weighed, that some end may be put to these altercations and disputes.

Verse 3. *Wherefore are we counted as beasts, &c?*] Here he taxeth *Job* of pride and arrogancy, grounding upon those words of his taken at the worst, *chap.* 12.7. and 17.4, 10. and not considering his case, that he was full of paine, which maketh wise men tetchy (as oppression maketh them mad, *Eccles.* 7.7.) and that they had sorely provoked him by their bitter taunts, and scurrilous invectives, which called for so sharp a curry-comb. *Pessimo autem habet hypocrisis, si contemnatur*; Hypocrisie loves not to be sighted, saith *Brentius* here. And *Gregory* upon this Text saith, That in *Bildad* Heretsicks are set forth, who stomack it much that the faithful take upon them to reprove them, as carried away by errour, as if the knowledge of the truth resided in themselves only, and all others had no more understanding then beasts. *This people which knows not the Law are cursed*, say those Pharisees, *John* 7.49. *To know nothing at all*, saith *Caiaphas* to his Assessors. The *Gnosticks* and *Illuminati* gave out themselves to be the only knowing men, &c. But if *Bildad* had been right set, he would neither have so far misconstrued *Jobs* words, nor yet have been behind to befool and bebeast himself, as *Asaph* in like case did, *Psal.* 73.22. Where he useth the Plural of the word here used in the Singular, calling himselfe, *Behemoth, id est, magnum & crassum bestiam*, a great and a grosse beast.

And reputed vile in your sight.] Heb. *Polluted* or *unclean*; that is, as beasts unfit for food, much lesse for sacrifice. The same Hebrew word signifieth *polluted* and *vile*. Every wicked man is a *vile man*, be he never so high and honourable in

Ἀκλεὴς δεῖσος λίγειν ἢ ἀδυνατώτατος. De Alcibiade Plutarch.

Quando tandem finem loquendi seu nugandi potius facies? Lav.

Vos ô Calliope precor. Virg.

John 11.49.

the worlds account, as *Antiochus*, *Dan.* 11. 21. is called a *vile person*, and yet he was the great King of *Syria*, sirnamed *Epiphanes*, or *Illustrious*, and by the flattering Samaritans, he was stiled, *Antiochus the mighty God*. See *Psal.* 15. 4.

Verse 4. *He teareth himself in anger.*] Here he chargeth *Job* with desperate madnesse, as if through extreme impatience he fell foul upon his owne flesh, as did that Demoniack in the Gospel, *Bajazet* the great Turk in his iron Cage, Pope *Boniface* the eighth, when clapt up close Prisoner in Saint *Angelo*; and as they say the Tyger doth, when he heareth a drum struck up, he teareth his own flesh with his teeth: or as all ravenous Beasts teare in pieces the prey which they have taken. Many read the Text thus, *O thou man which teareth his soul in his anger.* Or, *O thou which teares thy self, &c.* The Moralist describeth an angry man forcibly held by his friends, biting his own lips, rending his cloathes, and dashing himself against the pillars, &c. Such a one *Bildad* maketh *Job* to be, *here-mad*, or *Mad-kind*, as we say: and he takes occasion likely, from those words of his, *chap.* 13. 14. But love would have thought no evil. *Bildad* herein sinned against the Law of love, as likewise he doth much more in the following vehement interrogation, charging *Job* with insolent boldnesse against God.

Labia mordet, caput quassat, vestimenta scindit, & se in columnas impingit. Senec.

Shall the earth be forsaken for thee?] Shall God cast off the care of his earthly Kingdome to gratifie thee, and to make good thine Assertion, That good men may suffer, and bad men go unpunished? Never think it: thou maist sooner expect him to overturn the whole world for thy sake, and put every thing out of that order he hath decreed and made it in, then cease to be just in punishing the wicked. The course of justice is as firmly settled as the course of Nature is. *Fiat justitia, pereat mundus.* Of *Fabricius* it was said, That the Sun might as easily be turned out of his track, as he out of his path of Justice; much more may it be so said of Almighty God, the Rock that cannot be removed, though he varieth the manner, the means, the times and seasons of executing Justice, as seemeth best unto his heavenly wisdom.

Verse 5. *Yea the light of the wicked shall be put out:*] The ensuing description of a wicked mans unhappinesse in life, at death, and after death, is very true, and daintily set forth, but fallily and wrongfully wrested against *Job*, *Yea*, or, *of a surety, the light of the wicked shall be put out*; though thou wilt not hear of it, but the truth shall be spoken, however it be taken, and thou shalt hereby see thy self to be a wicked man, because thy light is extinct, that is, thy outward prosperity fitly compared to *light*; because 1. It chearesh our minds. 2. Directeth our hands to every businesse. 3. Lesseneth our frights. 4. Rendreth us conspicuous. *The light of the wicked shall put out it self*, (so some render it:) he is commonly the cause of his own ruine.

Merlin.

And the spark of his fire shall not shine] He is quenched as the *fire of the thornes*, Psalm 118. 12. Whereof after a while, neither spark nor spunk remaineth.

Vers. 6. *The light shall be dark in his Tabernacle*] The glory of his family shall be obscured: he and his shall come to utter and unexpected ruine, as *Haman* did.

And his candle shall be put out with him] He and his prosperity shall dye together: he shall go out in a snuff, and leave nothing behind him but a detestable name. *Sic cum fatis fugerat ipse, sic ille quærens hanc orbi quam ceciderat*, saith *Melanchthon* concerning *Eckius* his last piece, *De conjugio sacerdotum*. Or, *his candle shall be put out above him*, so the Vulgar Interpreter: the Lamps which glistered over head, during the pride and pomp of his Feasts, shall give no more light: or if they give any, it shall be but to shine upon his Tomb.

Verse 7. *The steps of his strength shall be straitned.*] that is, saith *Vatablus*, he shall not do what he would and was wont. He shall lose his courage in the midst of his enterprizes, and not be able to effect his attempts.

And his own counsel shall cast him down] His cunning shall faile him, his counsel, whereby once he rose, shall serve but to advance his overthrow, and to precipitate him into misery. We use to say of a cunning pated fellow, that he never wanteth a trick wherewith to help himself: but there is neither power nor policy against the

Lord

Lord and his judgements. Of the *Athenians* it is said, that *Minerva* turned all their evil counsel into good unto them. Gods enemies have no such friend to help them at a dead lift. The stone cut out of the mountaine without hands, shall bring down the golden Image with a powder, and make it like the chaffe of the Summer-floor, *Dan.* 2. 35.

Verse 8. *For he is cast into a net by his own feet.*] Wicked men are even ambitious of destruction: judgements need not go to find them out: they run to meet their bane. Divine Justice and their own indiscretion undo them. *He hath sent his feet into the net*, so the Vulgar rendreth it. *He is sent into a net by his own feet*, so Mr. *Broughton*. His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins, *Prov.* 5. 22. these shall cast him into inextricable straits.

And he walketh upon a snare.] *Upon a platted grin*, saith *Broughton*; whereout the more he strives to get, the more he entangleth himself. *Sic laqueus ferè dum jactat astringit. Sic aves viscum dum trepidantes exuunt, plumis omnibus illinunt.* So the beast whilst he tosseth the snares wherein he is taken, straiteneth them: So the birds, while they think to shake off the birdlime, besmeare all their feathers with it. *Sen. de ira lib. 3 cap. 6.*

Verse 9. *The grin shall take him by the heel*] Or, *He shal lay hold on the grin with his heel*, so *Mercer* readeth it: that is, he foolishly runs upon his own ruine, he perisheth by his own oversight.

And the Robber shall prevail against him] *Horridi sitibundi*, the shaghaired Ruffians that have wasted their own estates, and now thirst after other mens. *Broughton* readeth it, *The savage shall lay hold on him.* So that either by secret contrivance, or open violence he shall be undone.

Verse 10 *The snare is laid for him in the way, &c.*] This heap of words, net, snare, grin, trap, cords, sheweth that God hath many wayes to catch the wicked with; and that *usquam & nunquam non eis impendeat exitium*, destruction is ready to meet them at every turning. God cannot want a weapon to beat a Rebel.

And a trap for him in the way] He walks as it were upon a Mine of Gun-powder. The Hebrew hath it, *His trap*; such as most of the *Cesars*, till *Constantine* the great met with; and among the rest *Maximinus* (that Mastive Tyrant eight foot high) who daily devoured forty pounds of flesh, and drank thereto six gallons of Wine. This foul beast after he had raised the sixth Persecution against the Christians, especially against the Pastors of the Church, and exercised many other great cruelties, was told to his teeth,

Elephas grandis est, & occiditur;
Leo fortis est, & occiditur:
Cave multos, si singulos non times. *Mimus in theatro.*

And it befel him accordingly; for at the siege of *Aquileia* in *Italy*, he was slaine as he slept at noon in his Tent by his own souldiers. *Euseb.*

Ezekiel foretelleth the degenerate sons of *Josiah*, that they shall be taken by the King of *Babylon* as beasts in a toil. So *Pharaoh*, that natural brute beast, was *made to be taken and destroyed*, 2 Pet. 2. 12. with *Exod.* 9. 16. So *Saul* complaineth that God had forsaken him, and the Philistines those savage creatures, were upon him, 2 *Sam.* 18. *Behold I will send for many hunters, and they shal hunt them*, &c. Jer. 16. 16.

Verse 11. *Terrors shall make him afraid on every side.*] These terrors are, as it were, the cruel Sergeants and mercilesse Officers of that King of terrors, *verse* 14. arresting him as it were in the Devils name, and bringing him to justice. How can it be but a terrible time with him; when death comes with a Writ of *Habeas Corpus*, and the Devil with a Writ of *Habeas animam*? when the cold earth must have his body, and hot hell hold his soul, according to that of the Psalmist, *Let death seize upon them, and let them go down quick into hell; for wickednesse is in their dwellings, and among them*, Psal. 55. 17. The sad forethought hereof causeth many unutterable griefs and gripings, perplexities of spirit, and convulsions of soul, a very hell above ground, and a foretaste of eternal torments. The word here rendred *terror*, signifieth *Apparitores & lictores.* Jun.

utmoſt affrightments, ſuch as put a man well nigh out of his wits and diſtract him. *Cic. Orat. pro Roſc. Amer.* *R. Solomon* underſtandeth it of devils; others of furies, ſuch as the Poets fain. Moſt certain it is, that a body is not ſo tormented with ſtings, or torn with ſtripes, as a mind with remembrance of wicked actions, and fear of future evils.

Tertul. *And ſhall drive him to his feet.*] As they did *Cain* that Caitiff, *Qui factus eſt à corde ſuo fugitivus*, who would fain have fled from his own conſcience (if he could have known whither) and became a Fugitive and a Vagabond upon the earth, *Gen.* 4. 12. ſeeking to outrun his terrors, which yet dogged him hard at the heels. *They ſhal preſſe him at his feet*, ſo *Broughton* readeth this Text.

Fit famelicum robur ejus. Verſe 12. *His ſtrength ſhall be hunger-bitten*] Heb. *His ſtrength* (or *wealth*) *ſhal be famine.* Or, *Famine ſhall be his ſtrength.* He, who whilom having health and wealth at will, fared deliciouſly and gathered ſtrength, ſhall be hunger-ſtarved, and hardly have priſoners pittance; ſo much only as will neither keep him alive, nor ſuffer him to dye. See 1 *Sam.* 2. 5. 36. 'Tis as much, ſaith *Brentius*, as we uſe to ſay of an extreme poore or feeble perſon, his wealth is poverty, his ſtrength weakneſſe.

And deſtruction ſhall be ready at his ſide] *i.e.* Shall ſuddenly and inevitably ſeize upon him, there will be no running away from it, for can a man run from his ſide? The word ſignifieth not an ordinary calamity, but a dreadful and direful deſtruction. Some underſtand it of the *Pluriſie*, or *Ulcers* in the ſide of a man: Others of *rib-roſt*, as they call it, tortures inflicted on condemned perſons (as *Heb.* 11. 34.) who are beaten with bats.

Verſe 13. *It ſhall devour the ſtrength of his ſkin*] *i. e.* his bones which ſupport his skin; theſe deſtruction ſhall devour or ſwallow up at a bit, as an hungry Monſter.

The firſt born of death ſhall devour his ſtrength] *i.e.* The Devil, ſay ſome, that Deſtroyer, *Rev.* 9. 11. that old Man-ſlayer, *John* 8. 44. Prince of death, *Heb.* 2. 14. (as Chriſt is called Prince of Life, *Act.* 3. 15.) and firſt born of death, as Chriſt is the firſt born of the Reſurrection, *Col.* 1. 18. Others underſtand it, *De cruentiſſima ac funeſtiſſima morte*, of the moſt tragick and cruel kind of death. See *Iſai.* 14. 30. *Broughton* readeth it, *A ſtrange death ſhall eat the branches of his body, judgments ſhal come upon thee in their perfection*, ſaith God to *Babylon*, Iſai. 47. 9.

Verſe 14. *And his confidence ſhall be rooted out of his Tabernacle*] Whatſoever he truſteth in about his houſe ſhall be pulled up by the roots, or grub'd up. Thus it befel *Doeg*, Pſal. 52. 7. And this diſappointment, this broken confidence of his, ſhall *bring him* (or *make him go*) *to the King of terrors*; *i.e.* to death that moſt terrible of terribles, as the Philoſopher calleth it. Or the Devil (as *R. Solomon* interpreteth it) that black Prince, *Eph.* 6. 12. to whom wicked men are brought by death, which to them is not only Natures Slaughterman, but Gods curſe, and hels Purveyour. Hence *Rev.* 6 8. death haleth hell at the heels of it. *Ariſtot.*

Verſe 15. *It ſhall dwell in his Tabernacles, becauſe it is none of his*] Heb. *Not his*: for why? the King of terrors hath turned him out of it, and taken it up for an habitation for himſelf. Some render it thus, *nothing*, or *have nothing*, (that is want) *ſhall dwell in his Tabernacle*, his houſe ſhall be repleniſhed with emptineſſe, ſcarcity ſhall be the furniture of his habitation.

Brimſtone ſhall be ſcattered upon his habitation] As is alſo threatned, *Pſal.* 11. 6. And as was executed upon *Sodom* and her ſiſters: as alſo upon *Diocleſian* the Tyrant, who giving over his Empire, decreed to lead the reſt of his life quietly. But he eſcaped not ſo, for after that his houſe was wholly conſumed with lightening, and a flame of fire that fell from heaven (not without a ſulphurous ſmell) he hiding himſelf for fear of the lightning, dyed within a little after. *Euſeb. de Vita Conſt. lib.* 5

Verſe 16. *His roots ſhall be dryed up beneath, &c.*] The meaning is, ſaith *Diodate*, he ſhall be deprived of Gods grace, which is the root of all happineſſe, and of his bleſſing, which is the top of it.

Verſe 17. *His remembrance ſhall periſh from the earth*] As a tree when root and branch is gone, is clean forgotten, and no man remembreth where it grew; ſo ſhall it be with the wicked, *Non celebrabitur ejus nomen & fama, niſi in malum*, Eccleſ. 8. 10. It is reckoned as a great benefit to a wicked man, to have his memory dye with him, which if it be preſerved, ſtinks in keeping, and remains as a curſe and perpetual diſgrace. *Mercer.*

And

And he shall have no name] *i. e.* no honourable Name, no renowne. A good name only is a name, *Eccles.*7.1. as a good wife only is a wife, *Prov.* 18.22. Every married woman is not a wife. *Zillah Lamechs* wife, was but the *shadow of a wife*, as her name also signifieth. In like sort, those only have a name in the streets or publick places, who are talked of for good; as the Martyrs, who have left their names for a blessing. *Isai.*65.15. when as their wretched Persecutors have left a vile snuff behind, their Lamps being put out in obscurity.

Verse 18. *He shall be driven out of light into darkenesse*] Heb. *They shall drive him*; *scil.* the devils shall drive him out of the light of life into outer darknesse, as they did that rich wretch, *Luke* 12.20. confer *Mat.* 8.12. and 25.30. The Dutch Translation readeth it, *Men shall drive him.* Others understand it of his troubles and sorrowes.

And chased out of the world] As *Tarquin* was by *Collatine*, as *Phocas* was by *Heraclius*, kickt off the stage of the world as one phraseth it, or as *Job* saith of some wicked, buried before half dead, *chap.*27.15. Men shall clap their hands at him, and shal hiss him out of his place, *verse* 23.

Verse 19. *He shall neither have son nor Nephew, &c.*] A sore affliction to be *written childlesse*, which yet is the portion of some good people, as *Abel*, many Prophets and Apostles, for whose comfort that is written, *Isai* 56.4,5. God, as he will be to his childlesse children better then ten sons; so he will give them in his house, and within his wals, a place and a name, better then of sons and of daughters: he wil give them an everlasting name that shal never be cut off. Not so the ungodly, those men of Gods hand, for though full of children, they leave the rest of their substance to their babes, *Psal.* 17.14. yet it will prove to be but *luctuosa fœcunditas*, as *Hierom* speaketh, they shall weep for their lost children, and not be comforted, because they are not. Or if they survive, they prove singular cuts and crosses to their wretched Parents, who have cause enough to cry out as *Moses* sometimes did, *Let me dye out of hand, and not see my wretchednesse*, Num.11.15. They are filled with unmedicinable sorrowes, in the losse either of their children or of their estates by their wasteful children, so that they praise the dead above the living, and wish they had never been born, *Eccles.*4,2,3. 1 Sam.1.8 Hist.98.5.

Nor any remaining in his dwellings] When the souldiers slew the Tyrant *Maximinus* and his son, at the siege of *Aquileia*, they cryed out, *Ex pessimo genere ne catulum quidem habendum*, Of so ill a kind, let not a whelp be kept alive.

Verse 20 *They that come after him shall be astonied at his day*] Future Ages hearing the relation of his dismal destruction, shall stand agast, as if they beheld the dirty ruines of some once beautiful City. Happy they, if in good earnest they could make that good use of it, which *Herodotus* the Historian saith, men should make of the overthrow of *Troy*; *viz.* to take notice thereby, that *great sinners must look for great punishments from God.* But *Ham* and his Posterity were little the better for the Deluge in their dayes: nor the adjacent Countries for *Sodoms* downfal. Τῶν μεγάλων ἀδικημάτων μεγάλαι εἰσὶ καὶ τιμωρίαι παρὰ τῶν Θεῶν. Herod.

As they that went before were affrighted] *scil.* His contemporaries and eye-witnesses of his calamity *apprehended horror*, so the Hebrew hath it, they took a fright: which yet was little to the purpose without faith and repentance; and unlesse their hearts fell down, when their hairs stood upright.

Verse 21. *Surely such are the dwellings of the wicked*] As sure as death 'tis so; and this is oft inculcated, because hardly believed. *Bildad* hints at *Job* in all this, and therefore speaks of the wicked here in the singular number; as who should say, Thou art the man. But *Jobs* innocency served him for an *Hepeabocam* Buckler.

And this is the place] that is, the state.

Of him that knoweth not God] *Periphrasis impii*, saith *Drusius*: this is the character of a graceless man. *Have the workers of iniquity no knowledg?* No none, that they were a button the better for. Psal.14.4

CHAP.

CHAP. XIX.

Verse 1. *Then Job answered and said.*]

HE replyed as followeth, to *Bildads* bitter, and tanting invective. His miseries he here setteth forth graphically and tragically, granting to *Bildad* that he was dealt with no otherwise then if he were that wicked man described in the foregoing chapter; and yet denying himself to be any such one, by his lively hope of a joyful Resurrection, such as would make a plentiful amends for all, *ver.* 26, 27, 28. For though *Mercer* make question of it, yet I am out of doubt, saith *Beza*, that this is the true meaning of this place. And surely the whole Scripture doth not yeild us a more notable, or a more clear and manifest testimony, to confirm unto us the Resurrection of our bodies, then this. This confession of his faith, saith *Lavater*, is the chief thing in this Chapter, and therefore challengeth our best attention.

Verse 2. *How long will ye vex my soul?*] *viz.* with your furious and reproachful charges & criminations? Have I not misery enough already, but you must lay more load of scorn and contempt upon me; and so go on to trouble me, by adding to my saddest sorrowes, such as pierce to the very soul? Call you this comforting an afflicted friend?

Hoccine est mœstum consolari?

How long will ye break me in pieces with words?] Words also have their weight; and if *hard* and *harsh*, *Leniter volant, non leniter violant*. Like maules they break the heart in pieces, like a rack they torment it, *Psal.* 42. 10. As with a *murdering weapon* in my bones, mine enemies reproached me. You shall find some (saith *Erasmus*) that if death be threatned can despise it; but to be belyed, reproached, slandered, they cannot brook, nor from revenge contain themselves. *Job* was a strong man both in faith and patience, yet put hard to it by the hard words given him by *Bildad* and the rest, who did rather hurt his eare by the loudnesse of their voices, then helped his heart, by the force of their reproofs. Gods servants *must not strive, but be gentle*, 2 Tim. 2. 23, 24. shewing all meeknesse to all men, *Tit.* 3. 2. *Jam.* 3. 17. Gentle showres comfort the earth, when dashing storms drown the seed. There is a twofold inconvenience followeth upon bitter and boisterous proceedings with a supposed offendour. First, the party looketh not so much to his own failing as to their passion. Secondly, As he is unconvinced, so they are not esteemed: but though they have the right on their side, yet they lose the due regard of their cause, and reverence of their persons.

Verse 3. *These ten times have ye reproached me*] *i. e.* oftentimes. Herein *Job endured a great fight of affliction*, as the Apostle stileth it, *Heb.* 10. 32, 33. a *manifold fight*, (as the word there signifieth.) *Cato* was two and thirty times accused publickly, and as oft cleared and absolved. *Basil* was counted and called an Heretick, even by those who, as it appeared afterwards, were of the same judgement with him, and whom he honoured as brethren. Dogs in a chase bark sometimes at their best friends, &c.

You are not ashamed that you make your selves strange to me.] Or, *Are you not ashamed that ye harden your selves against me?* Or, *That ye jeer and jest at my misery?* Or, *That ye make Merchandise of me*, and take your penyworths out of me? *Beza* (agreeable to our Translation) paraphraseth it thus, Ye take me up so short, as if ye dealt with a stranger and forrainer, and not with a friend. And so the word is taken, *Gen.* 42. 7.

Significat etiam emere, vel comparari.

Verse 4. *And be it indeed that I have erred*] Of humane frailty, for that there is any way of wickednesse in me (as you would have it) I shall never yeeld. But *nimis angustæ res est, nusquam errare*. Involuntary failings I am not free from: who knoweth the errors of his life? *Psal.* 19. 12. What man is he that liveth and sinneth not? It is the sad priviledge of mortality, saith one, *Licere aliquando peccare*, to have license sometimes to sin.

Eutherm.

Mine error remaineth with my self.] *q. d.* 'Tis little that you have done toward the convincing me of any error in all this time, and talk, which until ye have done, I must

I muſt ſtil remain of the ſame mind. Or thus, You ſhall neither anſwer nor ſuffer for mine errour: what need then all this heat and harſhneſſe? Not that every man muſt be left to himſelf, and let alone to live as he liſteth. Admonition is a Chriſtian duty, and the word of exhortation, muſt be ſuffered, ſharp though it be, and to the fleſh irkſome: better it is that the Vine ſhould bleed then dye. Had *Job* been guilty, he would or ſhould have been as *Veſpaſian* is reported, *pudentiſſimus veri*, patient of a reproof. But his friends falſly accuſed him for an hypocrite, and fell foule upon another mans ſervant, whom they had nothing to do to condemn, *Rom.* 14. And hence this expreſſion of his diſcontent.

Verſe 5. *If indeed you will magnifie your ſelves againſt me*] Or, *Will you indeed magnifie your ſelves againſt me?* *ſcil.* becauſe of mine error, as *verſ.* 4. which yet ye have not convinced me of? Will ye inſult over me therefore, and throw dirt upon me? Of *Bonaſſus*, a certain beaſt as big as an Ox, *Ariſtotle* reporteth, that having hornes bending inward and unfit for fight, after that he is wounded by the hunters, he flyeth for his life, and often letteth flye his dung for four yards or more, upon the dogs or men that purſue him, to their great annoyance. In like ſort deal many diſputers of this world; when they cannot make good their matter by ſtrength of Argument, they caſt upon their adverſaries the dung of calumnies, ſo ſeeking to magnifie themſelves againſt him, and *pleading againſt him his reproach.* *Ariſt. Animal. lib. 9 cap. 45.*

And plead againſt me my reproach] Affliction expoſeth a man to reproach. Where the hedge is low, the beaſt will be breaking over. See *Zeph.* 3. 12. with the Note there.

Verſe 6. *Know, that God hath overthrown me.*] Do not you therefore add affliction to the afflicted, which is ſo odious a thing to God, *Pſal.* 41. 2. and 69. 26. but regard the greatneſſe of mine evils, which draw theſe complaints from me that ſeem ſo immoderate to you. See *Job* 6. 2. *Diodat.*

And hath compaſſed me with his net.] Hath encompaſſed me round with affliction, that I can get out no way. An *hunting* term, *Job* 18. 8. *Lam.* 1. 13. *Ezek.* 12. 13. *Hoſ.* 7. 12. *Bildad* had made much mention of nets and grins, wherein God enſnareth and enſnarleth the wicked. *Job* granteth, that Gods net had encompaſſed him, but withal denyeth himſelf to be wicked, or that his friends ſhould therefore reproach him, but rather pity him. *chap.* 18. 8, 9.

Verſe 7. *Behold I cry out of wrong, but I am not heard*] Nothing is more natural and uſual then for men in miſery to cry out for help. *Jobs* great grief was, that neither God nor man would regard his mournes or deliver him out of the Net. God did not reſcue him, men did not right him or relieve him. His outcry ſeemeth to be the ſame in effect with that of *Habakkuk* the Prophet, *chap.* 1. 2, 3. *O Lord, how long ſhal I cry and thou wilt not hear? even cry out unto thee of violence, and thou wilt not ſave? why doſt thou ſhew me iniquity, and cauſe me to behold grievance? for ſpoiling and violence are before me, and there are that raiſe up ſtrife and contention. Therefore lookeſt thou upon them that deal treacherouſly, &c.* verſe 13. Thus *Job*, but with out an anſwer: as the Lion letteth his Whelps roar themſelves hoarſe for hunger, yea, till they are almoſt dead, ere he happileth them. Sure it is, that God always heareth his *Jobs*, though he doth not always anſwer in our time, and in our way. Yea it is an hearing and an anſwer of prayer (ſaith one) that we can pray, though unheard and unanſwered.

I cry aloud] Heb. *I ſet up my Note*; *cum gemitu & ululatu*, with groaning and howling. Men never pray ſo earneſtly, as in greateſt afflictions, *Heb.* 5. 7. *Hoſ.* 12. 4. then their prayers, like ſtrong ſtreams in narrow ſtreights, bear down all that ſtands before them.

Verſe 8. *He hath fenced up my way, &c.*] Here *Job* carried away, as it were, with a torrent of grief, amplifieth his miſeries by many other compariſons. And firſt of a Traveller, whom nothing ſo much troubleth in his journey as hedges and darkneſs. God, ſaith *Job*, hath every way hedged me out of content and comfort, ſo that though I ſeek it never ſo, I cannot find it. Gods people are oft brought into greateſt ſtraits, as *David*, *Pſal.* 31. and 142. *Iſrael* at the red ſea, *Jehoſhaphat*, 2 *Chron.* 20. that they may learne to depend upon the divine providence, &c.

And he hath ſet darkneſſe in my paths] I am benighted, and know not whither

to go, or how to get out. Darkneſſe is full of errour and terror. A child of light may walk in darkneſſe, *Iſai.* 50.10. Yea, in the valley of the ſhadow of death, *Pſal.* 23.4. yet is he never without ſome ſpark of faith, which guideth him in the deepeſt darkneſſe, until he behold the Sun of righteouſneſſe, *Light is ſowne for the righteous, &c.* heavineſſe may endure for a night, but joy cometh in the morning, *Pſal.* 30. *ver.* 6. And as before the day breaks, the darkneſſe is greateſt: ſo here

Gen. 37.23

Verſe 9. *He hath ſtript me of my glory*] This is the ſecond compariſon, *ab externo corporis cultu & habitu*, ſaith *Merlin*. From the outward habiliments and habits of the body. Our King *Richard the* 2^d^, when he was to be depoſed, was brought forth gorgeouſly attired in his Robes royal, with a crown upon his head, a Scepter in his hand, &c. but ſoon after deſpoiled of all, and unkinged. So it fared with poor *Job*, ſtripped and bereft of all that he formerly gloried in, and was reſpected for, as a man robbed hath all his cloathes taken off, and is left naked. In him it appeared that mortality was but the ſtage of mutability, as one ſaith of our *Henry* 6. who of a moſt potent Monarch, was, when depoſed, not the Maſter of a Moſehil, nor owner of his own liberty.

Daniels Hiſt.

And hath taken the Crown from off my head] Hence ſome infer, that *Job* was a King, the ſame with *Jobab*, King of *Edom*, mentioned *Gen.* 36.34. But this is uncertaine, ſith *Crown* is often in Scripture taken allegorically, for Riches, Authority, Dignity, and other Ornaments. Theſe were taken from *Job*, yea, from off his head, See *Lam.* 5.16. But he had a better Crown, *quæ nec eripi, nec ſurripi potuit*, which could not be taken away; *viz.* that *Crown of twelve Stars*, or celeſtial graces, *Rev.* 12.1. together with that *Crown of glory* (the fruit of the former) that is *incorruptible and fadeth not away*, 1 Pet. 1.4. Happy *Job* in ſuch a Crown; and that he was in the number of thoſe few heads deſtined to ſuch a Diadem. *David* had (whatever *Job* had) a Crown of pure gold ſet upon his head, *Pſal.* 21. this was a great mercy to ſo mean a man, ſith beyond a Crown the wiſhes of mortal men extend not. But *David* bleſſeth God for a better Crown, *Pſal.* 103.4. Who *crowneth thee with loving kindneſſe and tender mercies*. And how was this ſet on his head? *who forgiveth all thy iniquities, &c.* verſe 3. Neither can any take away this Crown, becauſe *we are kept* (Gr. *guarded* or *garriſon'd* as in a Tower of braſſe, or Town of War, that is well fenced with walls and works and ſo its made impregnable) *by the power of God through faith unto ſalvation*, 1 Pet. 1.4.

φρουρούμενοι.

Verſe 10. *He hath deſtroyed me on every ſide*] Heb. *He hath demoliſhed me*, he hath pulled me down piece-meal, as an old houſe is taken down part by part. See *Levit.* 14.45. *Judg.* 8.17. God had made and faſhioned *Jobs* body together round about, *chap.* 10.8. and now he deſtroyeth it *round about*. The body of a man is a wonderful fabrick, wherein the bones are the timber-work, the head the upper-lodging, the eyes as windowes, the eye-lids as caſements, the browes as pent-houſes, the ears as watch-towers, the mouth as a door to take in that which ſhall uphold the building, and keep it in reparation; the ſtomack as a Kitchin to dreſſe that which is conveyed into it; the guts and baſer parts as ſinks belonging to the houſe, &c. All theſe were decaying apace in *Job*, to his thinking.

And I am gone] That is, I am as good as gone already; every day I yeild ſomewhat unto death, I am *free among the dead*, free of that Company.

And my hope hath he removed like a tree] He hath not left me ſo much as *hope* (which is the laſt comfort of the afflicted) of ever recovering here my health, wealth, and former enjoyments: but hath *left me as a tree*, that is plucked up by the roots, and ſo can never grow again. A Saint may be at that paſſe here in regard of his outward eſtate, that there may be to him neither hope of better, nor place of worſe. This was *Cranmers* Caſe.

Melch. Adam.

Verſe 11. *He hath alſo kindled his wrath againſt me.*] Now if *his wrath be kindled, yea but a little*, woe be to all thoſe againſt whom it is bent. He will ſurely heap miſchiefs upon them, he will ſpend his arrowes upon them, *Deut.* 32.22, 23. with *Pſal.* 7.12. *Job* felt them ſtriking in the ſides of his ſoul, even the invenomed arrowes of the Almighty; and yet this was only a Refiners fire, *Mal.* 3.2. or, if a conſuming fire, as *Heb.* 12.29. yet it was to waſte his corruptions only, to ſever the ſin which

he

he hated from the Son whom he loved, to try and exercise his patience, &c. all which notwithstanding, he complaineth heavily of these spunks and sparks of divine displeasure.

And counteth me unto him as one of his enemies.] Heb. *As his enemies*: not as a single enemy, but a rabble of rebels, an Army of enemies, such as shal one day meet at *Armageddon*, their *Rendevous*. See *chap.* 13.24.

Verse 12. *His troops come together*] *i.e.* Troops of tribulations and temptations, of *Pirats and Robbers*, (as the Seventy have it) sickness and other sorrowes are Gods Souldiers, *Matth.* 8.8, 9. and they seldome come single, *James* 1.2. but trooping and treading on the heels of one another, *Concatenatio piorum crux*, a company comes. ἀφεσταται. Sept.

And raise up their way against me.] As Souldiers besieging a place cast up their Trenches and Fortifications. *Vatablus* rendreth it, *And have beaten their way upon me*; that is, saith he, tribulations have so often passed over me, that they have made a path way upon me, *more transeuntium*, as passengers use to do.

And encamp round about my tabernacle.] Afflictions hem me in on every side, the troops of troubles besiege me so straitly, that I can no way in all the world find relief or comfort; which now as by a strong hand, yea, as by a strong hoste, are with-holen from my soul, and so are like to be for a long season, as Sieges are many times. *Heman was afflicted and ready to dye from their youth up*, suffering those terrors, *Psal.* 88.15. *Job was a man of sorrowes.*

Verse 13. *He hath put my brethren far from me*] In their affections at least: some stuck to him but for a mischief, for they proved miserable Comforters: as did likewise *Peter* to our Saviour, who fled not with the rest of the Disciples, but better he had, for any good he did him. *A brother is born for adversity*, saith *Solomon Proverb.* 17.17 and although at other times there may be some unkindnesse, *fratrum concordia rara est*, yet in affliction and extremity good nature will work, and good blood will not belye it self: But *Jobs* brethren proved unkind, and grew out of kind, they got farthest from him, when his enemies had besieged him. And all this befel him not without the Lord: *He hath put my brethren far from me*; this was no small aggravation of the affliction, that God with-drew or with-held that assistance and influence that should have inlarged and united the hearts of his brethren unto him. See *Psal.* 105.25.

And mine acquaintance are verily estranged from me] Those that formerly knew me throughly, and were as well knowne of me, mine intimate friends, who knew all my heart, are now truly as strange to me, as if there had never been any such matter of Acquaintance. *R. Solomon* readeth it, *They are cruel to me.* *All the brethren of the poor man hate him* (saith *Solomon, Prov.* 19.7.) *how much more do his friends go far from him? He pursueth them with words; yet they are wanting to him.* This the Heathen, (as *Ovid* and others) heavily complain of. In the River *Araxis* there is reported to be a fish called *Scolopidus*, which at the waxing of the Moon is as white as the driven snow, and at the wayning thereof, is as black as a burnt coal. A fit embleme of a false friend: *Wealth maketh many friends, but the poor is separated from his neighbour*, Prov. 19.4. who therefore turneth from him as a stranger, if not against him as an enemy. Noti mei. Vulg. Necessarii mei. Tigur. Quasi esset scriptum aliter. Ἀφιλον τὸ δυσυχὲς, Thuc. Et cum fortuna statqs caditque fides. Ovid. Tempora si fuerint nubila, solus eris. Ibid.

Verse 14. *My kinsfolk have failed*] *scil.* in courtesie, as *Ruths* Kinsman did, *Job* had many kinsfolk, but few friends, and this was a great grief to him, as it was afterwards also to *David*, *Psal.* 31.11. and 38.11. and 69.8. to *Heman*, Psal. 88.8. and to *Paul*, 2 *Tim.* 4.14.

And my familiar friends] *They whom I favoured*, saith *Broughton*, according to *Psal.* 11.6.

Have forgotten me.] Out of sight, out of mind. A thing forgotten is as if it had never been. All *Jobs* courtesies were cast away upon these *Summum birds*, who had well nigh forgotten that there was ever such a man in the world as *Job*.

Ver. 15. *They that dwel in mine house, and my maids, &c.*] My *Tenants* or my *Guests*, or my *Sojourners*, those widowes and Orphans haply, whom he kept at his own charge *chap.* 31. More then this, my Maidens, those house keepers, entrusted with the keyes of the family; and that are no drudges to wash the feet of other servants, as

1 Sam. 25. 42. And for his servants of the other sex, he was as courtesly used by them too.

Verse 16. *I called my servant, and he gave me no answer.*] Though I lay under greatest sores and sorrowes, and called them to help me, yet such was their impudency and inhumanity, that they would not vouchsafe an answer. *Considera hic quanta crux sit*, saith *Brentius*, *a sua propria familia despici & videri*; Consider with me here, what an affliction it is, for a man to be despised and derided by his own family. A servants eye should look to the hands of his Master, and the eye of a maiden to the hand of her Mistress, to observe the motion thereof, and so pick out the meaning, *Psal.* 123. 2. Accounting their Governors worthy of all honour, 1 *Tim.* 6. 1. as the Centurions obsequious servants did, *Matth.* 8. 9. *Sed sic fiunt servorum ingenia*, saith *Merlin* here: But such is the condition of many servants now a dayes, that they will do no more then needs must, *Jobs* would neither say nor do.

I entreated him with my mouth.] As a suppliant to my servant, who lived upon me, but would do nothing for me, though I humbly besought him. Here we may see, saith *Vatablus*, that when God is angry with a man, all goeth crosse with him: It is good for us in this case, to reflect and see whether we have not served God in this sort. *Alphonsus* that renowned King, in a speech to the Popes Ambassador, professed that he did not so much wonder at his servants unthankfulnes and undutifulnes to him, as at his own to God.

Verse 17. *My breath is strange to my wife.*] The corruption of his inwards (besides the noisomnesse of his outward ulcers) made his breath strong and unwholsom. This his wife (as did that Roman Lady, who said she thought all mens breath as unsavoury as her husbands was) should have born with in a time of sicknesse especially, when she should have shewne her self an help, and not an heart-break to her husband. Famous in our Chronicles is the Lady *Elsner*, wife to Prince *Edmund* (afterwards *Edmund the First*) who extracted the poison out of her husbands wounds with her tongue, licking daily (whilst he slept) his rankling wounds, whereby they perfectly closed. *Cambd. in Middlesex, Speed* 630. And no lesse famous is the wife of *Valdamus*, celebrated by *Ludov. Vives Lib. 2. de Christiana femina*, p. 360. A young and beautiful Maid (saith he) was matched to a man stricken in years, whom after she found to have a very lothsome breath, and a diseased body, yet (out of conscience, being by Gods providence become his wife) she most worthily digested, with incredible patience and contentment, the languishing and loathsomnesse of an husband, continually visited with variety of most irksome and infectious diseases: and though friends and Physicians advised her by no means to come near him, for fear of danger and infection, yet she passing by with a loving disdain and contempt these unkind dissuasions, plyed him night and day with extraordinary tendernesse and care, and services of all sorts above her strength and ability: she was to him friends, Physician, Wife, Nurse, yea, she was Father, Mother, Brother, Sister, Daughter, every thing, any thing, to do him good any manner of way, &c.

Jam. 5. 11. *Though I entreated for the Childrens sake, &c.*] *i. e.* By the holy right of wedlock, and the fruit thereof, those dear pledges of our matrimonial good affection: Children, as they are dear to their Parents, (*Charos, Plautus* somewhere calleth them) so they are endearing to their parents, whose *soul* they are called, as if there were nothing left to the parents but the *husks*. This therefore was a melting argument, but it moved not *Job's* wife. Men may speak perswasively, but God only perswadeth.

Verse 18. *Yea, young children despised me.*] *Fools*, saith the vulgar, who are never more pleasant than when they play the *Buffoons* at my expence. *Ungodly men* some render it, *wicked men*. Others, *the basest sort of people*. And surely none so base as they that deride virtue, especially because forsaken of fortune, as one phraseth it. What a bitter jeer was that of *Tobiah the servant* (or, *slave*) *the Ammonite*, *Neh.* 4. 3? The basest can mock, as the Abjects did *David*, *Psal.* 45. 15. and the *Ale-Drinkers* also, *Psal.* 69. 12. But it is ill happens to do well, and yet hear ill. All Gods people must be ready to pass through good report, and evil report, 2 *Cor.* 6. 8. and every *Job* must reckon, that as the reproaches *of men pass*, not so much as a

man (saith *Chrysostome*;) So the reproached that bears it well, is *Angelis par*, equal to the Angels.

I arose, and they spake against me.] I arose, *sc.* to rebuke them, or to pacifie them, or to pass away from them, and my back is no sooner turned, but they reviled me. Some render it, *Sto coram illis, I stand before them*; that is, They stay not till I am gone past, but reproached me to my face, such is their boldness and baseness: see *Esa.* 3. 5.

Verse 19. *All my inward friends abhorred me.*] Heb. *All the Mortals of my Counsel.* q. d. My most intimate acquaintance and associates, my highest confidents to whom I was wont to open my bosome, and with whom I maintained closest correspondency: Loe, these now abhorre me, and keep a loof off from me, yea, they apostatize from their professed friendship, and renouncing the lawes of love, they deal despightfully with me, and are turned against me. Such an one was *Ahithophel* to *David*, *Psal.* 55. 14, 15. *Judas* to Christ, *Matth.* 26, 23. and *Bildad* to *Job* (as some conceive that he conceited by the latter clause of this verse.)

And they whom I loved, &c.] Heb. *and this man whom I loved*, this bitter *Bildad*, that in his last speech hath so greivously galled me, who have hitherto so highly prized him. What? thou my son *Bildad*? This went to the very heart of him, as afterwards it did of *David*, when for his love they were his adversaries, when they rewarded him evil for good, and hatred for his good will, *Psal.* 109. 4, 5. Precious therefore and worthy of all acceptation is that advice of the Prophet *Micah*, *chap.* 7. 5, 6, 7. Trust not in a friend, put not confidence in a guide, keep the doors of thy mouth from her that lyeth in thy bosome. For the son dishonoureth the father, ... A mans enemies are the men of his own house. Look therefore unto the Lord, &c. all that trust in him, shal triumph: but for others, we may be compeld to complain with Q. *Elizabeth*, *In Trust, I have found Treason, &c.*

Καὶ σὺ τέκνον Βρῦτε.

Εὐμεσβλητον ξῶον ὁ φιλὸς.

Verse 20. *My bone cleaveth to my skin.*] My skin is a bag of bones. I am become a meer *Skeleton*, and may well cry out, *O my leanness, my leanness!* So bare I am grown, that little appeareth in me but skin and bones. *My bones cleaveth to my skin & to my flesh*, (so it may be read) that is, as once it did in my flesh, when I was well lined within. Now, alas, I lie under a miserable *Marasmus*; and should therefore be pitied, as being a just object of your commiseration. Isaiah 24. 16

Ossa sub incurim apparent aruda lambis.

And I am escaped with the skin of my teeth.] Escaped I am, and come off (as out of an hot skirmish) with my life, and very little else. All I have left me whole is the skin of my teeth, that is, of my gums, into which my teeth are engraffed: the rest of my body is all over of a scab. The vulgar rendreth it, *My lips only about my teeth are left me untouch't.* And *Junius* gives this gloss, *Job* had nothing left him but the instrument of speech. These, say some, the Devil purposely meddled not with, as hoping that therewith he would curse God. Curse him he might with his heart onely; but this would have pleased the Devil nothing so well as to hear him do it with his tongue. This is the conceit of some of the Jew-Doctors. But it is better to ascribe this escape to the good providence of God, than to the malice of the Devil.

Hoc fecisse Satanam volunt, ut voluntatem caperet. Merc.

Verse 21. *Have pity upon me, have pity upon me, &c.*] *To him that is afflicted pity should be shewed from his friend*: and to do otherwise, is to *forsake the fear of the Almighty*, chap. 6. 14. See the Note there. There was little either fear of God, or mercy to men, in that barbarous Bishop of *Spire*, who denied to *Hen.* 4. Emperour of Germany, (deposed after ten years reign, and hardly bestead) a poor Clerkship there in a Monastery of his own foundation, which caused the miserable Emperour to break out into these words of *Job*, *Have pity upon me, have pity upon me ô my friends: for the hand of God hath touched me.* The Papists tell us, That the souls in Purgatory cry out to their friends on earth for help on this manner, and in these terms. But this is as very a Fiction, as purgatory it self is the Popes invention; who must needs be extreme pitiless, to suffer so many souls to lye in so great torments, when as hee hath power to fetch them out at his pleasure.

Verse 22. *Why do ye persecute me as God?*] Is this that pitying of me, thus to presse me with reproaches, and therein to think you gratifie God, and do him good service? Know ye not, that to persecute him, whom he hath smitten, is greatest cruelty? and to talk to the grief of those whom he hath wounded, is to heap up

guilt, and thereby wrath, Pſal. 69. 26, 27. When a Dear is ſhot, the reſt of the Herd puſh him out of the company. When a tree falleth, every paſſenger is ready to be pulling at it. But Gods people ſhould love as Brethren, be pitiful, be courteous, 1 Pet. 3. 8. and of ſome have compaſſion, making a difference, and others ſave with fear, pulling them out of the fire. Jude 22, 23. Thus it ſhould be: but as of old, in Egypt, one Hebrew ſmote another; blowes enough were not deale by the common adverſary, but their own muſt adde to the violence: Still Satan is thus buſie, and Chriſtians are thus malicious; that as if they wanted Perſecutours, they perſecute one another, and if (as here) they can but do it to God, that is, for God, as they miſperſwade themſelves (to vindicate his Juſtice, and to promote his glory) then they rage and are confident, as theſe friends of Job; in whom nevertheleſſe it was rather error amoris, then amor erroris; an errour of love, then any love of error.

Δευδε πασι σης ἀνθρ πᾶς ξυλιστεα.

And art not ſatisfied with my fleſh] Which is pined away with paine and grief: This contents you not, but you muſt break my bones alſo, and ſuck my blood by your contumelies and calumnies. *Brentius* and others apply this Text to ſlanderers, and back-biters, whom they compare to Cannibals. It is reported of Wolves, that when they have once fed upon mans fleſh, they deſiſt not, but deſire more of it. Job looketh upon his friends as ſuch *man-eaters*, wherein his ſorrow tranſported him too far; and whiles he was moving them to compaſſion, he ſhewes himſelfe over paſſionate.

Eſt detractoris periphraſis. Mercer. Non minus enim calumniatores homines devorant quam Scythae. Brent. in loc.

Verſe 23. *Oh that my words were now written*] This reiterated wiſh Job ſetteth as a Preamble to that enſuing memorable teſtimony of the Reſurrection, as a matter moſt weighty and worthy the conſideration of all ages; which therefore he wiſheth recorded in ſome publick inſtrument to all eternity: And God ſaid, *Amen*, to it. For not only this precious paſſage, but the whole Book of Job, ſo full of divine inſtruction preparatory to the laſt day was committed to writing (either by *Moſes*, or ſome other Prophets of that age, or elſe by Job himſelf after his reſtauration) and put among the Canonical Books of Scripture, concerning which *David* ſaith, *For ever, O Lord, thy Word is ſetled in heaven*, Pſal. 119. 89. And Chriſt, *Heaven and earth ſhall paſſe away, but not one jot or tittle, &c.* Matth. 5. Not one hair of that ſacred head can fall to the earth. Thus God hath anſwered Job, *ad cordium deſiderii*, as a Father ſpeaketh, letting it be to him, even as he would.

Aug. Confeſſ. l. 5. c. 8.

Oh that they were printed] Or drawn out, that is, written (ſaith One) in great and Capital Letters, that every man might read them, *Hab.* 2. 2. for there was no Printing in thoſe dayes that we know of. The *Chinois* indeed tell us, that they had the Art of Printing long before. But in *Europe* it was not heard of till the year, One thouſand four hundred and forty. It begun to be practiced at *Harlem* in the Low-Countries (by *Laurence Janſon*, ſay ſome, by *John Gertudenberg* ſay others) and was perfected at *Mentz*, where *Tullies Offices*, the firſt Book that ever was printed, is ſtill kept for a Monument.

In a Book] that it might be preſerved and laid up for the uſe of poſterity, in ſome *Kiriah-ſepher*, or City of Books. Let them that are able, be apt and active in ſetting forth Books for the benefit of others, ſith, *Paulum ſepulto diſtat inertia Celata virtus.* —— He that buried his talent gave an heavy account to the Maſter, and was therefore called *evil*, becauſe *idle ſervant*. Matth. 25.

Horat.

Verſe 24. *That they were graven with an iron pen, &c.*] That my words were not only *Scripta ſed ſculpta*, written, but graven in a Rock as the Lawes of divers Nations were cut in Braſſe or Marble, and as Monuments and Epitaphs are graven on Tombs for remembrance of thoſe that are dead.

And Lead] *Plumbo per ſulcos infuſo*, ſaith *Junius*, the cuts of the Letters in Marble being filled with Lead, that they might be the more legible and durable.

In the Rock] In Marble cut out of the Rock. Golden words they are indeed that here follow, and well worthy to be written in Letters of Gold. In the Life of *Ziſca* (that Warlike Bohemian) it is recorded, that in the famous Monaſtery called, the Kings Court, a mile from *Prague*, in the walls thereof the whole Bible was moſt exquiſitely engraven in Letters of Gold.

Clark's Lives.

For ever] To laſt longer then the world laſteth. Thoſe bloody Tyrants of the

Primi-

Primitive times made account they had made sure work in rooting out true Religion, when they sounded the triumph before hand, and engraved the victory upon Pillars of Marble in these bubbles of words, *Nomine Christianorum deleto qui Remp. everterant, &c.* But Christ shall reigne, and the Church shall stand upon his right hand as a Queen in gold of Ophir, *Psal.* 45. 9. When all earthly greatnesse shall lye in the dust, *Thy throne, O God, is for ever and ever*, Psal. 45. 6. and there shall be a new succession of Saints to all perpetuity, *Psal.* 72. 17. *His name shall endure for ever: His name shall be continued* (Heb. *budded*) *as long as the Sun*, as long as the world, as long as the Word of the God, which according to *Jobs* wish here, shall stand for ever, *Isai.* 40. 8. But what meaneth the Vulgar translation here by this insignificant word *Celtes*? And why should *Hugo* seek to salve the matter, by telling us, that *Celtes* is a Tool wherewith Letters or Pictures are cut in the flint? Whereupon *Vide quaso, mi Lector*, saith *Brentius*. See, I pray thee, good Reader, how odly they interpret Scripture that want Learning; for neither is *Celtes* such a Tool, nor can it be *Celtes* for *certe*, sith the Hebrew word *Lagnad* doth not signifie *Surely*, but *For ever*. *Celtes vox est nihili.* Merc.

Verse 25. *For I know that my Redeemer liveth.*] *Clarissima fidei confessio*, saith *Brentius*, a most famous Confession of his faith. *Brevis & longa, tamquam aurea, est hæc Apologia*, saith Another. This is *Jobs* short and yet long Apology, but guilden all over, and such as hath fulnes of matter in fewnesse of words. *Calvin* and *Mercer* (*viri aliqui judiciosissimi*) are mistaken here, when, following the Rabbins, they interpret this Text of a temporal restauration of *Job* to such an estate of honour and riches, as he had enjoyed in the former part of his life: this they call *Jobs* Resurrection and Redemption, &c. But his thoughts soared higher then so, *I know*, saith he; it is as if he should say, you take your selves to be the only knowing men, and as for me, *Bildad* hath set me among such as know not God, *Chap.* 18. 21. But *hereby I know that I know him*, 1 John 2. 3. Because I know *him whom he hath sent to be Jesus Christ*, John 17. 3. Not only as a Redeemer, but as *my Redeemer*, by a particular application of him to my self, which is the very pith and form of faith. This *great Mystery of godlinesse* I know, what ever else I am ignorant of; and I know it savingly, because I am secure of my interest in Christ, my Kinsman and Redeemer; and therefore I am no hypocrite or wicked man, as you would make me. Were it not for this word of possession, (*Mine*) the worst man alive, say the divel, might say as *Job* here doth; yea, repeat all the Articles of the Creed, to as good purpose as he: but that which tormenteth the divel is, he can say, *Mine*, to never a one of these. I know, said *Job*, when condemned for an hypocrite, that Christ is my Redeemer, and that this my Redeemer liveth for ever, and is for ever mine. So Doctor *Taylor* Martyr, when condemned for an Heretick, subscribed his last Will and Testament, in these words, *Rowland Taylor, departing hence in a sure hope, without all doubting of a glorious Resurrection, I thank God my heavenly Father, through Jesus Christ my certaine Saviour.* *Acts & Mon.*

And that he shall stand] As keeping the field when all his foes shall be his foot-stool, *Psal.* 110. 1. So he standeth, *Rev.* 10. 2. setting his right foot upon the sea, and his left foot upon the earth, (maugre all Hereticks and Anti-christs that thereof ever arise) as Lord *Paramount* of both.

At the latter day] Or last of all. *Theodotion* rendreth it, *Novissimè*, a general judgment of quick and dead at the last day, was in *Jobs* time, and afterwards by *Zoroaster*, and other Heathens (as *Lucretius*, *Theopompus*, *Plato*, *Cicero*, *Ovid*, &c.) believed and foretold. But in processe of time, this true and pure Doctrine was darkned amongst them, and when once it was extinct, Superstitions, and other vaine fopperies over-grew the greatest part of the world. The ancient tradition was, that the latter age of the world should be so filthy all over, that as it could not bee washed with water, as once, so it should be washed with fire, 2 *Pet.* 3. 10.

Upon the earth] Or, *over the earth*, to wit, in the aire. For there it is probable Christ will sit in the clouds of the aire neer unto the earth, whether the Elect shal be caught up to meet the Lord, and so shal they ever be with the Lord, 1 *Thes.* 4. 17. There the divels shall be subdued and sentenced, where they have ruled and plaid *Rex*, *Ephes.*

Eph.2.2, ſee *Mat.24.30.* ſome read it, *And this* (pointing to his body) *ſhall ſtand up at the laſt day upon the earth.*

Verſe 26. *And though after my ſkin, wormes deſtroy this body.*] Here he poynteth again, as doth likewiſe *David.* when *Pſal.34.6.* he ſaith, *This poor man cryed, and the Lord heard him, &c.* So the ancient Believers, when they came to that Article in the Creed, *I believe the Reſurrection of the fleſh*, were wont to add, *Etiam hujus carnis*, even of this fleſh, pointing to ſome naked part of their body; or elſe alluding to that of the Apoſtle, *This mortal muſt put on, &c.*

Wormes deſtroy this body] Heb. *They deſtroy this*; he ſaith not *this body, quod ob deformitatem ſummam, non licerit corpus dicere*, ſaith *Vatablus*, So worn it was, and waſted with ſores and ſickneſſes, that it could ſcarce be called *a body.* And yet it was not at the worſt neither, for in the grave it ſhould be worm-eaten, and ſomething more. *Mihi experto credite*, ſaith *Auſtin*, Believe me who have tryed it, open dead mens Sepulchers, and upon their heads ye ſhall find toads crawling, begotten of their brains, on their loynes ſerpents, begotten of their Rains, in their bellies wormes begotten of their bowels, &c.

Serm.43. ad frat.in erem.

Yet in my fleſh.] Hebr. *Out of my fleſh*, as out of a caſement.

I ſhall ſee God.] I ſhall ſee Chriſt, *Chriſtum in corpore*, (*Auſtins* wiſh) the humane and glorified body of Chriſt, who is *God bleſſed for ever*, as alſo the myſtical body of his Church perfectly united unto him, *1 John 3.2.* To this ſenſe ſome render the Text thus, *I ſhal ſee God in my fleſh*, that is, I ſhall ſee Chriſt ſitting in glory, cloathed with fleſh, or in the likeneſſe of man. And here do but think with thy ſelf, (though it far paſſe the reach of any mortal thought, ſaith One) what an infinite inexplicable happineſſe it will be, to look for ever upon the glorious body of Jeſus Chriſt, ſhining with incomprehenſible beauty, and to conſider that even every vein of that bleſſed body bled to bring thee to heaven: And that it being with ſuch exceſſe of glory hypoſtatically united to the ſecond Perſon in Trinity, hath honoured and advanced thy Nature, in that reſpect far above the brighteſt Cherub. The whole verſe may be read thus, *And after I ſhall awake, though this body ſhall be deſtroyed, yet out of my fleſh ſhall I ſee God.* And being thus read, it is a plainer and fuller confeſſion of the Reſurrection, ſaith an Interpreter. It is common in Scripture to compare death to ſleep and Reſurrection to awaking, *Dan.12.2. Pſal.17.15.* The bodies of the Saints are laid in the grave, as in a bed of Roſes, to ripen and mellow againſt the Reſurrection, and they write upon their graves, as One did once, *Reſurgam*, I ſhall ſurely riſe again. *Moſes* his body hid in the valley of *Moab*, appeared afterwards glorious in Mount *Tabor.* This is matter of joy and triumph, as it was here to *Job* and to thoſe good ſouls who were to loſe all, *Dan.12.2.* and thoſe *Heb. 11.35.* conſidering that God by rotting would refine their bodies, and in due time raiſe them conformably to Chriſts moſt glorious body, the ſtandard. The forethought of this cheared up *Davids* good heart, *Pſalm 16.9.* and thoſe in *Iſaiah, chap. 26.19.* and the good people in our Saviours time, *John 11.24. I know* (ſaith *Martha*, concerning her brother *Lazarus*) *that he ſhall riſe again at the Reſurrection*, at the *Conſolation*, ſaith the Syriack Interpreter. *Reſurrection* and *Conſolation* then were termes equivalent. Hence that great Apoſtle, *2 Cor.4.17. For this cauſe we faint not*, ſaith he; For what cauſe? *Becauſe we believe, that he which raiſed up the Lord Jeſus, ſhall raiſe us up alſo by Jeſus, and ſhall preſent us with you.* And the ſame Apoſtle maketh this Doctrine of the Reſurrection, the Canon of Conſolation, *1 Theſ. 4. 13,14. &c.* to the end.

D. King.

Beauchama.

Verſe 27. *Whom I ſhall ſee for my ſelf.*] He ſpeaketh confidently, as one full aſſured of a Reſurrection; which if it ſhould not be, how ſhould there be a remuneration of the body? Say not, We cannot ſee how 'tis poſſible. See we not a yearly Reſurrection of graſſe, grain, herbs, flowers, fruits every Spring tide? Know we not that men can of aſhes make glaſſes? that a Chymiſt can of ſeveral metals mixt together, extract the one from the other, and reduce every metal to its own ſpecies or kind? *Etiam animalcula quædam typi Reſurrectionis ſunt*, ſaith *Lavater.* Some little living creatures are Types of the Reſurrection. He inſtanceth in Dormiſe, which ſleep all winter, and revive in the Spring; in Silk-wormes, which dying, leave nothing behind them but a certain excrement, which being born about in the boſomes of

Lavat. in Job 14.12.

women

women, takes heat and reviveth. Wherefore if Nature do such things, shall it be held hard for the God of Nature to raise the dead? The keeping green of *Noah's* Olive-tree in the time of the flood, the blossoming of *Aarons* dry Rod, the flesh and sinewes coming to *Ezekiels* dry bones, what were these, but lively emblemes of the Resurrection?

And mine eyes shall behold, and not another.] Here he maintaineth the identity of his flesh and body in the Resurrection, an *identity*, I say, not *specifical* only, but *numerical* or individual. The self same particular body which fell, shall rise. This was denyed of old by the *Marcionites*, *Rasidians* and *Valentinians* (those *Semi-Saddaces*, as *Tertullian* termeth them;) and after them *Eutychius* Bishop of *Constantinople*, who (as *Gregory* saith) taught, that men rising again, should have ayery bodies, and not fleshly, yea more subtile then the Aire, abusing that place of the Apostle, *It is sown a natural body, it is raised again a spiritual body*, &c. but his book was burnt as Heretical. A *spiritual* body it is called, for its great strength and activity wherewith it shall be endowed, and whereby it is enabled to bear a *weight of glory*; as also, for that it shall have no need of food, sleep, or other natural helps, but we shall *be as the Angels of God*, Matth. 22. 30. yet still the same men that now we are. Let no man say with *Nicodemus*, How can this be? There is no difficulty to Omnipotency. *Phil.* 3. *ult.* Besides, there is a substance still preserved, even when the body is turned to dust, and this shall be raised, cleared and reunited to the soul. He that made man at first of nothing, can easily remake him of something. And what though his dust be scattered hither and thither, and mixt with that of others? The skilful Gardener having sundry sorts of seeds mixt together, can soon sever them: and shall not he who hath the whole earth in his fist discern the dust of his Saints one from another? Little balls or pickles of Quick-silver being scattered on the ground mix not themselves with any of another kind: But if any man gather them, they run together into one of their own accord; So it is here, saith a Father. *Tert. de Resurrect. lib. 2.* *Greg. Nyssen.*

Though my raines be consumed within me] Though from my skin outward to my raines inward, all be wasted, yet all shall be raised and restored. The Vulgar rendreth these words thus, *This hope is laid up in my bosome*; and is by *Burgensis* expounded thus, This is the only thing that I do most earnestly wish and wait for, viz. to see Christ in the flesh at the last day: *the raynes* are the seat of strong desires.

Verse 28. *But ye should say, why persecute we him?*] This ye shall one day surely say, *Then shall ye return and discern between the righteous and the wicked*, &c. *Mal.* 3. 18. Then shall it repent you (if you did do so now) that ye have reated and reviled me for an hypocrite, viz. when God hath cleared mine integrity, (as he did *chap.* 42.) or at the last day howsoever, what time there shall be a Resurrection of names as well as of bodies. Would ye hardly so doe, it would be some satisfaction. *Quasi parvum putasset posse offendere.* You have heard by the confession I have made, I am no miscreant, no misbeliever, for that I do hold fast the faithful Word. *Nam olim dicitis cur eum persequebamur?* Tigur.

The root of the matter is in me.] Or, *the root of the word*, the engrafted word of God, that is able to save my soul, hath taken deep root in me, *Jam.* 1. 21. I hold the mystery of the faith in a pure conscience, 1 *Tim.* 3. 9. *this*, is the Cabinet, *that*, the Jewel kept therein. And with what face can ye condemn such an one for a cast-away, who am sorely afflicted indeed, so that my very raines are consumed within me, my graces also haply are somewhat defloured, and it is little better with me then with a tree in winter, and as a *Tyle tree, whose sap is in the root*, Isai. 5. 13. But so long as *the root of the matter is in me*, that radical grace of faith, and such I do verily, as ye have heard, the words of truth and soberness (as some fruits of a sound faith) sure you should handle me with more tenderness, as one that hath some sap and substance in him.

Verse 29 *Be ye afraid of the sword*] *Heb.* Be ye afraid for your selves, from the face of the sword, Gods sore, and great, and strong sword, *Isai.* 27. 1. that hangeth over your heads as it were by a twined thred. O tremble at Gods judgements, whilst they hang in the threatnings. He that trembleth not in hearing, shall be cut to pieces in feeling, as that Martyr said, *Gods stroke was smooth to the end*, Ezek. 21. 13.

If

If *Job* be under his rod, they that persecute him, under what pretence soever, shall feel the dint of his Sword, of his deep displeasure. Now it is a fearful thing to fall into the punishing hands of the living God. And cruelty toward others, (toward his own especially) he will be sure to punish, *for he is gracious*, Exod. 22. 27. *Fugite ergo à facie gladii*, flee therefore from the face of the sword, (so the vulgar rendreth this text:) The sword is an instrument of death; it hath its name in Hebrew from *laying waste*; and the *face*, or *faces of the sword* shew that divine vengeance is near at hand. It is a mercy to men that God whets his Sword before he smites, and first takes hold on judgement, before his judgements take hold on us, *Deut.* 32. 41. *Aug. in Ps. 30.*

For wrath bringeth the punishment of the sword.] It is from displeased love, that God chastizeth his children; but from fierce wrath, that he plagueth his enemies: Some of these God punisheth here, lest his providence, but not all lest his patience and promise of judgement should be called into question.

That we may know that there is judgement.] Wherein they that rashly judge others shall be judged by God, *Matth.* 7. 1. And this *Jobs* friends knew well enough, but well weighed not, to fright themselves from rash censurings. He minds them therefore of their danger, and labours to prevent their sorrow, who had so much caused his. See the like in *Jeremy chap.* 26. 15. in our Saviour, in St. *Stephen*, &c. and learn to be like charitable; though your success be no better than *Jobs* was, upon whom, in lieu of this love they fell more foul than before; as will appear by their following discourses.

CHAP. XX.

Verse 1. *Then answered* Zophar *the Naamathite and said.*]

If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest, *Prov.* 29. 9. Christ piped to that crooked generation, *Job* mourned to them, but all to no purpose; absurd and unreasonable people will never be satisfied, or set down say what you can to them, such is their pertinacy and peevishness. *Job* had uttered himself in such passionate expressions as might have moved stony hearts. *Sed surdo fabulam.* He had set forth his own misery, begged their pity, made an excellent confession of his Faith, every word whereof had its weight, each sylable its substance: He had lastly terrified them with the threats of Gods Sword: but nothing would do. *Zophar* here (though he had little to say more, then what he had said *chap.* 11. yet he) takes occasion from *Jobs* last words, though full of love, to rough-hew him again, and makes as if he were necessitated thereunto for his own and his fellows necessary defence. *Vatablus* thinks that *Zophar* here maketh answer, not to the preceding words, but to those in the 12 Chapter, where *Job* had complained, that wicked Oppressors live commonly in greatest peace and prosperity. Whatever it is, *Zophar* henceforth will say no more: either he had said what he could, or was satisfied with *Jobs* Reply in the next Chapter: or lastly, *quia laturum se operam credebat*, as *Mercer* observeth, because he thought he should lose his labour, which no wise man would do. *Tibi habent sere singula voces aliquid ponderis*, Merl.

Verse 2. *Therefore do my thoughts cause me to answer.*] *q. d.* Whereas I had thought, O *Job*, to have spoke no more to thee, (for I see I do but lose my sweet words) thy last Comminatory expressions have altered my resolution. So nettled I am, that I must needily interrupt thee. And yet think not that I shall speak whatsoever lyeth uppermost: for I have dipped and dyed my words in my thoughts, which do now prompt me what to answer, and bid me make haste.

And for this I make haste.] Lest I should forget the particulars of thy speech, whereto I am to answer. *Munster* rendreth it thus, *Et ob id promptitudo mea est intra me*, as if *Zophar* had boasted of his ready elocution, as in the next verse of his ripe understanding. Some render it, *For this I delight in answering.* *Lavat.*

Verse 3.

Verse 3. *I have heard the check of my reproach.*] *Zophar* conceived himself disgraced as well as menaced by *Job*; and this kindled him: Some are of so testy a nature, saith one, so skittish and unquiet humour, that a little offensive breath, a disgraceful word, blows them up into rage that will not be laid down, without revenge, or reparation of their credits. *Jobs* reproofs were by this man construed for reproaches: and what was spoken to them all, he applieth to himself. It appeareth that he was sick of a *Noli me tangere*; when being touched so gently, nettle-like, he stingeth him who handled him.

And the Spirit of my understanding causeth me to answer.] This I shall do with reason and understanding, not with passion and recrimination, *Spiritus Dei nec mendax, nec mordax*; meekness of wisdom is a fruit of Gods Spirit: by the which, and not by his reasonable soul only, *Zophar* seemeth to himself to be carried on. And surely they are holy Truths all along that he uttereth, but wrested and misapplyed as to *Job*, whom he will needs have to be wicked, because wretched; *Interim observemus*, saith *Lavater*, mean-while let us observe, that these things; *sc.* the state and portion of the wicked, the greatness and suddenness of their punishments is therefore by Gods appointment so oft propounded and pressed in this whole Book (whereof this is almost the sole Argument) that we might be right in that point; fear to offend, and not fret at the wicked mans prosperity, which is but momentany. The *Tigurines* translate this clause thus, *Tametsi me conscientia hic consolabitur*; Albeit herein my conscience shall comfort me.

Verse 4. *Knowest thou not this of old?*] Whether *Zophar* intended his own Conscience or not, before, he here appeareth to *Job*; and secretly taxeth him of going against it, or, at least of grosse ignorance: Knowest thou not this, which every one knoweth, that is not a meer Novice, and which is proved by the examples and experience of all ages? To wit, *Malis male esse*, that it shall be ill with the wicked: This is a generally received maxime, and the Histories of all ages do plainly and plentifully confirm it. *Hinc colligo, diligenter observanda esse*, &c. Hence we may well gather, that Gods Judgements against wicked persons are to be diligently observed out of the Histories of all ages, both divine, and humane. *Merlin.*

Since man was placed upon the earth.] Heb. *Since he placed man upon the earth*; *viz.* in that earthly Paradise the Garden of *Eden*, planted on purpose for mans pleasure; where nevertheless he stayed not *one night*, as some gather from *Psal.* 49.12. but soon by his sin became like the *beasts that perish*, that dye of the murrain saith *Junius*, and so are good for nothing. *Cain* for like cause was cast out, the old world drowned, *Sodom* and her sisters consumed with fire, &c. There cannot be one instance given to the contrary of that which is here affirmed, *viz.* *Pecoribus morticinis.*

Verse 5. *That the triumphing of the wicked is short.*] Heb. *That the shouting of the wicked is from near.* it is of no long standing, but like a blaze of thorns that is quickly extinct, or as a bubble in the water that is soon down: The pleasure of sin is but for a season, *Hujus sententiæ exemplum habes in Goliah*, saith *Brentius* here, An example of this sentence we have in *Goliah*, 1 *Sam.* 17. And another in his Countrymen the Philistines, who had twice beaten the Israelites, and taken the Ark, 1 *Sam.* 4. but this tryumph was soon at an end: and so was that of the Jewes when they had crucified Christ, and now danced upon his grave, as the Proverb is; but he arose in despite of them, and set up his Trophies. Say that the tryumph of the wicked should last as long as life, *what's that to the infinite? Punctum est quod vivimus, & puncto minus.* But wicked men commonly *dye before their time*, as *Solomon* phraseth it, *Eccles.* 7.17. that is, by an untimely death, they live not half their dayes, *Psal.* 55. 25. God cuts them off, that others may live more quietly: and whiles they live, their comforts are not sincere, but mixt with many molestations: Little knoweth the world *where their new shooes pinch them*, as that *Roman* said. One little drop of an evil conscience can trouble a whole sea of the wicked mans tryumphs.

The joy of the hypocrite is but for a moment.] *Zophar* had a strong conceit that *Job* was but an hypocrite, one that was wicked before God in heart, notwithstanding his fair pretences and professions of piety, and should therefore be *led forth with the workers of iniquity*, Psal. 125.5. as cattel led to the slaughter, or as Bulls led to

the Altar, with Garlands on their hornes, and Muſick by their ſides, *Act.* 14. 13. but ſuddenly they feel and fall under the murthering Axe. Such is the hypocrites joy, and *Zophar* would he ſhould know ſo much, being ſenſible of this, that himſelf was the party in ſpeech, ſith his proſperity had ended in miſery, and God had daſhed all his comforts.

Verſe 6. *Though his excellency mount up to the heavens.*] Though he conceit himſelf, and would have others hold him to be more then a man, and to accord him divine honour. *If his pride aſcend even up to heaven*, ſo the Vulgar rendreth it. *If his gifts aſcend up to heaven*, ſo the Septuagint, and indeed hypocrites are ever lifted up with their gifts, as ſome *Corinthians* were with their waxen wings, 1 *Cor.* 8. 1. being enriched in all utterance and knowledge, and coming behind others in no gift, 1 *Cor.* 1. 7. yet were they babes at beſt, and carnal, walking as men, *chap.* 3 2, 3. their Religion was more in *notion* then in motion: They had the ſpiritual *Rickets*, grew big in the head, &c. as the Moon, they encreaſed in light, but not in heat. In which reſpect alſo, and for her external priviledges, *Capernaum* is ſaid to be lifted up to heaven, *Matth.* 11. 23. And the Temporary *to taſte of the heavenly gift, to partake of the powers of the world to come*, Hebr. 6. 4, 5.

Sen. in Thieſt. Cic. ad Attic. *And his head reach unto the clouds.*] *Æqualis aſtris gradior*, ſaith He in the Poet: and *Bibulus in Cœlo eſt*, ſaith the Orator. The Heathen Rhetorick is but dull ſtuff to that in this Book; and indeed in this one Chapter. An hypocrites head is oft above the clouds of heaven, when his heart is beneath the clods of the earth: Like the Eagle, which when he ſoareth higheſt of all, even out of ſight almoſt, hath his eye all the while upon his prey below. Or like the Apricock tree, which ſhoots up and leanes upon the wall, but is faſt rooted in the earth. This whole Alluſion may y be unto a tree, like that of *Nebuchadnezzar*, whoſe height was great, and reached unto heaven, *Dan.* 4. 10, 11. with 22. Or that of the *Amorite*, whoſe height *was like the heights of the Cedars, and he was ſtrong as the Oaks*, Amos 3. 9.

Verſe 7. *Yet he ſhall periſh for ever like his own dung.*] Then the which nothing is more filthy and deteſtable. See this exemplified in *Herod*, *Haman*, *Boniface* the Eight, bloody *Bonner* buried in a muck-hil, &c. The word rendred *dung*, hath its denomination from *rowling*, becauſe it is rolled out of doores, and ſwept out of ſight: Many inſtances hereof might be given in the priſtine and moderne Perſecutors, puniſhed with ignominious and diſgraceful ends. *Siſera* and *Jabin* periſhed at *Endor*, and became as dung for the *earth*, *Pſal.* 83. 10. *Jeboram* died *undeſired*. Iſai. 14. 23 *Julian* the Apoſtate *abhorred*. God hath for ſuch, a *Beſome of Deſtruction*.

They which have ſeen him, Where is he?] They which have ſeen him with wonder, ſhall now ſee him with horrour, when they ſee him at ſuch an under, ſuch an ebbe, ſuch a dead low water. See this exemplified in that proud Caldean, *Iſai.* 14. 4, 12, 16.

Tam ſubito caſu, quæ valuere, ruunt.

Verſe 8. *He ſhall flee away as a dream, &c.*] As a delightful dream is ſoon forgotten; ſo ſhall it be with the hypocrite. His felicity is meerly imaginary, his joy is but as the commotion of the affections in a dream, which comes to nothing, *Iſai.* 29. 7, 8. A man that is to be hanged next day, may dream over night he ſhall be a King. A man that ſleepeth upon a ſteep Rock, may dream of great poſſeſſions befalne him, and ſtarting for joy, may fall to the bottom, and miſchieve himſelf, *Pſal.* 73. 20. *As a dream when one awaketh, ſo, O Lord, when thou awakeſt, thou ſhalt deſpiſe their image*; that is, their painted pageant of outward pomp. Surely ſuch, of all men, walk *in a vain ſhew*, or *in an image*, Pſal. 39. 6. their ſeeming proſperity hath no tack or conſiſtence in it, themſelves and their money periſh together, *Act.* 8. 20.

Yea, he ſhall be chaſed away.] By the diſpleaſure of Almighty God, he ſhall be driven or rather kickt out of the world.

As

As a vision of the night.] *Phasma, sive Phantasma*, which passes sooner out of memory, and is more transient then a days vision.

Verse 9. *The eye also which saw him, shall see him no more.*] He shall be utterly out of sight, out of mind; *Unkest, unkist*, as the Northern Proverb hath it. See *chap.* 7.8,10. Where *Job* speaketh as much of himself, and *Zophar* here twits him with it: as if *Sorex suo periisset indicio*, *Job* were an hypocrite by his own confessions: so ingenious is evil will.

Verse 10. *His children shall seek to please the poor.*] *Tenuiores sunt ipsis tenuibus*, saith *Junius*; shall be poorer then the poorest, and full glad to comply with them, and humour them, to beg with them, if not to beg of them. A just hand of God upon Oppressors, whose work it hath been to make many poor, and now their posterity are brought to extreme poverty. Such shame consult these men to their houses, besides their sin against their own souls, *Hab* 2.10. See the Note there. Some read it thus, *The poor shall oppresse his children*; and how grievous that is, see *Prov.* 28.3. with the Note. A Heathen Historian observed, that *Dionysius*, after his death, paid deare for his Sacriledge, in the disasters that befell his children. *Val. lib. 1. cap. 2*

And his hands shall restore their goods.] Or, For his hands shall, *&c.* They should indeed restore their ill-gotten goods, though to the impoverishing of their posterity, though they left their children no more but a wallet to beg from door to door. But such are rare birds: most men will rather venture it, then be drawne, *Zacheus*-like, to make restitution. God must give them a Vomit, as *vers.* 20. or they will lay up nothing: part they will not with those murthering morsels, that *riches of iniquity* (*Luke* 16.9) they have devoured, but what they can neither will nor chuse, as being compelled to do it either by Law or force, either by justice or violence. The right owners do not alwayes receive what was by wrench or wile gotten from them: but these oppressors, or their imps are many times rooked or robbed by others as bad as themselves (as the usurious Jewes are at this day by the injurious Papists, who use them as Spunges, which they may squeeze at their pleasure:) God so disposing and ordering the disorders of men to his owne glory.

Verse 11. *His bones are full of the sin of his youth.*] Fowl practises have so grown up together with some sinful people, that they may say of them as the Scrupeo *Quartilla* did of her Virginity, that she could not remember that ever she had been a maid. *This hath been thy manner from thy youth, that thou obeyedst not my voice*, *Jer.* 22.21. Then thou hadst no mind to it, but now thou hast lesse, thy heart being hardned by the deceitfulnesse of sin, *Heb.* 3.17. Now in the froth of these youthful vanities unrepented of, breedeth that worm of an evil conscience that never dyeth. In the best, they procure much *ruth*, though not utter *ruine*. The sweet wayes of my youth (saith a man afterwards eminent for holinesse) did breed such wormes in my soul, as that my heavenly Father will have me yet a little while continue my bitter Wormseed, because they cannot otherwise be killed. Thus he. Holy *David* prayeth hard, *Psal.* 25.7. *Remember not against me the sins of my youth.* *Austin* was much in the same suit. That age of mans life is very subject to, and usually very full of sin, yea reproachful evils, *Jer* 31.19. Fleshly lusts that war against the soul, 1 *Pet.* 2.12. and like so many noisom diseases soak into the bones, and suck out the marrow, to the consumption and destruction of the whole man. *Junonem meam tratam habeam si unquam me nimium in rim Virginem.* Petron.

Which shall lye down with him in the dust.] that is, saith *Vatablus*, God will so forsake him, that he shall never repent, but shall dye in his sins, which is worse then to dye in prison, or to dye in a ditch; for they that dye in sin, shall rise in sin, and stand before Christ in sin, and how shall they be able to stand before him?

Verse 12. *Though wickednesse be sweet in his mouth.*] As poison swallowed in some pleasing meat or drink. *Agrippina*, in poisoning her husband *Claudius* the Emperor, tempered it in meat he most delighted in. Poison given in Wine, works more furiously, as did that Wassail the Monk drank to King *John* of *England*. That *wickednesse* with a witnesse here meant, is oppression, and is said to be held in the mouth, and hid under the tongue, as some think, because it is oft covered with goodly speeches, whereby he seeketh to circumvent and deceive his neighbour. Others

by these expressions will have understood continuance in sin and complacency therein, rolling it under his tongue, as a child doth a piece of sugar, which he is loath to part with, and retaining it a long time in his mouth that he may taste it with more pleasure. *Philoxenus* wished his neck were as long as a Cranes, that he might the longer keep the taste of his sweet-meats and dainty morsels. Such is the wicked mans wish, and his practise is answerable: for *under his tongue is mischief and vanity*, Psal. 10.7. He licks his lips with the remembrance of his former sins, and so *retaineth* them in his desires, at least, whilst he reacteth former acts with delight. Thus the rebellious Israelites called to mind the *Flesh-pots of Egypt*, and were moved: and thus afterwards they multiplyed their whoredomes by calling to remembrance *the dayes of their youth, wherein they had gone a whoring in the Land of Egypt*, Ezek. 23.21.

Aristot. Ethic. l. 3. Ælian. var. hist. l. 10.

Verse 13. *Though he spare it, and forsake it not.*] This is the same in sense with the former verse, and the second time repeated, that *Job* might know, that he was the man here meant, *Ut qui in malis meibus sibi placuisset*, saith *Merlin*, as one who took pleasure in raising himself upon anothers ruines. And another good Note the same Author giveth here, *viz.* That as any thing is more sweet and delectable to the sensual appetite, so much the more should we suspect it, as fearing a snare laid for us therein, by that old man-slayer. *Viperis latet in vepreculis. Diabolus capite blandus, dentes abscondit, caudâ ligat.* Divorce the flesh from the devil, and then there is no great danger.

But keepeth it still within his mouth.] And will not be drawn to spet it out by confession, and to carry it through the dung-port of his mouth into the brook *Kedron*, which was the Town-ditch. Satan knowes there is no way to purge the sick soul but upwards. He therefore laboureth to hold his lips close, that the soul may not disburden it self, and God come in with his Cordials of comfort. See the Note on the former verse.

Verse 14. *Yet his meat in his bowels is turned.*] Soure sauce he hath at length to his sweet meats, *viz.* Gripes and throbs of conscience, terrors and tortures inexpressible, a greedy Vulture feeding upon his entrails (as the Poets fained of *Prometheus*) those *Furies* or hell-hags, (so much mentioned by them) as haunting evil-doers. *In the transgression of an evil man there is a snare*, Prov. 29.6. There is a cord to strangle his joyes with, to mar his mirth. Did not *Josephs* brethren experiment this? and *Ahab* in his house of ivory? and *Belshazzar* amidst his sensualities?

Prima ipsum dulcis est, sed finis amaris amarus:
Luxu verubo Venus, tristis abire solet.

The firmest cup of honey ends in the dregs of gall, even the gall of Asps. *Voluptas* and *Augustus* went yoaked together among the Romans. Did men but forecast the sad issues of sin, they durst not but be innocent.

It is the gall of Asps within him.] Gall of any sort is bitter, but that of Aspe is most poisonful and mortal. *Pliny* saith, that the poison of Asps is nothing else but their gall. An Asp is a kind of serpent, not known in these parts of the world. *Æ. Manetho* saith, That the biting of an Asp is uncurable; and others say, that it killeth without remedy within four houres space. Unto this kind of poison is sinne fitly compared; for when an Asp stingeth a man, it doth first tickle him so as it maketh him laugh, then it casteth him into a sleep, till the poison by little and little gets to the heart, after which it paineth him more then ever before it delighted him: So doth wicked mirth. It is a *bitter-sweet*. *Bernard* compareth it to the fish, which first yeildeth pleasure, and afterwards smart. *Austin* saith, Many devour that on earth which they must digest in hell, where they shall have punishment without pity, misery without mercy, horror without succour, mischief without measure, torments without end, and past imagination. When therefore thou art making a covenant with sin, say to thy soul, as *Boaz* said to his kinsman, *Ruth* 4.4. *what time thou buyest it, thou must have Ruth with it*, So, if thou wilt have the sweet of sin, thou must have the curse with it, and let thy soul answer, as he there doth, No, I may not do it, I shall marre mine own inheritance.

γλυκὺ πικρόν. *Dulce acidum.*

Verse 15. *He hath swallowed down riches.*] As wilde beasts do their prey, as the greater

greater fishes do the lesser, greedily, easily, suddenly, irrecoverably, as the fire swalloweth up the fuel, as the lean Kine devoured the fat, and as the *Pamphagus* glutton doth his tid bits, his sweet morsels. This word, *Hath swallowed*, sheweth his infinite and unsatiate desire of getting and gathering riches; and that by continual gaping after more, he loseth the pleasure of what he hath already. Like as a dog at his Masters table swalloweth the whole meat he casteth him without any pleasure, gaping still for the next morsel. He knoweth no other language but that of the Horse-Leeches daughter, *Give, give*; or that of greedy *Esau*, returning from the field, *as hungry as an Hunter*, Gen. 25.30. *Feed me I pray thee*, or, *let me swallow as thee*, (like as Camels are fed by casting gobbets into their mouth) *thy red, red, &c.* Gold is no better then red earth, and cannot terminate mans appetite, *Eccles.* 5.10.

And he shall vomit them up again] Either by remorse and restitution in the mean time, or by despair and impenitent horror hereafter; *he shall vomit them up*, and together with them his vital blood and spirits: he shall bring up his very heart withall, as *Judas* did, together with those thirty pieces of silver, *Mat.* 27. 4. all his *bowels gushing out*, Act. 1.18. He thought to have digested his ill gotten goods, as the *Estrich* doth iron: but *Pelican*-like, he is forced to cast them up again. The Whale that swallowed *Jonah* found him hard meat, and for his own ease was forced to regurgitate. Think the same of this wretched Mammonist. The Septuagint interpret the Text, when they thus render it, *Wealth unjustly gathered shall be vomited up again, and an Angel shall hale it out of his mouth.* An *evil Angel*, say their Interpreters. But the Hebrew verity referreth it to God, as an act of his divine justice.

קאה *Pelicanus à vomitu. Vide Plin. l.10. c.30.*

Graeci elegantiùs tropo explicare.

God shall cast them out of his belly] As by a Writ of *Ejectment*, or rather, as by a violent purgation that shall work both wayes, *Jer.* 51.44. *I will punish Bel in Babylon, and I will bring forth out of his mouth what he hath swallowed up*, viz. the wealth of the Nations round about him. This God will take out of his belly, so that a piece of his heart shall go with it. In the last destruction of *Jerusalem*, some of the Jewes had swallowed their gold, that the Roman Souldiers might not have it; this was found out, and thereupon thousands of them were killed and ript up, for the gold that might be found in their stomacks and bowels. In like sort shall God deal with those covetous Caitives, that have devoured the riches of iniquity, that have suck'd in pestilential Air, as *Hos.* 8.7. See the Note there.

Verse 16. *He shall suck the poison of Asps*] That lyeth in his head, whence also it hath its name in the Original. See the Note on *vers.* 14. *Caput aspidis fugit*, saith the Vulgar. It is said of the Toad that he hath in his head a stone of great vertue called *Borax*. But the Asp hath nothing in his head but strong poyson. This the rich wretch shall suck. Like as he was wont to suck the blood of the poor oppressed, to eat their flesh, *Psal.* 14.4. and to *exsecrate* them.

The Vipers tongue shall slay him] *Parvula causa admodum maleficium*, saith *Junius*: His wickednesse shall prove his bane, unlesse he presently take the Antidote of Repentance whereby to expel the poysonous ayr ere it get to the vitals. Repentance is the soules best vomit, the hardest, but wholsomest Physick. It is *Repentance unto life*, whereas the sins of the impenitent are *mortal*, saith Saint *John* 1 *ep.* 5.17. or rather *Immortal*, as saith Saint *Paul*, *Rom.* 2.5. The hand that is here and elsewhere lifted up in threatning, *Isai.* 26.11. will fall down in punishing. *The wages of sin is death.* When the Barbarians saw the Viper hanging on Saint *Pauls* hand, they looked when he would fall down dead, *Acts* 28.4.6. The divels designe was there to have slaine *Paul*, but he was defeated. And *Brentius* doubteth that the Metaphor here used is taken not so much from Serpents, whose venome lyeth in their tongues, as from Satan, who by the Serpent in Paradise, cast our first parents into all kind of evils. Another there is, who thus descanteth upon this Text, *Caput Viperis fugit.* When Vipers engender, the female sucketh the head of the male, and biteth it off with great delight, then she conceiveth her young ones, which eat out her belly: So the Oppressour, getting the poor mans goods, they seem sweet unto him, but at the last his sin sucketh him out, for it *biteth like a Serpent, and stingeth like an Adder*, as *Solomon* saith of drunkennesse (which *Austin* calleth, *dulce venenum*, a sweet poyson) *Prov.* 23.32.

Brent. in loc.

Verse

Verſe 17. *He ſhall not ſee the Rivers, the floods, &c.*] that is, that plenty and abundance of all good things that cometh in to the righteous, *Velut confertim, vertatim, & affatim*, a confluence of all manner of comforts and contentments. Theſe the Oppreſſour ſhall have none of; for being inſatiable and vexed with the furies of an evil conſcience, they enjoy not any thing, though they abound with all things, being worſe then *Tantalized*: and if after his fall he ſeek to recruit himſelf, he ſhall never be able to effect it. *He ſhall not ſee the Rivers, &c.* The Seventy, and others after them, render it by an elegant Apoſtrophe, *Ne ſpectet rivos*, Let him never look after the Rivers, &c. for it will never be. He may pleaſe himſelf in hope and expectation of a better condition, but God will ſurely croſſe him. For his hoped for riches he ſhall have poverty, for pleaſure pain, for health ſickneſſe, for nouriſhment poiſon, for dignity diſgrace, for the favour of God, his wrath and hatred, for life deſtruction. A further account of the wicked mans non-enjoyment of what he had wrongfully wreſted from others, *Zophar* giveth us in the next verſe.

Mercer.

Verſe 18. *That which he laboured for ſhall he reſtore.*] (Great paines he hath taken to ſmall purpoſe) in hope to make himſelf happy, the reſult whereof is, *Reddet laborem*, he ſhall reſtore his labour, either by regret and remorſe of conſcience, or by Law, or by force, he ſhall be made to reſtore his ill-gotten goods, which he had laboured for even to laſſitude; for wicked men are ſore work-men, and oppreſſours are great pains-takers; κεκμηκοτες δ' πονοισι, in getting wealth unweariable.

Nazian.

And ſhall not ſwallow it down] Or if he do, as *verſ.* 15. it ſhall be but as the fiſh ſwalloweth the hook, or as the Whale ſwallowed *Jonah*, ill at eaſe till he had laid up again.

According to his ſubſtance ſhall the reſtitution be.] Hebr. *According to the ſubſtance of his exchange. Opes compenſationis*, the riches of his recompence, ſo the word is rendred, *chap.* 15. 31. The Oppreſſor is ſo infatuated, that he looks upon his curſed hoards as the reward of his labour, and rejoyceth in that whereof he hath more reaſon to repent, as *Leah* ſaid at the birth of her ſon *Iſſachar*, (but not well) *God hath given me my hire, becauſe I have given my maiden to my husband*, Gen. 30. 18. *Felix ſvetus virtus vocatur*: *Dionyſius* gloryed, that the Gods diſliked not his Sacriledge, becauſe they puniſhed him not preſently. But what ſaith *Zophar* here?

He ſhall not rejoyce therein] Or if he do for a while, yet the tryumphing of the wicked is but ſhort, *ver.* 5. as a blaze of thornes under a pot, or as a flaſh of lightning, which is followed by rending and roaring; he ſhall be filled with unmedicinable ſorrowes, when his Gold (his God) is taken from him, when he parteth with that whereon he had ſet his heart, and built his felicity.

Verſe 19. *Becauſe he hath oppreſſed and forſaken the poor.*] Hebr. *Becauſe he hath cruſhed or broken in pieces.* The Original word importeth (as One well obſerveth) Tyrannical Oppreſſion without mercy or moderation, without ho or hold: ſome give full ſcope to their rage and wrath, they put neither bond nor bridle upon their covetouſneſſe and cruelty: ſuch are characterized by this word.

And forſaken the poor.] Or, *Left mean poor*, *viz.* by leaving them without a livelyhood, and ſo as good as without life. A poor man in his houſe, is like a ſnail in his ſhell, cruſh that, and you kill him. They which read it, *And forſaken the poor*, give us this good Note, That as it is ſinful to forſake the poor, though we have never oppreſſed them, *Matth.* 25. 35, 36. (Not to do Juſtice is Injuſtice, not to ſhew mercy is cruelty, *Mark* 3. 4.) ſo to oppreſſe, and then forſake them, is far more ſinfull.

Becauſe he hath violently taken away.] Violently and in open view, in an impudent manner, *He pulleth down mens houſes, but never thinketh of repairing them*; ſo ſome read this Text. Let our *Depopulators* look to it, who *build themſelves deſolate places*, and deſire to live alone in the earth. This hath been noted as a great fault in our Nation. And therefore *Goropius* thinketh the Engliſh were called *Angli* becauſe they were ſo good Anglers, having skil to lay diverſe baits when they fiſhed for other mens livings.

Verſe

Verse 20. *Surely he shall not feel quietnesse in his belly.*] *i. e.* Peace in his conscience, satisfaction in his soul; but as he is still coveting more, being sick of a Dropsie or *Bulimy*, as it were; so he hath many inward gripings and grabbings, worse then any belly ache or sickness of the stomack: he never eateth to the satisfying of his soul, as the righteous man doth, but the belly of the wicked shall want, *Prov.* 13.25. His meat is so sawced, and his drink so spiced with the wrath of God, that he hath no joy of it: His belly is pained, his mind is in perpetual turmoile, whiles like a Ship laden, but not filled up, he hath enough to sink him, but not enough to satisfie him.

He shall not save of that which he desired.] Which he coveted with strong desire, and had as fief have been knockt on the head as parted with; as his Plate, Wardrobe Jewels, &c. neither can he save them, nor they him. *Broughton* rendreth; *By that which he desired, he shall not be safe*: and to like purpose, the Septuagint,

Verse 21. *There shall none of his meat be left.*] *Zophar* still pursueth the Allegory of the belly; and in all, striketh at poor *Job*, who had scarce a bit of bread to eat, but yet was not without the *hidden Manna*, the feast of a good conscience, which made him say with *Luther*, *Mendicato pane hic vivamus*, &c. Let us take up with course fare here, sith we have better within, and better yet we shall have in heaven: in *our Fathers house is bread enough, &c.*

Therefore no man shall look for his goods.] Heb. *His goods*, or *goodnesse*. It was well said, That he that first called riches, *Bona*, Goods, was a better husband then Divine: But it may be thought that the most are such husbands. The common cry is, *Who will shew us any good?* The Lord answereth, *Exod.* 33.19. *I will make all my good passe before thee, and I will proclaim the Name of the Lord before thee.* The Prophet answereth, *Mic.* 6.8. *He hath shewed thee, O man, what is good.* viz. to do justly: and to love mercy, and to walk humbly with thy God. But most men are of his mind who said, He that will not venture his body, will never be valiant, and he that will not venture his soul, will never be rich. But what saith the Prophet? *He that getteth riches, and not by right, shall dye a poor fool*, Jer. 17.11. And what saith *Zophar* here? He shall dye a plain beggar, and leave no estate worth the looking after, or suing for: this falleth not out alwayes, but *ὡς ἐπὶ τὸ πολύ*, many times it doth, as is easily to be observed. *Nevessa.*

Verse 22. *In the fulnesse of his sufficiency he shall be in straits.*] The covetous man never hath a sufficiency (but is as greedily gasping still after more, as if he were not worth an half-peny) much lesse a *fulnesse of sufficiency*, a superfinity, a superabundance. What soever *Esau* pretended in his, *I have enough my brother*, Gen. 33.9. *Jacob* could indeed say truly, I have enough. *ver.* 11. for godlinesse only hath an *autarkie*, 1 Tim. 6.6. True piety hath true plenty, and is never without a well-contenting sufficiency, wherein the good man is, when in the fulnesse of straits. See it in *David*, 1 *Sam.* 30.6. in *Habakkuk*, *chap.* 3.16,17. in *Paul*, 2 *Cor.* 6.10. *Phil.* 4.11. he had nothing, and yet possessed all things. But that which *Zophar* here drives at, is to shew that the Oppressour shall be ruinated when at highest, and when he least looketh for it; as was *Nebuchadnezzar*, *Haman*, *Belshazzar*, *Babylon the great*, Rev. 18.7,8. How was *Alexander* the Great surprized at a Feast? *Cæsar* in the Senate house? many of the Emperors in their own Palaces, &c?

Every hand of the wicked shall come upon him.] Or, *Of the Labourer*, whose wages he hath detained. Or, of the poor oppressed, whom he hath forced to labour hard for a poor living. *Broughton* rendreth it, *Each hand of the injured and grieved shall come upon him*; and so he shall have many fists about his ears, many ready to rifle him and to pull a fleece from him.

Verse 23. *When he is about to fill his belly*] It appeareth by this expression, that it was belly timber wherein the wicked man placed his sufficiency, *ver.* 22. his felicity *Si ventri bene fit, si Lateri*, saith the Epicure in *Horace*. If the belly may be filled, the body fitted, that's all that these *Lurcones*, these Losels look after. *Polyphemus* knew no other God but his belly. There were belly-gods in Saint *Pauls* time, such as of whom he could not speak with dry eyes, *Phil.* 3.18-19. Such are compared by *Clemens Alexandrinus* to the Sea-asse, that hath his heart in his belly: By others to the Locust,

cuſt, the belly whereof is ſaid to be joyned to his mouth, and to end at his taile: to the fiſh called *Blax*, that is altogether unprofitable: and to Rats and Mice, good for nothing but to devour victuals. When therefore ſuch a *Pamphagus* is about to fill his belly and to pamper his paunch, or otherwiſe to gorge himſelf with the full meſſes of ſins Dainties (as the Viper lives on venemous things, the Spider on Aconite, the Sow on ſwill, as *Tartarians* on Carrion, holding them as dainty as other men do Veniſon) then, ſaith *Zophar*,

God ſhall caſt the fury of his wrath upon him.] Heb. *He ſhall ſend forth, &c.* He will no longer keep in his judgments in the chaines of mercy, but give them their *full forth* upon this wicked Oppreſſor; and that even *very then*, when hee bids his heart make merry, and aſſures himſelfe of unchangeable happineſſe. For,

He ſhall rain it upon him (that is, reveal it from heaven againſt him, *Rom.*1.)
Matth. 24.38 *while he is eating*] As it befel thoſe Cormorants, *Numb.*11.33. and the old world, *Luke* 17. Sudden deſtruction cometh upon them, as travel upon a woman with child; *Vel ut pluvia quæ ſereno cœlo inopinantes opprimit*; Or as foul weather that comes unſent for, and oft unlook'd for. The Vulgar rendreth it, *And he ſhall rain his wrath upon him.* But this *Zophar* ſetteth forth in the next verſe, where he denounceth war and weapons.

Verſe 24. *He ſhall flee from the iron weapons.*] *i. e.* whiles he ſeeks to ſhun one miſchief, he ſhall fall into another: and when he thinks to run from death, he runs to it. God, who can do what he will with his own bare hand, is here brought in after the manner of men with ſword and bow, to ſhew, that both at home and afar off he can tame his Rebels. Neither boots it any man to ſtand out with God, or to ſeek to ſave himſelf by fight or flight: ſith he is that *King againſt whom there is no riſing up. Prov.*30.31. and if he be angry, no other helps can relieve us. Braſſe and iron can fence me againſt an Arrow or a ſword, but if I were to be caſt into a furnace of fire, it would help to torment me, if into a pit of water, to ſink me. Now our God is a *conſuming fire*, and his breath a ſtream of brimſtone, *Iſai.*30.33. Submit your ſelves therefore to God, *Jam.*4.7. Humble your ſelves therefore under his mighty hand, and he ſhall lift you up in due ſeaſon, 1 *Pet.*5. To run into God, is the way to eſcape him: as to cloſe and get in with him that would ſtrike you, doth avoyd the blow.

And the bow of ſteel ſhall ſtrike him through] Or, *ſhall change him*; that is, kil him: Death is our great change, and to the wicked a diſmal change; for they ſhal be *killed with death*, Rev.2.23. Then *Balaam* and his bribes, *Baltaſar* and his bowls, *Dives* and his diſhes, *Herod* and his Harlots, the Uſurer and his bills, the Merchant and his meaſures, &c. ſhall part aſunder for ever. But that is not the worſt of it: The word here uſed ſignifieth *exciſion* or *cutting off*, and hence that of *Bathſheba*, *Prov.*31.8. *Bene chaloph*, children of deſtruction, anſwerable to that of our Saviour, *John* 17. 12. A ſon or child of perdition; that is, a man devoted to utter deſtruction.

Verſe 25. *It is drawn and cometh out of the body.*] that is, the Arrow out of the Quiver, or the ſword out of the ſheath (as the Vulgar tranſlateth it.) By a like Metaphor the body is called the ſouls *ſheath*, *Dan.*7.15. But I rather take it properly: *It cometh out of his body*; that is, out of the wicked mans body, who is under ſuch a deep and deadly wound as *Jehoram* was, whom *Jehu* ſhot through the heart; and as *William Rufus* was by *Walter Tirrel*, who in hunting miſtook him for a Dear.

Yea the gliſtering ſword cometh out of his gall] And ſo the wound muſt needs be mortal, ſith none can come at the gall to cure it. The wicked ſhall be double ſlaine, (firſt with Gods bow, and then with his ſword) rather then he ſhall eſcape. How much better were it, to fall down as *Paul* did, *Rom.*7. ſlaine with the ſword of the Spirit? *Bernard* told his brother, a ſouldier, that becauſe he would not liſten to the word of exhortation, God would ſhortly open a way to his hard heart by his gliſtering ſword; which accordingly befel him.

Terrors are upon him] Heb. *the terrible upon him*; which ſome interpret of Divels or hell-hags. The Vulgar rendreth it, *Then horrible nets ſhall come upon him.* The word is uſed for Gyants, *Deut.*2.10. The *Emins* ſhall fall upon him, that is,

men

men of fierce and cruel ſpirits. But better take it for *terrors*, as we render it, and ſo the ſenſe is, That the wicked when he ſees he muſt needſly dye, is ſurprized with greateſt anxieties and perplexities of ſpirit, as beholding that threefold dreadful ſpectacle, Death, Judgement, Hell, and all to be paſſed through by his poor ſoul.

Verſe 26. *All darkneſſe ſhall be hid in his ſecret place*] That is, ſaith *Diodate*, whereſoever he ſhall think to find a place of ſafeguard, there ſhall he meet with ſome horrible miſchance. Men that are proſcribed, and ſought for to death, uſually hide themſelves, as divers Jewes did in Privies at the laſt deſtruction of *Jeruſalem*, and were thence drawn out to the ſlaughter. The Duke of *Buckingham* in *Richard* 3 his time was betrayed by his ſervant *Bannifter*. *Appianus* telleth of a Roman hid by his wife, and then diſcovered by his wife to the Murtherer, to whom ſhe ſoon after alſo was married. Others render and ſenſe the words thus, *The wicked ſhall come into darkneſſe, propter abſcondita*, for his ſecret ſins. And others thus, All darkneſſe is laid up for his hid treaſures: that is, God, or men have taken order that hee ſhall loſe his riches as well as his life, though he hide them never ſo ſecretly.

De Bell. Civ. Rom.

R. Sol.

A fire not blowne ſhall conſume him] *i.e.* ſay ſome, calamities whoſe cauſes ſhall be unknowne, and ſhall proceed immediately from God. See *Iſai.* 30.33. Many of the Greeks interpret this Text of Hell, with its unquenchable fire, *Matth.* 3.12. which being created by God, and kindled by its breath, that is, by his Word, it burneth everlaſtingly. Albeit God many times puniſheth wicked men here with fire from heaven, as he did *Sodom*, *Nadab and Abihu*, thoſe Captianes of fifties with their companies, 2 *King.* 1. *Tremellius* rendreth it thus, *A fire conſumeth him, non accenſum flatu*, I ſay Him, not kindled by blowing, but burning of his own accord, as ſtubble fully dryed, or hurds, or ſear wood. See *Nah.* 1.10. with the Note.

Vt ſtipula aut ſtupa. Vt cremium aut arefactum lignum.

It ſhall go ill with him that is left.] His poſterity ſhall never proſper, but be rooted out. *Eliphaz* and *Bildad* had ſaid the ſame thing: and all to pay poor *Job*, whoſe family was now ruined. It ſhall ſurely go ill with him, or, *He ſhall be wringed*, ſaith *Broughton*; alluding belike to the ſound as well as the ſenſe of the Hebrew word.

Verſe 27. *The heaven ſhall reveal his iniquity*] *Job* had called heaven and earth to record of his innocency, *chap.* 16,17,18. This is not to do now, ſaith *Zophar*, for all creatures have conſpired thy ruine, and contributed thereunto, Wind, Fire, Sebeans, &c. ſo that he that hath but half an eye, may ſee thee to be a wicked perſon. Such as are wicked indeed, not only *ſecundum dici*, as *Job*, but *ſecundum eſſe*, as *Ahab*, cannot look to heaven above, or to earth beneath, without horrour to think even theſe, if other witneſſes faile, ſhall bring to light their ſecret ſinnes, and come to give teſtimony againſt them before the great Judge at the laſt day.

And the earth ſhall riſe up againſt him.] Night will convert it ſelf into Noon againſt the evil-doers: and ſilence prove a ſpeaking evidence. Earth cryed *Cain* guilty, the Stars in their courſes fought againſt *Sisera* as a Traytor and Rebel to the higheſt Majeſty, Yea, *—Servi ut taceant jumenta loquentur*, the Aſſe hath a verdict to paſſe upon *Balaam*. A Bird of the Aire ſhall carry the voice that but whiſpereth Treaſon, *Eccleſ.* 10.20. Yea if nothing elſe will reveal iniquity, it will reveal it ſelfe. It will prove like the Oyntment of the right hand, of which *Solomon* ſaith, that it wrayeth it ſelf, *Prov.* 27.16.

Verſe 28. *The increaſe of his houſe ſhall depart*] All his poſterity ſhall be deſtroyed, and ſo ſhall his proſperity too, even all at once with a ſudden ebb, in the day that God viſiteth him with his wrath and righteous judgements. All the wicked mans wealth and revenue ſhall be wretchedly waſted and embezelled by one meanes or other.

And his goods ſhall flow away] As waters. The Apoſtle ſaith, *The faſhion of this world paſſeth away*, viz. as a haſty headlong torrent, or as a Picture drawn upon the Ice, *Thou carriſt them away* (both perſons and things) *as with a flood*, *Pſal.* 90.5.

Verſe 29 *This is the portion of a wicked man from God*] A portion God alloweth the wicked in this life, *Pſal.* 17. 14. As a King when he repriveth a

Traytor, alloweth him a subsistence, prisoners pitance at least. Yea, the worst of men divide the wealth and honors of the world between them for a time. *Nebuchadnezzar* had *Tyrus* as pay for his paines in *Egypt*. And the whole Turkish Empire is nothing else but a crust cast to his dogs, by the great house keeper of the world, saith *Luther*. But besides this, God hath provided a far other portion for them (saith One) and that by way of inheritance, never to be parted from them; *viz.* all the forementioned miseries, and many more, all torments here, and tortures in hell. This is the inheritance, *Quam nunquam deserent, non unguis quam seipsos, patientur*, which will stick to them as close as the skin to the flesh, or the flesh to the bones: it falls to them as the inheritance doth to the heir, *chap.* 27.13. and 31.2. or as the mess of meat doth to the invited Guest. Misery is the heritage of the wicked, as they are children of disobedience; and their wages as they are workers of iniquity: their present prosperity also is a piece of their punishment, *Isai.* 1.5. *Prov.* 1.32. *The words of Zophar are ended.* Let others reply as they please, but he hath done. *Praestat herbam dare, quam turpiter pugnare.* No surer sign of an evil cause then a powerlesse pertinacy.

CHAP. XXI.

Verse 1. *But* Job *answered and said.*]

DIsproving and refuting that Proposition of theirs concerning the infelicity of the ungodly by Reason, by Experience, and by Divine Authority: All which evince and evidence, that neither is prosperity a proof of mens innocence, nor adversity a mark of their wickednesse, as *Zophar* and his fellowes would have it. And that they might not any more interrupt him, nor think him too rough, he useth a gentle Preface, craving attention, and pressing them thereunto by many Arguments in the six first verses.

Verse 2. *Hear diligently my speech*] Heb. *In hearing hear.* The Greek hath it, *Hear, hear*; that is, hear me out, have so much patience with me as not to interrupt me any more, yea, hear with understanding. Let your *ears* and *eyes* meet: draw up your inward cares to your outward, that one sound may pierce both. Lay aside passion and prejudice, suffer a word of information, for it is but one word that I have to say, &c. the Hebrew is singular, and promiseth brevity. Only this one word *Job* would that they should heare double, *scil.* by an after deliberate meditation, as *David* did, *Psal.* 62.11. *God hath spoken once, twice have I heard this, &c.*

Gravis rationis humanae morbus est, quod plerunque soleat ea damnare quae aut non intelligit, aut non placuerit. Brent.

And let this be your consolation.] Comfort me this way at least, that you will give me the hearing. Hither you came as Comforters, but by your galling speeches you have grieved and vexed me above measure. Now make me some amends, and remembring your Office as friends, and your design, which was to condole with me, and to comfort me, hear me hardly, and this I shall take as kindly, as if in tenderest compassion you had drunke to me in a Bowle of *Nepenthes*, or had given me a *cup of consolation*, as *Jer.* 16.7. The Vulgar Latine rendereth it, (but not well) *Hear I pray you my speech, and repent.* The Hebrew word signifieth first to *repent*, and then to *comfort*, 1 *Sam.* 15.35. *Isai.* 40.1. because the penitent only, get sound comfort.

Verse 3. *Suffer me that I may speak*] Say that it be *suffering* to you to hear me (for now I see you have, as they write of some Creatures, *sub in aure*;) yet put your selves to the pain of hearing me, and bear me, though I am burdensome to you, though my speeches crosse the graine of your spirits. See 2 *Cor.* 11.1. I will promise you to speak nothing worthy of a scoff, such as was that of *Theophrastus*, Let him shun the talkative man who would not be put into a fit of a fever. On that of

Theoph. Charact. cap. de garrul.

Ariſtotle, before whom when one having made a long and idle diſcourſe, concluded it thus, I doubt I have been too tedious unto you, Sir Philoſopher, with my many words. In good ſooth, ſaid *Ariſtotle*, you have not been tedious to me, for I gave no heed to any thing you ſaid. *Plut. de garru. lit.*

And after I have ſpoken, mock on] Heb. *Mock thou on*, thou *Zophar*, (to whom he turned his ſpeech, and very likely his eye alſo) if thou canſt find in thy heart to mock at ſo much reaſon, as I ſhall alledge in mine owne defence, I gainſtand thee not. He wanted no wit that ſaid, If a wiſe man ſpeak evil of thee, or to thee, endure him; if a fool, ſlight him. *Sile, & funeſtam dediſti plagam*, trouble not thy ſelf at his taunts, and thou puniſheſt him ſufficiently. *Chryſoſt.*

Verſe 4. *As for me, is my complaint to man?*] *Vult dicere*, ſaith *Lavater*, *Job* meaning is, that he complained not to man, but to God himſelf, who well knew his heart and his innocency, though men miſ-judged him. And this being ſo, how could he be otherwiſe then anxious and ſolicitous, ſith if a man be but to ſpeak to an earthly Prince, he will be afraid? It is ſaid of *Charles the Fifth*, Emperour, that he ſpake more to God then to men. *Job* did ſo, it ſeemeth: and this he alledgeth to the ſhame of his hard-hearted friends, who put him to it in this ſort.

Verſe 5. *Mark me, and be aſtonied*] Heb. *Look upon me.* He had ſaid before, *Hear and hear*, now, *Behold and ſee if there be any ſorrow like unto my ſorrow.* Mark it I ſay, and ſtand amazed at it. Did you ever find any on this ſide hell ſo ſore afflicted as I am? Is it not becauſe you are not duly affected with my miſeries, that ye are ſo regardleſſe of my diſcourſe. Strange, that my ſorrowes ſhould be great enough to work aſtoniſhment, and yet not great enough to deſerve attention. O mark firſt what I ſuffer, and then what I ſpeak.

And (this once done) *lay your hand upon your mouth*] *Be ſwift to hear, but ſlow to ſpeak*: yea, ſpare to ſpeak at all in this caſe. The Greek Proverb admoniſheth men either to be ſilent, or to ſpeak ſomething that is better then ſilence. *Harpocrates* the heatheniſh god of ſilence, was pictured with his finger laid upon his lips.

Verſe 6. *Even when I remember I am afraid*] Surprized I am with a moſt formidable amazement, when I call to mind and conſider how ill (by the divine Providence) it fareth with me, how well with many wicked, and how little you pity me, or ſeek by ſound reaſon to ſettle my mind; I am ready to cry out, *Oh the depth of Gods ſtupendious diſpenſations!* Confer *Pſal.* 73. where *David* delivereth himſelfe to like purpoſe.

And trembling taketh hold on my fleſh] Heb. *My fleſh hath taken hold on trembling. Totus horreo*, Horrour hath taken hold on me, *Pſal.* 119. 53. ſuch as makes my body to ſhake and ſhudder. So *Habak.* 3. 16. with *chap.* 1. 3, 13. *Job* had called upon his friends to mark and be aſtoniſhed: here he propoundeth himſelfe to them for an example. *Quod juſſit, & geſſit*, as *Bernard* ſaith of Another. See *chap.* 18. 20.

Verſe 7 *Wherefore do the wicked live, become old?*] *Vivunt, veteraſcunt*, they are lively and long lived, ſo that they out-laſt many better then themſelves; being as ſound as Roches, and as vivacious as the ſnail, the property whereof is to live a long while even after the head is off, and the heart out. Of ſome creatures we uſe to ſay, that they have nine lives: of ſome wicked men it may be thought ſo, they do evil an hundred times, and yet their dayes are prolonged, *Eccleſ.* 9. 12. *Manaſſeh* raigned longeſt of any King in *Judah*. Pope *John the* 22 (that Monſter and Mortallift) lived longeſt of any Pope, and dyed richeſt. God gives wealth, health, and long life to many wicked, *Nemeſitem ac ſiquis crumenam ingentem auro plenam lutrinæ injiciat*, ſaith One: No otherwiſe then as when a man caſts a great Purſe filled with Gold into a Jakes. Now if any ſhall aſk, with *Job*, Why all this? The Apoſtle anſwereth one Queſtion by another, *Rom.* 9 22. What if God willing to ſhew his wrath, and to make his power known, endure with much long-ſuffering the veſſels of wrath fitted to deſtruction? What hath any man to ſay to that? And again, who knows not that the Lord hath appointed a *day wherein he will judge the World in righteouſneſſe, even that day of the Revelation of the righteous judgement*, Acts 17. 31. Rom. 2. 5. The Judge of the earth keepeth his petty Seſſions now, letting the Law paſſe *Gaſp. Ith.*

upon ſome few, reſerving the reſt till the great Aſſizes, 1 *Tim.* 5. 24.

Yea, are mighty in power.] Or, *Prevaile in wealth*, which maketh them mighty: for money is the Monarch of this preſent world, and carryeth all before it.

Verſe 8. *Their ſeed is eſtabliſhed in their ſight with them*] Some underſtand it of their ſeed ſowne in the fields, not blaſted or waſted, but timely gathered into their Barnes and Granaries, and ſo by Off ſpring, *Germina*, they taking it literally, conceive to be meant their plants, trees, flowers, fruits, all which come kindly, and grow to their minds; But better interpret it of their children and nephews, whom they have many, healthy, luſty and lively, and not unfitly compared to ſeed, as if the parents were but only the huſks: and to branches or ſprigs, becauſe they may be, and muſt be bent betime to the beſt things, before they be aged and crooked in their evil practiſes, refuſing to be rectified.

Multos, [anos, vegetos, & vivaces.

And their Off-ſpring before their eyes] This is the ſame with that before, and is repeated, becauſe a ſingular happineſſe, to ſee their children proſper as much as themſelves. This is a third time inſtanced, *ver.* 11.

Verſe 9. *Their houſes are ſafe from fear*] *Seculi Latitia eſt impunita nequitia.* No domeſtical diſcords, no forraign diſturbances, but peacea ble poſſeſſion and enjoyment of that they have; as much welfare as *David* wiſhed to *Nabal*, 1 *Sam.* 25. 5. Thus ſhall ye *ſay to him that liveth* (that is, that liveth proſperouſly, for that's the only life) *Peace be to thee, and to thine houſe, and to all that thou haſt.*

Auguſt.

Neither is the rod of God upon them] So that they ſeem to themſelves and others to be out of the reach of Gods rod. They are not in trouble as other men, neither are they plagued like other men: Therefore pride compaſſeth them about as a chain, &c. *Pſa.* 73. 5, 6. *Vermis divitiarum eſt ſuperbia*, It is hard for the rich not be high-minded, 1 *Tim.* 6. 17.

Plut. in Syll.

Verſe 10. *Their Bull gendreth and faileth not*, &c.] All things hit, and nothing miſſeth to make them happy and wealthy; they have profit and pleaſure at will, the world comes tumbling in upon them, as Townes were ſaid to come in to *Timotheus* his toyles, whiles he ſlept; and ſo they ſeem to be the only heires of thoſe Promiſes (*Exod* 23. 26. There ſhall nothing caſt their young, nor be barren in the Land. So *Deut.* 7. 14.) whereunto notwithſtanding they are *perfect ſtrangers*; *Laban* and *Nabal* for inſtance.

Verſe 11 *They ſend forth their little ones like a flock*] *Sunt qui de eorum vitulis intelligunt recens natis*, ſaith *Mercer*. Some underſtand it of young Calves, but better of young children, which have here their name from a root which ſignifieth *wickedneſſe, naughtineſſe*, to ſhew what little ones are, not *Innocents*, as we call them, not *pueri quaſi puri*; *vhwO*, is both a fool and a child. The firſt blanket wherein a child is wrapt, is woven of ſin, ſhame, blood and filth, *Ezek.* 16. 4, 6. Hence Infants were circumciſed, and their foreskin caſt away, to ſhew, that themſelves had deſerved to be ſo ſerved. Parents therefore ſhould ſtrive to mend that by education, which they have marred by propagation. Wicked parents think not on this, though they ſend out their little ones like a flock, but tend them not, keep them not from the Wolf of hel, who ſeeketh to devour them.

Nemo ſobrius ſaltat. Cic.

And their children dance] *Exiliunt, vitulantur, chorea ducunt*, they skip and leap up and down, as young cattle, and are taught to dance Artificially, which no ſober man will do, ſaith *Cicero*: And the better Dancer, the worſe man, ſaid *Diogenes*.

Plut, συμποσιακα σοφων.

Verſe 12. *They take the Timbrel and the Harp*] They take them, and are taken with them, being melted in ſenſual delights, which wiſe men ſlight. The Philoſopher told the Fidlers, that he could be merry without Muſick. *Ariſtotle* ſaid, *Jupiter* is happy, and yet no Muſician. One in *Plutarch* ſaith of the *Scythians*, That though they had no Muſick nor Vines amongſt them, yet they had God. It is here alledged as a piece of their laſciviouſneſſe and luxury, that they took or touched the Timbrel, &c. Not but that Muſick is lawful, for it is the gift of God, and a noble Art, but the abuſe of it is here noted, as likewiſe, *Iſai.* 5. 12. *Amos* 6. 5. (ſee the Note there) theſe wicked and their children *lived in pleaſure upon earth* (which is not a place for ſuch a purpoſe: God did not caſt man out of one Paradiſe, that he might

might make himself another) *James* 5. 5. and were like the people of *Tombuctan* in *Affrica*, who are said to spend their whole time in singing and dancing. It is not good for men to take pleasure in pleasure, to spend too much time in it, as *Solomon* did, and afterwards *Cleopatra*. It was not simply a sin in *Esau* to go a hunting, but yet the more he used it, the more profane he waxed, and came at length to contemn his birth-right.

They rejoyce at the sound of the Organ.] Their mirth was merrily carnal, they did rather *revel* then *rejoice*. Their chearfulnesse did not end in thankfulnesse, their Musick made them not more heavenly-minded, as it did that late Learned and holy Mr. *Esty*, who when he sat and heard a sweet consort of Musick, seemed upon this occasion, carried up for the time before hand to the place of his Rest, saying very passionately, (What Musick may we think there is in heaven?) The Instrument here mentioned, hath its name (as *Mercer* noteth) *Ab amore oblectationis, & lusu*; From love, delight and sport. *Amabit sapiens, cupient cæteri*, saith *Seneca*. *D. Hall Art of Div. Medit.*

Verse 13. *They spend their dayes in wealth.*] Or, in mirth: Heb. *In good.* They wallow in wealth, and have the world at will, *even more then heart could wish*, as *David* phraseth it in *Psalm* 73. which may well serve for a Comment upon this Text. And the rich glutton for an instance. He in his life-time received his good things, and in a moment went down to the grave, *Luke* 16.25. True it is, that this is not every wicked mans case: for some of them live wretchedly, and dye lamentably, being held long upon the rack of a torturing Disease (as *Jehoram*) all which is to them no other then a Type and foretaste of hell, whither they are hasting.

And in a moment they go down to the grave.] *Ad inferna*, to hell, saith the Vulgar; they spend their dayes in wealth, and end their dayes in woe; their merry dance determineth in a miserable downfall. Thus that rich man *dyed, and was buried; and in hell he lifted up his eyes, being in torment, &c.* Luke 16.22, 23. But though the same Hebrew word signifieth hell and the grave (both which have their names from their unsatiableness, *Prov.* 30.15, 16) yet here, in a suitableness to what went before, the *grave* is to be understood, and the sense is, *Dicta citius morientur*, they dye easily, suddenly, sweetly, without much pain of body or trouble of mind: there are *no bonds in their death*, saith *David*, *Psal.* 73. They dye without much ado, like a lamb, or like a lamp, that goeth out of it self when the oyle faileth: they go quickly and quietly to the grave: some wicked persons indeed dye piece-meal by a complicate Disease, and a long lingring Death, as did *Antiochus*, *Herod*, *Philip* 2 of *Spain*, &c. *Dionysius* the Tyrant is said to have envyed a beast, whose throat he saw cut, because he dyed so soon. *Julius Cæsar* wished he might dye speedily, saith *Suetonius*. *Pliny* commendeth sudden death as the chief felicity of life. That's a good death to nature which is neither feared nor expected, yet that is the best death which hath been longest expected and prepared for. Happy is he that after due preparation, is passed through the gates of death, ere he be aware. Happy is he that by the holy use of long sickness, is taught to see the gates of death afar off, and addresseth for a resolute passage. The one dyeth like *Eliah*, the other like *Elisha*, both blessedly. *Mors jucunda cujus nulla præcessit expectatio aut metus.*

Verse 14. *Therefore they say unto God, Depart from us.*] Lest any should think, saith *Merlin* here, that *Job* speaks of such wicked as used a moderation in sinning, and (as the Historian said of the Emperour) rather wanted vice, then were vertuous. He describeth their great impiety by a rhetorical imitation, expressing the language of their heart, which is most base and blasphemous. For first they bespeak God as if he were some low-prized scoundrel, *Apage*, Be packing: thus they reject his acquaintance, and would be rid of his company. *Perro rejiciunt Deum quatquot verbum ejus contemnunt*, saith *Brentius* here: Now they reject God, who slight his Word, and cast his commands behind them, *Psal.* 50.17. Hence it follows by way of explication. *Magis extra vitia, quam cum virtutibus.* Tacit.

For we desire not the knowledge of thy wayes.] Lo, they professe themselves to be of the number of those, *Qui ut liberius peccent, libenter ignorant*, who are wilfully ignorant; and like not to retain God in their knowledge. *Rom.* 1.28. or if they *professe to know him, yet in works they deny him, being abominable, disobedient, and to-*

very

very good work reprobate, Tit. 1.16. Wicked men cannot abide God, such is their evil heart of unbelief, *Heb* 3.12. they get as far from him as they can, with *Cain*, and not only desire him to depart out of their coasts with those swinish *Gergesites*, but churlishly say unto him, as here, *Avaunt, Room for us.* They will neither have God in their heads, *Psal.* 10.4. nor hearts, *Psal.* 14.1. nor words, *Psal.* 12.4. nor works, *Tit.* 1.16. See this exemplified in those perverse Jewes, lying children, children that would not hear the Law of the Lord, which *said to the Seers, see not, —Get ye out of the way, turn aside out of the path*, i.e. out of this tract of truth in dealing so plainly, and reproving us so roundly, *Cause the Holy One of Israel to cease before us*, let us henceforth hear no more of him, *Isai.* 30.10,11. Now for such miscreants as these, who can say, it is otherwise then righteous, that God should regest one day upon them, *Depart from me, ye wicked?* (He loves to retaliate.) And that they who now say unto him, *We desire not the knowledge of thy ways*, should hear from him, I tell you, I know you not, *Luke* 13.27?

Verse 15. *What is the Almighty that we should serve him?*] Here the rottenesse of their hearts blistereth out at the lips of these rich wretches, these fat Bulls of *Basan*, such as was *Pharaoh* that sturdy rebel, who asked this very question in the Text, *What*, or *Who is the Almighty, &c?* Exod. 5.2. and had a large Reply made him by one plague upon another, till he was compelled to answer himself, *The Lord is righteous.* Forced he was to speak fair whiles held upon the Rack, if for nothing else, yet that he might get off. Such Queryings as this carry greatest contempt in them, and would lay the Almighty quite below the required duty: as if *Almighty* were but an empty title, and that he could do neither good nor evil, *Zeph.* 1.12. that it was to no purpose or profit to serve him, that the gaines would not pay for the paines, &c.

He seemeth to rehearse the very words of *Pharoah. Died.*

And what profit should we have if we pray unto him?] Hebr. *If we meet him*, viz. by our prayers, *Jer.* 7.16. *Am.* 4.12. see *Mal.* 3.14. with the Note. Children will not say their prayers unlesse they may have their Breakfast; nor hypocrites pray, but for some profit. They pretend sometimes to meet God, but they draw not near with that *true heart*, mentioned, *Heb.* 10.22. in seeking God they meerly seek themselves, as *Spira* said he did. *In Parabola ovis caprae suae quaerunt; No penny, no Pater Noster.* And as the Wolf in the Fable, having spelled *Pater*, and being bid put together, said *Agnus*: so when these pray, their hearts are upon their halfe penny, *Ezek.* 33. They follow Christ for the loaves, and serve him no longer, then he serves their turnes.

——*Rara fumant foelicibus ara.*

Verse 16. *Lo their good is not in their hand*] that is, They are not inriched by their own industry, Prudence, Piety, &c. but God hath exalted them thus, that he may bring them down again with the greater poise: So some sense the Text. Others thus, *Their good is not in their hand*; that is, they are not Masters of them, but are mastered by them: they are servants to their wealth, as the Persian Kings were to their Wives or Concubines, *Captivarum suarum captivi:* And as those stall-fed beasts in the Gospel, the Recusant Guests I mean, that had bought Farmes, Oxen, &c or rather were bought of them. ——*Difficile est opibus non tradere mores.* Others make this the sense, and I concur with them, These wicked rich men, buried in a bog of security, contemne God as if they had their happinesse in their own hands, and were petty-gods within themselves. But they are deceived; All is in Gods hand, who can take away their wealth when he pleaseth. These men may fall sooner then they rose, sith they subsist meerly by Gods *maintenance*, and he may do with his own as he listeth.

Plut.

The counsell of the wicked is far from me] I am so far from envying their prosperity, that I cannot approve of their course of life, for all their wealth. I am not of their judgment, I like not of their way. *Oh my soul come not thou into their secret.* Let their money perish with them (said that noble Italian Convert to a Jesuit, who tempted him with a great sum) who esteem all the gold in the world worth one dayes society with Jesus Christ, and his Holy Spirit, and cursed be that Religion for ever, &c.

Curcicium.

Verse

Verse 17 *How oft is the candle of the wicked put out?*] *q.d.* I confesse that which you say concerning Gods judgements upon the wicked to be sometimes true in this world, yet it is not so continually, nor ordinarily, but very oft their lamp is extinguished, their comforts damped, and hopes of better dashed: they are all on the sudden left in the dark, cast into straits inextricable, plunged into sorrowes inexplicable, and yet all these are but the *beginning of sorrows*. For Diod.

How oft cometh destruction upon them?] Utmost destruction, irresistible ruine, that comes on in manner of a black cloud, or fierce storme, undoing calamity, overflowing scourge, a tempest from which there is no covert. The Vulgar renders it thus, *How oft is there an inundation upon the wicked!*

God distributeth sorrowes in his anger] Gives them their lot of greatest sorrowes, *as by a Line*, Luke 12.46. such sorrowes as a travelling woman suffereth, or such as were those of Monsieur *Mylius*, an ancient Minister at *Heidelberg*, when taken by the Spaniard, first they abused his daughter before his eyes, and then they tyed a small cord about his head, which with truncheons they wreathed about till they squeezed out his braines. The Text implyeth that though in this world many sorrowes are to the wicked, yet these are no *supersedeas* to their sufferings in hell; but now they receive only a small portion or part of their punishments, there they shall be paid to the full; here they sip of the top only of Gods cup, there they shall suck up the dregs thereof, though they have eternity to the bottom. This shall be the *portion of their cup*, and but a *portion*, Psal. 11.6. Spec. bell. sac. Psal. 32.16.

Verse 18. *They are as stubble before the wind*] Lest any man should say, How can these things befal those that are so strongly set, & firmly built? Well enough, saith *Job*, for when they are best bottomed or underlaid, they are but as stubble before the wind, *&c. Hæc considerandæ*, saith *Mercer*, these things would be laid to heart, for hereby it appeareth that the wicked shall be destroyed suddenly, and certainly, *certò, citò, penitus*, Isa. 17. 13. That they can no more stand before a punishing God, then thistle-down before a whirle-wind, or a glasse-bottle before a Cannon-shot.

Verse 19. *God layeth up his iniquity for his children*] that is, the punishment of his iniquity, whilst he visiteth the sins of the fathers upon the children to the third and fourth generation of them that hate him, Exod. 20.5. Neither doth this contradict that of the Prophet *Ezekiel*, *The son shall not dye for the iniquity of his father*, chap. 18.17. Nor that of the Apostle, *Every man shall bear his own burden*, Gal. 5. 6. for the meaning of those words is, that no man be damned for the sin of his father, nor one man for the sin of another, unlesse by commission or approbation, or some way or other he make it his own. But for temporal punishments there is none but (by occasion of others sins) may have their portion in them: and wicked parents leave *Jobs* Legacy to their children (see 2 Sam. 3.29.) yea though they prove to be good children, 1 King. 14.12,13. for whom God layeth up their parents iniquity in the treasures of his justice to be produced in due time.

He rewardeth him.] For *every transgression and disobedience*, that is, every Commission and Omission, *receiveth a just recompence of reward*, Heb. 2.2. God will abate him nothing.

And he shall know it.] Know it to his cost; Vexation shall give understanding: he that before this judgement came, would know nothing of the bitter effect of sin upon him and his, now hath his eyes forced open (as the blind Mole is said to have by the pangs of death) and cryes out with the Lyon in the snare, *Si præsciviſſem*, Oh! if I had foreknown the mischief, *&c.* The wicked are wise too late, the *fool passeth on, and is punished*: he knows not the evil of sin, till he feels it.

Verse 20. *His eyes shall see his destruction.*] *His slaughter*, saith the Greek, his breaking to pieces, saith the Chaldee: this he shall see with his eyes, the destruction of his person, and ruine of his Family. The sight of evil is a grief to see, as well as the feeling of it is a pain: and that's complete destruction which is not only felt, but seen. *Zedekiah* first saw all his children slain, and then had his eyes put out. *Mauricius* had the like woful sight, and then was stewed in his own broth by the Traytor *Phocas*.

And he shall drink of the wrath of the Almighty.] Heb. The scalding hot wrath, worse than that Cup of boyling Lead turned down the throat of a certain drunken

man

man, by the command of the Turkish *Bashaw*. *Jerusalem* drank wrath to drunkenness, and had none to guide her; as a drunken man had need to have, *Isa.* 51. 17. The Nations were to drink it to madness, *Jer.* 25. 10. *Babylons* brats shall drink of the wine of God's wrath, *Rev.* 14. 10. (Poyson in wine works more furiously than in water) their irreparable ruine is set forth to the eye as it were, when *Rev.* 18. 21. an Angel, a *mighty Angel* taketh a stone, *a great stone*, even a milstone, which he casteth and with impetuous force *thrusteth into the bottom of the sea*, whence it cannot be *buoyed up*. Now what is a mighty Angel to the Almighty God, who hath his Name *Shaddai*, from destroying, as some are of opinion?

Verse 21. *For what pleasure hath he in his house after him?*] *Hoc est, Omnia impiorum, etiam post mortem eorum, maledicta erunt*, saith *Brentius*; All that belongs to the wicked shall be accursed, even after their death, though some are so desperately set upon wickeness, that they will have their swinge whatsoever come of it, either to themselves, or their children after them. *Sic fere asoryoi sunt improbi*, so unnatural they are many of them, that, so they may satisfie their own sinful and sensual desires, let their posterity sink or swim, let them shift as they can, they care not. *Dives* in Hell seemed somewhat careful of his brethren; but self-love moved him to it: for he knew well, that if they were damned, he should be double damned, because they had sinned by his example and encouragement.

ἀμὴ θανόντος γαῖα μιχθήτω πυρί. *Suetonius de Tiberio.*

When the number of his months shall be cut off in the midst.] *Mortis periphrasis*; that is, when he shall die, saith one. But that's not all. *Impius moritur importune*, The wicked dieth in an ill time for himself; then when it were better for him to do any thing, then to die. Many of them live not out half their dayes, *Psal.* 55. 25. *Eccles.* 7. 17. God cut off *Elies* two sons in one day; and further threatned their father that there should not be an old man left in his house for ever, 1 *Sam.* 2. 32. *Hezekiah*, when he thought he should die, complained that he had *cut off his life like a Weaver*, *Isa.* 38. 12. who cuts off the Web from the Thrum. But the Saints (such as he was) die not till the best time, not till that time when, if they were rightly informed, they would even desire to die.

Verse 22. *Shall any teach God knowledge?*] None but a presumptuous Fool will take upon him to do that: such as was *Alphonso* the wise (the *Fool* rather) who feared not to say openly, That if he had been of Gods Council at the Creation, some things should have been better made, and marshalled. The wisest men are benighted in many things; and what light soever they have, it is from the *Father of Lights*, whose judgements are unsearchable, and his wayes past finding out: what a madness were it therefore for any mortal to prescribe to the Almighty, or to define whom, when, by what means, and in what measure he must punish offendors? Herein *Jobs* friends took too much upon them; and he gives them the telling of it, wishing them to be wise to Sobriety, and not to give Laws to God, who well knoweth what he hath to do, and how to order his earthly kingdom. To disallow of his dealings, is to teach him knowledge; which is greatest sawciness.

Roderic. sanct. Hist. Hispan. p. 4. ch. 5.

Seeing he judgeth those that are high.] *Excelsos in excelsis*, the Angels, who are so far above us in all manner of excellencies, and yet are ignorant of the wisdom of Gods wayes, which they know but in part; for how little a portion is heard of him? *Job* 26. 14. His judgements therefore are rather to be adored, than pryed into: *Mirari oportet, non rimari*, let us rest contented with a learned ignorance.

Verse 23. *One dieth in his full strength.*] *Iste moritur*, There's one dieth in his very perfections; or, in the strength of his perfection, when he is in the *Zenith*, in the highest degree of earthly felicity: And he seemeth to point at some one eminent wicked person, well known to them all. Confer *Eccles.* 9. 2. God is pleased to do wonderful contradictory things in mans reason: so that we must needs confess an unsearchableness in his wayes. *In hoc opere, ratio humana talpâ magis cæcutit*, saith *Brentius*; In this work of his, humane reason is blinder then a Mole: *Averroes* turned Atheist upon it: and *Aristotle* was little better, as being accused at *Athens* and banished into *Chalcis*, *quod de divinitate male sentiret*.

Being wholly at ease and quiet.] At ease in body and quiet in minde. The common sort ask, What should ayle such a man? The Irish, What such an one meaneth to die?

Verse 24. *His Breasts are full of milk, and his Bones, &c.*] He is well lined within

within, as we ſay, having abundance of good blood, and freſh ſpirits in his body: fat and plump, and well liking. He is encloſed in his own fat, *Pſal.* 17. 10. His back is well larded, and his bones are moiſtened with marrow; which *Plato* ſaith, is not only the ſourſe and ſeminary of generation, but the very ſeat of life. Now ſuch a ſtate of body as is here deſcribed, is no defence at all againſt death, ſaith *Job*: Nay, it is a preſage, and a forerunner of it many times. For *ultimus ſanitatis gradus eſt morbo proximus*, ſay Phyſicians; the higheſt degree of health is neareſt to ſickneſs: We many times chop into the earth before we are aware; like a man walking in a field covered with Snow, who falleth into a pit ſuddenly. Plat. *in Timæ.*

Verſe 25. *And another dieth in the bitterneſs of his ſoul.*] Heb. *And this dieth with a bitter ſoul*; in a ſad and ſorrowful condition: having ſuffered many a little death all his life long, (as godly men eſpecially uſe to do, being *deſtitute, afflicted, tormented*, ſeldom without a croſs on their backs) and then dieth not only in the ſorrows of death, but in the ſorrows of life, which to him hath been a *liveleſs life*, becauſe a joyleſs life. Heb. 11.

And never eateth with pleaſure.] Either becauſe he hath but *Priſoners pittance*, which will neither keep him alive, nor ſuffer him to die. Or, if he ſit at a full table, yet his body is ſo ill affected by ſickneſs, or his mind with ſorrow, that he finds no good reliſh in what he eateth. That it is better with any of us, ſee a mercy and be thankful.

Verſe 26. *They ſhall lye down alike in the duſt, and Worms, &c.*] Death and Afflictions are common to them both, as *Eccleſ.* 9. How then do ye pronounce me wicked, becauſe afflicted, and free among the dead, free of that company, *&c?*

And the Worms ſhall cover them.] Who haply were once covered with coſtlieſt cloathing. The beſt are but worms-meat: why then ſhould we pamper and trick up theſe Carcaſſes, &c?

Verſe 27. *Behold I know your thoughts.*] *ſc.* By your words; as it is no hard matter for a wiſe man to do, *Prov.* 20. 5. for otherwiſe, God only knoweth the heart, 1 *Pet.* 1. 24. *Pſal.* 139. 3. it is his royalty: But when men diſcover their thoughts by their diſcourſes, looks, geſtures, &c. we may ſay as *Job* doth here, *I know your thoughts*; and that by the wicked wretch deſcribed by you, my ſelf is intended: this I am well aware of, though you hover in generals, and ſpeak in a third perſon. *Bartolus* writeth of Dr. *Gabriel Nele*, that by the only motion of the Lippes, without any interance, he underſtood any mans thoughts: The like ſome ſay they can do by looks. The Italians have a proverb, That a man with his words cloſe, and his countenance looſe, may travel undiſcovered all the world over. *Lib.* 1. *de vet. oblig.*

And the devices which you wonderfully imagine againſt me.] *viz.* To take away, as it were by violence, my Credit and Comfort: this is the fouleſt theft; avoid it.

Verſe 28. *For ye ſay, Where is the houſe of the Prince?*] Ye ſay, though not in ſo many words, yet upon the matter, Where is this mans (*Jobs*) princely pomp and port, that but even now was ſo ſplendidous? A Prince they called *Job* in a jeer, and by contraries (ſaith *Vatablus*,) becauſe he had been rich, and ſhould have been liberal, and munificent, but had not been ſo. The Apoſtle calleth the Phariſees and Philoſophers in like ſort, *Princes of this world*, 1 Cor. 2. 8. *Per ironiam & antiphraſin.* Vatab.

And where are the dwelling places.] *The Palaces*, large and lofty, *ut ſunt prætoria et principum ædes*, as the houſes of Princes uſe to be. *Lavater* rendreth it, The *Tabernacle of Tabernacles*, as Gentlemens houſes amongſt us are called, *Places, Halls, Courts, &c.* Junius. *Tabernaculum habitaculorum.*

Of the wicked?] *viz.* Of *Job* and his Children, the eldeſt ſons eſpecially, which was blown down, *chap.* 1. 18. As if it might not befal a good man alſo to have his houſe plundered, burnt, his children brained, &c. They had often in their diſcourſes jerked at *Jobs* children.

Verſe 29. *Have ye not aſked them that go by the way?*] The cauſe of that their raſh judgement, *Job* ſheweth here to be their ignorance of things known to every ordinary paſſenger, and ſuch as whereof there are many pregnant proofes and Examples every where. Some by them *that go by the way*, underſtand men by experience, ſuch as have gone many voyages, &c. made many obſervations in their Travels

of things remarkable: their notes are here called their tokens. *By those that go by the way*, others understand *Abraham the Hebrew* (so he is called, *Gen.* 14. 13. that is, that *Trans-Euphratean*; Or, *He that passed over the River Euphrates*, when he passed by the way from *Chaldea* to *Canaan*) and his Progeny *Isaac* and *Jacob*, who were passengers and pilgrims, and could tell by experience, that men greatly afflicted may be yet favoured of God, and in due time delivered. *Abraham* had ten sore trials, and yet the *friend of God*. *Isaak*, besides many other sharp afflictions all along his pilgrimage, was blind for above twenty years before his death. *Few and evil* were the dayes of the years of *Jacob*, his whole life almost one continuate affliction; and yet it was, *Jacob have I loved*. Of all this, *Job* likely was not ignorant, and why should his friends?

And do ye not know their tokens?] Or, *Their tokens you shall not be estranged from*, *Broughton* thus; *So ye would not make their signes strange*. There will be so much evidence of truth in what they say, that you will not be able to gainsay it.

Verse 30. *That the wicked is reserved to the day of destruction*] Here's the Passengers verdict; *viz* that wicked men shal scape scot-free, and flourish for a season: nevertheless their preservation is but a reservation (as *Pharaoh*, *Sennacherib*, and others have found it,) and if they flourish for the present, it is that they may be destroyed for ever, *Psal.* 92. 7. Others read this verse more suitably to the next, thus, *That at the day of destruction the wicked is kept back, and they are carried out in the day of wrath*; that is, they are oft spared when the testimonies of Gods wrath are rife against others.

Verse 31. *Who shall declare his way to his face, &c?*] Who shall be so bold, as to deal plainly with this rich wretch, and tell him his own? *Divitibus ideo deest amicus, quia nihil deest.* Great men have many flatterers, and not a few mutterers against them, but very few that will faithfully shew them their sin, and forewarn them of their danger, lest they meet with the same hard measure, that the Hares in the Fable did, who taking upon them to reprove the Lion, were torn in pieces by him for the same. Truth breedeth hatred: and although she be a good Mistresse, yet they that follow her too close at heels, may hap to have their teeth struck out. But truth, downright truth, must be spoken, however it be taken. *Elias* dealt roundly and impartially with wicked *Ahab*, *Jeremy* with *Josiah*'s sons and successours, the Baptist with *Herod*, Christ with the Elders and Pharisees, that noble General *Trajan*, with *Valens* the Arian Emperour, telling him, That by his persecuting the Orthodox, he had lost the day, abandoning the Victory, and sending it away to the enemy.

And who shall repay him what he hath done?] *q. d.* Men dare not (for who will take a Lion by the beard, or a Bear by the tooth?) God will not punish him here, therefore he must needs scape unpunished. This is by *Gregory* fitly referred to Antichrist, who may not be admonished, and wil not be punished: but thinks to bear out his most malapert misdemeanour, because it is —*factinus majoris abellæ*, the fact of a great one.

Verse 32. *Yet shall he be brought to the grave*,] He that was erst so stern and terrible, shal shortly be laid low enough, and then *leoni mortuo vel mus insultabit*, Though he were such a son of Belial, that none could speak to him (as *Nabal* was, 1 *Sam.* 25. 17) yet death will speak with him, and confute this proud haughty Scorner, that dealeth in proud wrath. When death comes (saith Sir *Walter Raleigh*) which hates and destroyes men, that's believed and obeyed: But God, that loveth and maketh men, he is not regarded. O mighty death! O eloquent death! whom none could advise, thou art able to prevail with.

Hist. of World.

And shall remain in the Tomb] Heb. *He shall watch over the heap*, *super tumulum cumulo frugum in arce constructo similem*; as a Watch-man, there he is fixed and keeps this place. Or, *He shall be watched in the Tomb*.

Lavat.

Verse 33. *The clods of the valley shall be sweet unto him*] Here he saith the same is before, but more poetically, and is variously rendred. The Vulgar alluding to an old Poeticall Fable, readeth it thus, *He shall be sweet to the sand of Cocytus*, which is fained to be one of the Rivers of Hell, or an infernal Lake, so called from the moan there made by damned Ghosts, who should be glad of his arrival there. *Hell from beneath is moved for him*, to meet him at his coming, as 'tis said of the Assyrian Tyrant

Tyrant, *Isai.* 14.9. Others better expound it thus. He shall taste so much bitterness whiles he treads upon the clods of the earth, that the clods under the earth shall be reckoned sweet unto him. And Oh how well pleased would he be if he might for ever lye hidden there, and never rise up again to come to judgement! And as it is with one wicked man departed, so it is with all other, whether they dyed before, or shall dye after. *Caten. Graec.*

Verse 34. *How then comfort ye me in vain?*] Sith ye apply nothing rightly to me, nor affirm nothing rightly of me, but instead of comforting me, which you came for, ye trouble me? And such are all those *consolatiuncula creaturula*, (as *Luther* finely phraseth it) petty-creature-comforts, watterish, and empty businesses, an unsubstantial sustance, as one saith of the bulrush.

Seeing in your answers remaineth falsehood.] Or, *Prevarication*, or *double-dealing*: fowle mistakes, and little lesse then malice.

CHAP. XXII.

Verse 1. *Then Eliphaz the Temanite answered and said.*]

ABruptly, without any Preface he sets upon *Job*, (as doth likewise *Bildad*; *chap.* 25.) acting the part of a spiteful Caviller, rather then of an ingenuous Accuser, reckoning and ranking just *Job* among the wicked, not covertly, as before, but overtly and expresly; and then thinking to salve all by an exhortation to repentance, backed with a faire promise of a full restauration. *Pulcherrima paranesis, sed quid ad Jobum*, saith *Brentius*? A very good exhortation, but ill applyed. We shall do well to take notice what a dangerous thing it is to give way to unruly passions, which like heavy bodies down steep hills, once in motion, move themselves, and know no ground but the bottom.

Verse 2 *Can a man be profitable unto God?*] No, neither doth *Job* say he can, but the contrary, *chap.* 21.22. Howbeit the God of glory, (as he is called, *Act.* 7.2. although his glory is as himself, infinite and eternal, and therefore not capable of our addition or detraction (the Sun would shine, though all the world were blind,) yet to try how we prize his glory, and what we will do for him, he hath declared that he accounteth himself made glorious by us, when we get so far as to conceive of him above all creatures.

As he that is wise may be profitable to himself?] Or, *But he that is wise, &c.* See *Prov.* 9.12. which *Solomon* seemeth to have taken hence. Natural reason taught *Plautus* to bring in a Countrey-man animating his son chearfully to follow his business thus, Thou ploweſt, harroweſt, soweſt, and reapeſt for thy self, to thee shall this labour bring in joy. The word here rendred wise, sometimes signifieth *prosperous*, *quòd prudentibus omnia feliciter cedant*, because prudent persons do usually prosper. *Prudentium solicitis ferè succurritur. Isai.* 54. 13.

Verse 3. *Is it any pleasure to the Almighty that thou art righteous?*] *Num voluptas est Omnipotenti, &c?* Is any thing added to his joy? Or needeth he thy manners and vertues to the making up of his perfection? Nothing lesse surely. True it is, that he solliciteth suitors, *John* 4. 23. and is well pleased with our performances, *Psal.* 51.6. But it is for our sakes, and to our benefit, and not his own. Like as the Sun when he casteth abroad his beames in the world, seemeth to receive light from some other creatures, whereas in truth they all receive light from him, and not he from them; so it is here: And as the same Sun draws up vapours from the earth, not for it self, but to render them again to the earth, to moisten and fatten it. So God, the true Sun of our souls, draweth from us our sighs and services, not for his own profit, but to rain them down again upon us in so many blessings.

Verse 4. *Will he reprove thee for fear of thee?*] Doth he plague and punish thee thus, for fear that in time thou maist grow so over-good, that he cannot reward thee, or so over-great, that he cannot command thee? No such matter. O-

Vox timoris ſive religionis activè ſumitur, &c. Merlin.

thers read it thus? Would he reprove thee for thy Religion? Would he come into judgement with thee? *q. d.* Surely, God would not deal thus ſtarſhly with thee if thou didſt truly fear him: But thou art a wicked wretch, as *verſe* 5. Either God puniſheth thee for thy piety or thy ſinfulneſſe. Not for the former doubtleſſe, (for piety is profitable to all things, &c.) therefore for the latter. This is *Eliphaz* his Argument here. But *Auſtin* makes anſwer (beſides what *Job* doth in the two following Chapters) *Tract. in Joan.* 124. God chaſtiſeth his beſt children ſometimes for his own glory, as *John* 9.3. ſometimes for their good, as namely for *prevention, probation, purgation, preparation,* either to the performance of ſome ſpecial ſervice, or to the receipt of ſome ſpecial bleſſing, &c.

Vel ad demonſtrationem debitæ miſeriæ, vel ad emendationem labilis vitæ vel ad exercitationem neceſſariæ patientiæ, &c.

Will he enter with thee into judgment?] This ſeemeth to be the ſame in ſenſe with the former Hemiſtich: and then it ſhewes *Eliphaz* his confidence, though he were in an error.

Verſe 5. *Is not thy wickedneſſe great?*] Why no: God of his grace had kept *Job* innocent of the great tranſgreſſion, *Pſal.* 19.13. and that wicked one had not touched him: 1 *John* 5.18. *ſcil.* with a deadly touch; had not thruſt his ſting into him, or transformed him into ſinnes image. Had *Eliphaz* ever found *Job* to be ſuch a one as here he maketh him? Or doth he not by theſe interrogatories, cunningly come over him (in kindneſſe, as we ſay) to make him confeſſe it? Had all been true that is alledged, *Jobs* wickedneſſe muſt needs have been great, and his iniquity infinite. But to be accuſed is not enough to render a man guilty; for then who ſhould be innocent? *Novit ſapiens ſe ad hoc ſcamma productum, ut depugnet cum iis qui maledictis alluntur, ut ventnis caprea.* *Cato* was two and thirty times accuſed, and as often abſolved.

Tactu qualitativo. Cajetan.

And thine iniquities infinite?] Heb. *There is no end of thine iniquities*: and hence it is that thy miſeries are ſo many and ſo long laſting; *commeruiſti tantarum ſorderibus.* The wicked indeed are eternally tormented, 1. Becauſe being worthleſſe, they cannot ſatisfie Gods Juſtice in any time: 2. Becauſe they have an infinite deſire of ſinning againſt God. But neither of theſe could be truly affirmed of *Job*, That ſo grave a man as *Eliphaz*, (whom the Jew-Doctors account a Prophet) ſhould fall ſo fowle upon his innocent friend: and taking occaſion by his great afflictions onely, conjecture and conclude him ſo hainous an Offendor, cannot poſſibly be excuſed.

Conjecturâ duntaxat, non rei veritate nititur.

Verſe 6. *For thou haſt taken a pledge, &c.*] *Bona verba, quaſo, Eliphaz.* How well might *Job* have cryed out, as *David* afterwards did, *Pſal.* 35.11. *Falſe witneſſes did riſe up, they laid to my charge things that I knew not.* Here he ſtands accuſed, 1. Of inhumanitie and crueltie, 2. of Irreligion and Impiety. But he fully cleareth himſelf of both, *chap.* 30. and 31. *Athanaſius* in like ſort was falſely accuſed of Adultery in the Councel of *Tyre*, *Anno* 343. *Euſtathius* Biſhop of *Antioch*, was injuriouſly deprived for the ſame cauſe, about the latter end of *Conſtantine* the Great. Adultery, Hereſie and Treaſon were objected to Archbiſhop *Cranmer*. Parricide to Mr. *Philpot*, Sedition to Father *Latimer*; to which he anſwereth, As for Sedition, for ought that I know, me thinks I ſhould not need Chriſt, if I might ſo ſay.

Ruffin. lib. 10. c. 15.

Acts & Mon.

For nought] Or, *unconſcionably*, as one rendreth it: and herein lay the fault. See *Deut.* 24.6, 10.

And ſtripped the naked of their cloathing] If naked, how could he ſtrip them, *bilde them*, as the word ſignifieth? *Chryſoſtom* uſeth this Proverb, *Nudum nec a centum viris ſpoliatur.* He that is naked cannot be ſtripped by an hundred men. We alſo have a Proverb, Where nothing can be had the King muſt loſe his right. And again,

He is like to get little
Who robbeth a Spittle.

Life of the King of Sweden.

In the late Germane Wars, the Crabats, at *Altroff* an Univerſity, plundered the Scholars, and put poor *Genus* and *Species* to their Ranſome. *Micah* inveyeth againſt ſuch Canibal Princes, as pluckt the skin from the fleſh, and the fleſh from the bones of the poor oppreſſed, *chap.* 3.2,3. See the Note there. That which *Eliphaz* here chargeth *Job* with, but without truth, is, that he ſtript off the cloathing of the naked,

that

that is, that finding them poor enough, he left them yet poorer: hardly having a rag to hang on their backs, through his extortion.

Verse 7. *Thou hast not given water to the weary to drink.*] But hast slain him with thirst, when thou mightest have saved him with a cup of cold water. *Qui non, cum potest, servat, occidit*: Not *to do good* (when it is in the power of a mans hand) *is to do evil*; and *not to save a life is to destroy it*, Mark 3. 4. Not robbing only, but not relieving of the beggar, was the rich mans ruine, *Luk.* 16. who for a cup of cold water, duely given, might have had heaven, *Matth.* 10. 42. But, what meant *Eliphaz* to charge innocent and munificent *Job* with such a cruelty? 1 The man was angry; and

Impedit ira animum ne possit cernere verum. Horat.

2. He seems not directly to charge him with these crimes, but to urge him to consider and confess, that he could not be but a grievous sinner, who was so great a sufferer. Surely God would never handle thee so hardly, unless thou wert deeply guilty of these or the like enormities. *Necesse est, ut fatearis te aut hoc, aut illud, aut omnia commisisse, &c.* Junius.

Thou hast with-holden Bread from the hungry.] Bread thou hadst enough and to spare: but, like a greedy-gut *Pamphagus*, thou wouldst part with none, though it were to save the life, not of thine enemy (which yet thou shouldest have done, *Prov.* 25. 21. *Elisha* feasted his Persecutors, 2 *Kings* 6. *Isaac* his wrong-doers, *Gen.* 26. 39. by a noble revenge) but of thy fellow-friend and brother by race, place, and grace. Thou hast hidden thine eyes *from thine own flesh*, when thou shouldest have dealt thy Bread to the hungry, *Esa.* 58 7. Yea, *drawn out thy soul* (and not thy purse only) *famelico*, to the hunger-starved, *and satisfied the afflicted soul*, vers. 10.

Verse 8. *But as for the mighty man, he had the Earth.*] Heb. *But as for the man of Arm, he had the Land.* This the vulgar applieth to *Job*: as if by his power he had wrought all others out, and seated himself alone in the Land; suffering none to dwell by him, but those that he could not over-match. Others by *the mighty man* understand the strong and wealthy, who are said to be gracious with *Job*, sharing with him in his Possessions, and partaking of his Priviledges, when the poor were slighted and could not have Justice, much less Mercy. Here then *Eliphaz* accuseth *Job* of Pride and Partiality. *Pauperes non dignari pane: at potentibus possessiones suas offerri, &c.* Vatab.

And the honourable man dwelt in it.] Heb. *Eminent*, or *accepted for countenance*: that is, he who came commended by his wealth, friends, great alliances, honours, &c. was in great request with *Job*, and might easily carry any cause with him. *Haec sunt peccata gravissima, quae non reputant homines*, saith *Vatablus*, These are very great sins, though men little think of it.

Verse 9. *Thou hast sent Widows away empty.*] A Widow is a calamitous name, 2 Sam. 14. 5. *I am indeed a Widow-woman, and my Husband is dead.* As a Tree whose root is uncovered thriveth not: so it fareth with a widow. *R. Jaya* observeth, That in Hebrew she hath her name from *dumbness*, *quod marito mortuo respondere non possit adversarius, et se adversus eos tueri*, because now that her Husband is dead, she cannot answer her adversaries, or defend her self against them. God therefore hath taken them and their Orphans into his tuition, owning them as his Clients, and commanding all men to be good to them. These if *Job* had indeed sent away empty, not only not relieving their necessities, but ravishing their estates, adding the misery of poverty to that of their condition, he had surely subjected himself to the feirce wrath of God, their *Patron* by a specialty. *Viluè desolata et derelicta nihil est humilium: et proindè peculiariter viduarum judex et vindex est Deus.* Bain. in Prov. 15.

And the arms of the fatherless have been broken.] *Immanis injuria, si ita res haberet, sed calumnia erat*, saith *Mercer*. This had been a crying crime, if it could have been proved against *Job*, but he was not the man: Some from these words conclude him a Judge, others a King. Doubtless he was a potent person, and by his greatness could have borne out his foulest outrages, breaking through the lattice of the Laws, as the bigger Flyes do through a Spider-web. *Sed alia de re infrà profitebitur*, saith *Mercer* here: But *Job* shall clear himself in the following Chapters: where we shall finde him described and characthered to have been the Oracle of Wisdom, the Guardian of Justice, the Refuge of Innocency, the comet of the Guilty, the patron of Peace, and pattern of Piety, to Magistrates especially, in the wise managing

aging of all publick Affairs, both of Judgement and Mercy.

Verse 10. *Therefore snares are round about thee.*] *Flagitium & flagellum sunt sicut acus et filum.* Sin and Punishment are tyed together with chains of Adamant. *Eliphaz* having with more earnestness than truth set forth *Jobs* sins, now discourseth of his snares. Four punishments he assureth him of, and every one worse than other. 1. He shall be Insnared. 2. Frighted. 3. Benighted. 4. Overwhelmed, if Repentance step not in and take up the matter, as *vers* 22. And tis as if he should say, Seek not after any other cause of thy Calamities than thy forementioned wickednesses: neither seek any other way to get off, than by confessing and forsaking them, that thou mayst have mercy.

And sudden fear troubleth thee.] Fear is a troublesome Passion: and sudden evils are very terrible, because they expectorate a mans abilities, and render him helpless, shiftless, comfortless. See this in *Saul*, who surprized with sudden horrour at his destiny read him by the Devil, fell straightway all along on the earth like an Ox, and was sore afraid, and there was no strength in him, 1 *Sam.* 28. 20. *Job* also had his fears, but then he had his cordials too, that kept him from falling under them.

Verse 11. *Or darkness, that thou canst not see.*] *Sunt tenebræ supplicia, et damnatorum desperationes*, saith *Brentius* here; By darkness are meant punishments temporal, and eternal. Others understand the text of blindness and confusion of minde, that can neither see the cause of trouble, nor finde an issue.

And abundance of waters cover thee] So that although thou shouldest escape the snares, out-live the fears, run away in the dark, yet how wilt thou avoid the Deluge of Destruction, the over-flowing scourge that carrieth all before it?

Verse 12. *Is not God in the height of Heaven?*] Some adde out of the next verse, these words, *Sayest thou*; making *Jobs* Atheistical speeches (here *mimetically* fathered upon him by *Eliphaz*) an argument of his great wickedness; as if *Job* should say, and so discover himself (for *out of the abundance of the heart the mouth speaketh*, *Matth.* 12.) to be of *Protagoras* his opinion, who doubted of a Deity: Or of *Diagoras* his, who flatly denied it: Or at least of *Aristotles*, who pent up God in heaven, and taught that he took little or no care of things done on earth. But what saith the Psalmist? (and *Job* was of the same minde, whatever the Jew-Doctors affirm of him to the contrary,) Our God is in the Heavens: he hath done whatsoever he pleased in heaven and in earth. The Lord is high above all Nations: and his glory above the Heavens. Who is like unto the Lord our God, who dwelleth on high: who humbleth himself to behold the things that are in heaven and in the earth? He raiseth up the poor out of the dust, &c. The eyes of the Lord run to and fro through the whole earth to shew himself strong, &c. His wrath is revealed from heaven against all ungodliness and unrighteousness of men. *Job* had frequently acknowledged and celebrated the power and providence of God, his judgements upon the wicked, his fatherly chastisements upon himself, deeply detesting all such thoughts and speeches as he is here wrongfully made the Author of.

De Diis, utrum sint, non ausim affirmare. Prot.

Psal. 115. 3. Psal. 113. 4, 5, 6, 7.

2 Chron. 16. 9.

Rom. 1. 18.

And behold the height of the Stars.] Heb. *The head of the stars*; those that are the very highest, and at the top of the visible heaven, the eighth heaven, beyond which some of the Ancients acknowledged not any other. *Aristotle* saith, That beyond the aspectable and moveable heavens, there is neither body, nor time, nor place, nor *vacuum*. But the scripture teacheth us, That there is beyond the Stars (how high set soever) a third heaven, a heaven of heavens, the Throne of God, and habitation of the Blessed: The starry sky is but as the brick-wall encompassing this lofty Palace, the glorious and glittering rough-cast thereof.

De cæl. text. 99.

Mercer.

How high they are.] *Ut nix eò noster possit aspectus pertingere*, so high that our eyes can hardly reach them. It is a wonder, that we can look up to so admirable a height, and that the very eye is not tyred in the way. Now God is far, far above the stars, *omnium supremus, altissimarum altissimus*, The high and lofty One that inhabiteth Eternity, *Isa.* 57. 17. dwelleth in light inaccessible, 1 *Tim.* 6. 16. such as whereof no natural knowledge can be had, nor any help by humane Arts, Geometry, Opticks, &c. How then can he see from such a distance what is here done on earth, saith the Atheist? who thinks to hide himself from God, because he hath hidden

Propterea quod tantum Chaos sit inter nos et Deum. Var.

God

God from himself? Hear him else in the next verse. See also *Ezek.* 8. 12. and 9. 9.

Verse 13. *And thou sayest, How doth God know?*] A bruitish question, *Psal.* 94. 7, 8. and never of *Jobs* making. There are a sort of such miscreants as believe nothing but what they see with their bodily eyes; and indeed, for a finite creature to believe the infinite Attributes of God, he is not able to do it throughly, without supernatural grace; which therefore must be begged of God, *Jam.* 1. 5. that he would give us the spirit of wisdom and revelation *in the knowledge of him, the eyes of our understanding being enlightened, &c.* Ephes. 1. 17, 18. For want whereof, the wicked, blinded with sin, ask such senseless and blasphemous questions as this in the text, and those like this, *Psal.* 10 11. *Zeph.* 1, 12. See the *Note* there. It is a ridiculous thing, saith *Pliny*, to think that the highest Majesty taketh care of humane affaires; a service (doubtless) far below him, and unworthy of his greatness. Plin. l. 2. c. 7.

Can he judge through the dark cloud?] Can he discern through such a dark *mediu*m? Men cannot see God, and therefore some fools are apt to think that neither can he see them. But that *Job* was far from any such thought, see *chap.* 21. 16. 22. To blame therefore was *Eliphaz* to charge him with such a wickedness: and all because he had said, that in this life bad men oft prosper, and better men suffer, which yet is *verum tanquam ex tripode*, very true; and not at all derogatory to the divine providence. *Sicut pueri vultum obvelant, putantes sese tum non conspici.* Lavat.

Verse 14. *Thick clouds are a covering to him.*] He lyeth close hid among the clouds, and seeth nothing. But be the clouds never so thick, Christ's eyes are a flaming fire, *Rev.* 1. 14. And the School of Nature teacheth, That the *fiery eye* needeth no outward light, but seeth *exsta-mittendo*, by sending out a ray, &c. He will freely *blot out the sins* of his people *as a cloud, and their transgressions as a thick cloud*, *Isa.* 44. 22. & 43. 25. but the clouds cannot hinder him from sight of their sins; for he is *All-eye*: and darkness and light are both alike to him, *Psal.* 139. 12. A cloud may come between the body of the Sun and us: and the whole Hemisphere may be masked and over-cast as we call it, but nothing can keep God from eying and ordering all things. ὁλόφθαλμος.

And he walketh in the circuit of heaven.] Where it seemeth thou thinkest he only manageth matters and beareth rule, and not below. So indeed the Peripatetick thought, and taught. Agreeably whereunto *Lysippus* made *Alexanders* picture looking up to heaven, with this Posie,

Juppiter, asserui terram mihi, tu assere cœlum.

With which picture *Alexander* was so delighted, that he proclaimed that none should take his picture but *Lysippus*. Plin. l. 6. c. 16.

Augustus also heard with delight,

Divisum imperium cum Jove Cæsar *habet.* Virgil. *vita.*

And the Great Turk, vexed at his great loss in the last Assault of *Scodra*, most horribly blasphemed against God, saying, That it were enough for him to have care of heavenly things, and not to cross him in his worldly actions. The Atheist here taketh it for granted, That God hath enough to do to walk from place to place in Heaven, (as Princes do in their Progress) and to order those heavenly bodies how they shall affect these lower bodies, by their light, heat, and influence, &c. Fain they would confine him to that *circuit* or *circle* (the heavens are supposed to be *spharical* and *circular*) that he might meddle no further. Fain they would perswade themselves and others, That God hath cast off the care of earthly busines, and committed all to Fate and Fortune: that many might live far more comfortable, if they were less conscientious: that it nothing concerneth God, whether men do or not do this or that, &c. Such *dust-heaps* as these may be easily found in every corner; for all places are full of them, and so is hell too. As for *Job*, the Counsel of these wicked ones was far from him, *chap.* 21. 16. he was the worse to think of them: whatever *Eliphaz* (by mistake of his meaning, at the least) thought of him. Turk. Hist. fol. 423.

Verse 15. *Hast thou marked the old way?*] Heb. *The way of old.* *Broughton* rendreth

rendreth it, *the way of the old world*: of those ungodly ones before the Flood. Hereby it appeareth, say our Learned Annotatours, that *Job* lived before the deliverance out of *Egypt*. because he mentioneth the Creation and the Flood, but not that deliverance; which had he knowne, it would have assoded him an excellent Argument to prove that godly men might be in great affliction, as the Israelites were in *Egypt*; and his friends a plausible argument that God useth to destroy wicked men for their sin, as he did the Egyptians in the red sea.

Which wicked men have trodden.] Heb. *Mortals of iniquity*, or *vanity*. *Viri nequam & nequaquam, vel nihili*; Men of wickedness with a witnesse. The face of the old world was grown so fowle, that God was fain to wash it with a flood. All was out of order in family, State and Church. In the Family was found Luxury, and unlawful Marriages. In the State, Tyranny, violence, rapacity and injustice. In the Church, contempt of Gods Word, and a fond opinion that God did not order all by his Providence, but that a man might do well enough without him. Now that this was the Opinion of those *Antediluvian Belialists*, some have gathered from this Text, which they read thus, *Wilt thou follow the old way*; that is, the Tenet of those old sinners against their own souls, whom God for their damnable security and licentiousnes (the products of such a portentous opinion) buried all together in one universal grave of waters?

Intempestâ morte abrepti. Jun.

Verse 16. *Which were cut down out of time*] Or, *Which grew full of wrinkles* (as those that have long lien in the water are apt to do) *and not time*; that is, before that time of life that they had promised themselves on earth; or before they had fulfilled the dayes of their forefathers, who though wicked above measure many of them, yet the flood could not come, till *Methuselah* (the last liver of the ten Patriarks) were laid up. God cuts off some notoriously wicked betime, when in the course of Nature they might have lived longer, that they may do no more hurt, as the Gardener destroyeth young Henbane, and the Country man young Vermins.

Whose foundation was overflown with a flood] Heb. *A river was powred upon their foundation*. This some understand of that River of Brimstone and fire powred from heaven upon *Sodom* and her sisters: But better take it of those in *Noahs* dayes, whose *foundation* (that is, the earth, that foundation of mankind: or their wealth and prosperity, whereon they thought themselves firmely founded, or their lives, &c.) *were overflowne with a flood*; which came rushing in upon them with mighty force, and drowned the Universe. And here the Hebrewes make to be the middle of this Book of *Job*, wherein they reckon in all One thousand and seventy verses.

Verse 17. *Which said unto God, Depart from us*] Atheists, those *Antediluvians* were, if not *Dogmatical*, yet practical, such as *Job* had described, speaking the like language of hell, *chap.* 21. 14. *Et malicioſè cum Eliphazus talium atheorum numero accenſet*, saith *Mercer*. And maliciously doth *Eliphaz* reckon *Job* among those odious Atheists, so thinking to cut his throat with his owne sword, and confute him with his own words. Malice cares not how truly things are set forth, so it may gall or kill.

And what can the Almighty do for them?] that is, They asked, what can the Almighty do for them? As if God neither could nor would reward their services: as if he would do them neither good nor evil. The Seventy render it, τί ἐπάξει ἡμῖν; What will he bring upon us? *q. d.* He threatneth us with a flood, but when trow, and how? *Let the day of the Lord come!* Isai. 5. 19. *Where is the promise of his coming, &c.?* 2 Pet. 2. Thus they jeered when it was fitter they should have feared? but what was the issue?

Verse 18 *Yet he filled their houses with good things*] Heb. *With good*; that is, with all precious and pleasant riches, whereof he gave them both plenty and propriety, but no otherwise then as *Joseph* caused his cup to be conveyed into *Benjamins* sack the better to furnish out an Indictment against him. And as *Benjamins* pretended theft was held more heinous, by how much his welcome was the greater, for he had a five-fold portion: so shall it one day fare with such rich wretches, as whose bellies God filleth with his hid treasure, and whose houses he filleth top full with good things.

—*Eurus*

—Eutrapelus cuicunque nocere volebat. Horat.
Veſtimenta dabat pretioſa.—

Well might *Eliphaz* add, all things reckoned.

But (or yet) *the counſel of the wicked is* (or be it) *far from me*] See theſe words expounded, *chap.* 21.16. where *Job* hath the very ſame. *Sed ea vult illi eripere Eliphaz*, ſaith a learned Interpreter. But *Eliphaz* will needs take them away from him: and it is as if he ſhould ſay, Thou, O *Job*, ſeemeſt by thy words, and with thy mouth to deteſt the counſel of the wicked; but thy doings declare the contrary. Whilſt thou ſo many wayes celebrateſt the proſperity of the ungodly. To me therefore, and to all righteous men, who do heartily hate the wicked, and do ſeriouſly ſet forth Gods juſt judgments againſt them, doth this ſpeech better agree, and more truly appertaine, &c. And as for theſe righteous men, let me tell thee further,

Verſe 19. *The righteous ſee it, and are glad*] And as for my ſelf, *The counſel of the wicked is far from me*: I do therefore abominate their preſent proſperity, becauſe they ſhall ſhortly be for a laughing ſtock to all good men: *The upright ſhall ſee it and be glad, and all iniquity ſhall ſtop her mouth*, as ſelf-condemned, and therefore by the Saints (ſwallowed up with a zeal of Gods glory) rightly derided, *Pſal.* 52 6. and 58.11.

And the Innocent laugh them to ſcorn] Not out of ill will, or envy, or other corrupt affection: But 1. For the glory of God, whoſe Power, Juſtice and Goodneſſe is hereby evinced and evidenced. 2. For the good of others, who ſtumble at the proſperity of the ungodly, or elſe are eaſed of their cruelty. 3. Add hereunto, That it is never the worſe for the wicked themſelves, that God taketh them off. For if they be Elect, they repent ere they dye: as if Reprobates, they are kept hereby from adding to their ſin, and ſo to their torments, which ſhall be proportionable thereunto. Thoſe that underſtand this verſe of *Noah* and his ſons, rejoycing when they ſaw the reſt drowned, and themſelves preſerved, render the words thus, *The righteous ſaw it and were glad, and the innocent laughed them to ſcorn.* A late reverend man of God amongſt us, in a Diſcourſe of his about the benefit of a good conſcience in times of common calamity, brings in *Noah* and thoſe with him in the Ark, inſulting over the periſhing old world thus: Now *Jubal* let us hear one of your merry ſongs, pipe now, and make your ſelf merry, as you were wont in gybing at *Noahs* folly in making a Ship to ſaile on dry land. What aileſt thou *Jubal*, to howle and wring thine hands thus? Where is thy Harp and Organs now? Now the flood is come, now *Noah* is in his Cabbin, and the water begins to be chin-deep, tell me, O *Jubal*, whether building of Tents, or building of an Ark be the wiſer work? Would you not give all the ſhooes in your ſhop, all the tools in your tents, all the cattel in your flocks, to be but where *Noahs* dog lies? And now Sirs, you that were ſuch men of Renown, *Gen.* 6.4. you that were the brave Gallants of the earth, now tell me who is the fool, and who is the wiſe man now. Thus he. *Piſcator* takes the next verſe, *Whereas* (or, *though*) *our ſubſtance is not cut down, but* (or, *yet*) *the remnant of them the fire conſumeth*, to be ſpoken in the perſon of *Noah*, whom he makes the innocent man here mentioned; and adds, *Saying*, in the beginning of the next verſe; As if *Noah* coming out of the Ark ſhould *waſh his feet in the blood of thoſe wicked*; and ſay, God hath preſerved me and mine, (our ſincerity hath prevailed for our ſafety) and in his wrath deſtroyed the ungodly. But I rather concur with *Tremellius*, and *Merlin*, and others, who make this verſe coherent with, and preparatory to the following famous Exhortation to Repentance, *Verſe* 21, 22, 23, &c. *Acquaint thy ſelf now with him, and be at peace, &c.* But be ſure thou do it *now*, that is *ſpeedily* and timouſly.

Mr. Jeremy Dyke p. 183.

Verſe 20. *When our ſubſtance is not cut down*] that is, Whiles life laſteth, and whiles it is called *to day*; before death cometh: and after death, judgement: when the remnant of the wicked fire ſhall conſume. Where we have a forcible motive to repent, becauſe we muſt either turn or burn, *Aut pœnitendum, aut perendum.* See *Act.* 17.31. 2 *Cor.* 5.10,11. *Heb.* 12.28,29. *Eliphaz* ſeemeth here on purpoſe to have mentioned that *fire* wherewith wicked men ſhall be tormented at the laſt day,

and before (for every mans *deaths-day* is his *doom-day*) and to have changed the person.

The remnant (or *excellency*) *of them the fire consumeth*] That it might the more effectually move men to repent, that they may be delivered from the wrath to come. And here I could willingly take up *Chrysostomes* wish, *Utinam ubique de Gehenna disseretur*! Oh that men would talk more every where of hell fire unquenchable, intolerable, and the fuel thereof made of the most tormenting temper, *Isai.* 30.33. It was a speech of *Gregory Nyssen*, He that does but hear of hell, is without any further labour or study taken off from sinful pleasures, and set upon the practice of mortification. But mens hearts are grown harder now adayes, and he that shall observe their impiety and impenitency, may well say to them, as *Cato* once did to *Cesar*, *Credo quæ de inferis dicuntur falsa existimas*, I believe thou thinkest all but a fable that is said concerning hell.

Juven. Sat. 2. *Esse aliquos Manes, &c.*
Nec pueri credunt nisi qui nondum ære lavantur.

Verse 21. *Acquaint now thy self with him*] *Accommoda te nunc illi, assuesce cum illo.* Converse with God in an humble familiarity; set him at the right hand, *Psal.* 16.8. be ever at his hand, *Ut famulus seu accensus*, as Attendant upon his person. In all thy wayes acknowledge him, and let him direct thy paths, *Prov.* 3.6. Ask counsel at his mouth, aime at his glory, be thou in his fear all the day long, *Prov.* 23.17. Account it thine happinesse to be in communion with him, and conformity to him, in all parts and points of duty. *The Lord is with you, if you be with him*, 2 Chron. 15.3.

And be at peace,] Return to him by repentance, from whom thou hast so deeply revolted, and against whom thou hast so shamefully rebelled. For *Eliphaz* here takes it for granted, that *Job* had estranged himself from God, and therefore could not possibly be at peace till better acquainted with him, and acquiescing in him, as the Vulgar here hath it. No creature is more fearful then a fish, flying at the shadow of a man; yet it feareth not the roaring Ocean, (which yet Lions, and other fierce creatures feare) because it is of its own nature and acquaintance. A sheep feareth not his shepherd; nor shall we God, if once acquainted with him: *Peace shall be within thy walls, and prosperity within thy Tabernacles.*

Acquiesce ei.

Thereby good shall come unto thee] Happy shalt thou be, and it shall be well with thee, *Psal.* 128.2. A *Cornucopia*, a confluence of all manner of comforts and contentments shall betide thee: but then thou must humble thy self to walk with thy God, *Mic.* 6.8. by faith walk with God, and by reflection walk with thy self: *Compone, & emenda vias tuas coram Domino*, and then thou needest not say with the worldling, *who will shew us any good?* Psal. 4.6. for God himself will say unto thee, as once he did to *Moses*, when he gave him but a glimpse of himself and his glory, *Ostendam tibi omne bonum*, I will make all my goodnesse passe before thee, *Exod.* 33.19.

Verse 22. *Receive, I pray thee, the Law from his mouth*] Now he speaks *Job* fair, whom before he had sufficiently rippled up, and rough-hewed, without mercy, or so much as truth. That which he here perswadeth him to, is to depend upon God for direction and successe in all his enterprizes; to consult with him upon all occasions, and not to do ought without his warranty and approbation. Gods testimonies were *Davids* delight, and his Counsellors, *Psalm* 119.24. All that advise not with these, must needs be without understanding, a *Nation void of counsel*, Deut. 32.28.

And lay up his words in thine heart.] Heb. *Put his word*, as the Tables were put in the Ark; mingle Gods Word with faith in thine heart, as in a vessel: *Cor autem fit carneum fidei*; the *fleshly* heart is made *fleshly* by faith, and capable of divine impressions.

Verse 23. *If thou return to the Almighty, thou shalt be built up*.] By sin men run from God, by repentance they return to him. Break off thy sins by repentance, and put away iniquity far from thy Tabernacle (for iniquity and repentance cannot cohabit, and he is no true Penitentiary, that tabernacleth not his family, that setteth not

up

up God, wherever he hath to do) *so shalt thou be built up*, that is, thou shalt be restored, and all thy losses in wealth and Children shall be made up again: *prosus erigeris qui jam collapsus es*: thou, who are now down on all four, shalt be new set up, and made to stand in thy former strength. Only thou must return *usque ad Omnipotentem*, all out as far as to the Almighty, thou must not give the half-turn only as hypocrites do, but with thy whole heart, and as *Joel* 2. 12. see the *Note* there. Thus *Eliphaz* discourseth very well, and handsomly of the business in hand: Only he was out in this, That he looked upon *Job* as an impenitent person, and upon his family as ill-ordered. As also, in that he conceived that true repentance is ever rewarded with outward and inward prosperity: whereas a penitent person may continue under crosses, though God will surely *save the humble*, as he saith afterwards, *verse* 29. and, repentance can turn crosses into comforts: and like the Philosophers stone, make golden afflictions, 1 *Pet.* 1. 7. As scarlet pulls out the teeth of a Serpent, so this takes away the sting of a judgement. As wine draweth a nourishing vertue from the flesh of Vipers, &c.

Verse 24. *Then shalt thou lay up gold as dust.*] Which is as much as to say (saith One) thou shalt make pavements of gold; see 2 *Chron.* 1. 15. *Psal.* 68. 30. Then shalt thou have thy desire, for thou shalt be rich with content, which is worth a million, as another paraphraseth it. *Beza* rendreth it thus, *Cast thy gold on the ground*, (even that worldly pelf, wherein thou hast been wholly addicted) *and let the gold of Ophir be unto thee as the pebble-stones of the brooks*, (make no more account of it than of those small stones) *and let the Almighty be thy tower, let him be unto thee as plenty of silver.* The *Scythians* are said to have found in the Mines of *Asmerion*, more Gold than Earth. Perhaps *Eliphaz* here promiseth *Job*, that upon his return to God, his Land should have many rich veines of Gold: And so One paraphraseth this text thus; Then shall you acquit your self of all your losses, and you shall recover with usury what was taken from you: for, for barren lands which could bring forth nothing, you shall have such as in their intrails shall produce *Porphyry*; and in stead of those unprofitable Rocks which made a part of your Estate, you shall have fertile Mines, from whence shall issue Rivers of Gold. Agreeable wherevnto is that Exposition of *Brentius*, *Reputatur pro pulvere aurum, pro vili pretiosum, pro fluvijs arenosis torrentes aureis lapillis ingens*; Thou shalt have for Dust Gold: for vile things those that are precious: for sandy rivers, golden torrents. An *hyperbolical* expression. *And the Gold of Ophir.*] Where the best Gold grew: possibly the same with *Peru*, the letters only transposed. *Ophir*, *Gen.* 10. was one of the sons of *Joktan*, who came of *Shem*, from whom, saith *Josephus*, a Country in *India* abounding with Gold, had its name. *Hunc aurum abundans dixerunt, quam Ophiritidem.* *Ophir*, is here put for the Gold of *Ophir*: for the word *Gold* is not in the original.

Verse 25. *Yea, the Almighty shall be thy defence.*] Or, *thy Gold*, for the same word signifieth both *Shaphar*, 36. 19. because Gold is the worldly mans defence, *Prov.* 18. 11. though but a fancy, *Zeph.* 1. 18. *Prov.* 11. 4. *Ezek.* 7. 19. It is as if he should say, Either thou shalt have gold Gods plenty; or else, thou shalt have that which is better than gold, viz. God the Maker and Master of all the world, saith *Junius*, who rendreth the words thus; *And the Almighty shall be thy treasure of Gold, and Silver, and Jewels to thee.* He shall be all that heart can wish, or need require. So *Antigonus*, in *Eunapius*, being asked where his Treasure was? Answered, *Where Cyrus is my friend.* Let us answer, *Where God is my friend.* When *David* had said, *The Lord is my portion*, he subjoyned in the next verse, *The lot is fallen unto me in pleasant places; yea, I have a goodly heritage*, Psal. 16. 5, 6. When God had said to *Abraham*, *I am thy shield*, he easily slighted the King of *Sodom*'s rich offer. *And thou shalt have plenty of silver.*] Heb. *Silver of strengths*, or *of heights*, that is, as the vulgar interpreteth it, *argentum electum tibi*, thou shalt have high heaps of silver, store of money. Godliness hath the promises of both lives: and if godly men are not always rich in this life, that godliness may be admired for it self. And they must know, that whatsoever they want in temporals, shall be made up in spirituals, according to that which follows.

Verse 26. *For then shalt thou have thy delight in the Almighty.*] As in thine one-

ly Portion. Thou shalt enjoy him which is the top of humane happines: solace thy self in the fruition of him, taste and see how good the Lord is, and thereupon love him dearly, *Psal.* 18. 1. not only with a *love of desire*, as *Psal.* 42. 1, 2. but of *complacency*, as *Psal.* 73. 25, 26. affecting not only an *union*, but an *unity* with him: and converting with him, as one may, in the mean while, in a fruitful and chearful use of his holy Ordinances.

And shalt life up thy face unto God.] Wrapping thy self in Christs righteousnes, thou shalt draw nigh to God with an humble boldnes in duty, and not doubt but he will draw nigh to thee in mercy. It is said of *Luther*, that he pray'd with so great reverence as unto God; and yet with so great confidence, as to his friend. Verse 27. *Thou shalt make thy prayer unto him, and he shall hear thee.*] Yea, though thou *multiply prayers* and intercessions for thy self and others (as the word signifieth, and as afterwards *Job* did for *Eliphaz* and his fellows, or else it had gone worse with them) yet he shall hear thee in all: Thou shalt, as his favourite, have the *royalty of his ears*, and he shall say unto thee seriously, as *Ahasuerus* did once to his Courtier, soothingly, The King can deny you nothing. *Ille vir potuit apud Deum quod voluit*, said One concerning *Luther*, That man could have of God whatsoever he listed. This *David* took (as well he might) for a singular mercy, *Psal.* 22. *ult. Psal.* 66. *ult.*

Melch. Ad. *in vita.*

Multiplicabis verba tua. Mer.

And thou shalt pay thy vows.] *i. e.* Thou shalt return thy thanks, and so shalt devo an holy tribute, as it were, betwixt heaven and earth. *Nulla sibi a Deo nisi grata ingrediendi occasio dabitur.* Thou shalt have unmiscarrying returns of thy suits; so that thou must be ready with thy praises after their prayers; for that is all thou shalt have to do. *Praise waiteth for thee, O God, in Zion; and unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come*, with their thanks in their hands as it were.

Psal. 65. 1, 2.

Verse 28. *Thou shalt also decree a thing, and it shall be established unto thee.*] God will be better to thee than thy Prayers; and prosper all thy Counsels, affect thy designes. The ungodly are not so, as is to be seen in those revolted Israelites, *Jud.* 2. in King *Saul*, and in our King *John*. Or if they have their designes, it is for a further mischief to them: As, if the godly be crossed, it is in mercy: like as it is storied of our Queen *Isabel*, that being to passe from *Zeland* into *England* with an Army, they had all been utterly cast away, had she come into the Port intended, being there expected by her enemies. But providence, against her will, brought her to another place, where she safely landed. The like is reported of Bishop *Jewel*, that being sought for by the Popish Persecutors, he had been caught, but that going to *London*, he took this way.

Mr. *Clark* in his Life. p. 262.

And the light shall shine upon thy ways.] That is to say, God will inspire thee with good counsel and direct him in all thine affairs, and turn thine ill counsels into good unto thee, (as the Heathens thought *Minerva* did to her *Athenians*, and as the Romans fancied of their Goddess *Vesta*, that she set them in their right way when they were wandering), or will shine over them with his blessing, contrary to thy complaint, *Lam.* 3. 7. or else

Diod.

Verse 29. *When men are cast down, then thou shalt say, there is lifting up.*] And that by the fames of thy Faith, the nature whereof is to gather one contrary out of another, *Vita ex mortuis*, affluence out of indigence, out of deepest distresses, *Deus.* 32. 39.) and to believe God upon his bare words, and that against sense in things invisible, and against reason in things impossible, (*Quando abscondit vultum suum, quis ejus contemplabitur?* *Job* 34. 29. *Behaving* and *fasting of him that hath his eyes down*, whereof some makes this to be the sense) shall be able out of his own experience to encourage others in misery, who likewise humble themselves. *Junius* rendreth this, and the following verse, *When a man shall have gotten many evils, and then shall think of lifting up, then will God save the low of eyes, or him which up-lookes in his vain eyes: He will deliver it him that is pure, yea, he shall be delivered by the purity of his hands.* Such encouragement shall he have to pray, and his blessing upon them, help of his shall be mercy to others, though they be none of his help, *Jer.* 15. 11. and 18. 24. And hence *Job's* intercession for his friends, and that of *Noah* and *Daniel*.

And

29. *And he ſhall ſave the humble perſon.*] Heb. *Him that is low of eyes*, as was *Job* at this time: and the Publican, *Luk.* 18. 13. An high look, and a proud heart go together, *Pſal.* 101. 5. And as God reſiſteth ſuch, *Jam.* 4. 4. 1 *Pet.* 5. 5. ſo he giveth grace to the humble, and not grace only, but glory too; as here, ſafety here, and ſalvation hereafter.

Verſe 30. *He ſhall deliver the Iſland of the innocent.*] Or. *He ſhall deliver the not innocent*, him that is not guiltleſs: and even ſuch *ſhall be delivered for the purity of thine hands*. Thus God gave *Zoar* to *Lot*, and all the ſouls in the ſhip to *Paul*, and the guilty *Iſraelites* to *Moſes*. See *Jer.* 5. 1. Or, the *innocent ſhall deliver the Iſland*: Or, *Liberabitur va innocentis*, The innocent ſhall be freed from affliction: ſo *Brentius*.

And it is delivered by the pureneſs of thine hands.] *i.* Of thy works, or by thy pure hands lifted up in Prayer. *Semen ſanctum ſtatumen terræ*, the Saints bear up the ſtate, *Iſa.* 6. 13. they uphold the pillars of the earth by their Piety and Prayers: and therefore when God is unchangeably reſolved to ruin a people, he ſilenceth his Saints, as *Jer.* 7. 16. or removeth them out of the world; as he did *Methuſelah* the year before the Flood. And as one *Sinner may deſtroy much good*, *Eccl.* 9. 18. So one Praying Saint may ſave an *Iſland*, a whole Country: it is delivered by the pureneſs of thy hands. It may be, the work ſticks at thee: why then is not thy ſhoulder at the wheel, when the cart is ſtalled?

CHAP. XXIII.

Verſe 1. *Then* Job *anſwered and ſaid.*]

Pin. IN defence of his own integrity, againſt *Eliphaz* his calumnies in the foregoing Chapter. To make Apology to every one that ſhall traduce us, *Plato* holdeth to be both baſe and Bootleſſe. But when ſuch a weighty man as *Eliphaz* ſhall lay load upon ſo innocent a man as *Job*, *Quæ tulerit?* ſomething would be ſaid in way of anſwer. Πᾶσιν ἐπιλογὸς ὑπεναντίος. Plat.

Verſe 2. *Even to day is my complaint bitter.*] *q.d.* After all mine endeavour to ſatisfie you, I am ſtill miſ-interpreted, and accounted by you my friends no better then a *Malecontent* and a *Murmurer* againſt God; albeit my laments do no way equal my torments. True it is, that *Eliphaz* had given him excellent counſel, *chap.* 22. 21. 22. &c. but it was to flatter him into the ſame errour that himſelf held; viz. that bodily and temporal ſufferings are a ſure ſign of a notorious hypocriſie. Hence *Job* never taketh notice of it in this reply: but begins his Apology pathetically and abruptly, and ſoon falls into an appeale to God the righteous Judge, who well knew, (though his friends would take no notice of it) that he complained not without cauſe: but the contrary.

My ſtroak is heavier than my groaning.] Moſt mens groaning is greater then their ſtroaks or ſufferings. *Invalidum eſt omne naturâ querulum eſt.* Some are ever whining and growling; their lips, like rufty hinges, move not without murmuring and mutinying, yea they not only creak but break, as rotten boughs do, if but a little weight be hung upon them. Or as ſome mens fleſh, which if never ſo little rubbed with a pin, it preſently ſwelleth and feſtereth. *Job* was none of theſe; if he groaned, as he did, (and will they deny him that eaſe of his dolour? *Euphues. Lachrymæ ægritudinis ſolatium.*) there was very great cauſe for it, ſuch his preſſures were greater then could be expreſſed by any ſighes or words. Senec. Ovid

Verſe 3. *Oh that I knew where I might find him.*] that is, God, ſo oft in his mind and mouth, that his acquaintance might eaſily know whom he meane. *Apho.* Plu. Weems. *Jehovah* (ſaith he) *was a Kings* 2. 14. is held by ſome to be one of Gods Attributes. And Mr. Vſher without mention of Δία, was an ordinary oath in *Plato's* mouth, as *Suidas* record-

eth.

That

That I might come even to his ſeat] His Tribunal prepared for him. Great is the confidence of a good conſcience. See *Gen.* 20.5. 1 *Pet.* 3.21. But yet *haec certè omnia audacius dicuntur à miſero hominicolo*; this was too bold a ſpeech for a mortal creature, as God himſelf (who gave him his wiſh) will afterwards tell him, *chap.* 38.2. and 40.2. and contrary to that which he had before reſolved on, *chap.* 9.3. See the like failing in *David*, *Pſalm* 39 1,3. and 2 *Samuel* 6.8,9. In theſe examples of ſo good men, we may ſee how natural it is to us in affliction to riſe up againſt God; as the horſe that caſteth his Rider, and riſeth up againſt him. This the Poets ſhadowed out in their fiction of the Gyants conſpiring to pull *Jove* out of heaven. That which may be ſaid in favour of *Job* herein, is, 1. That *ver.* 6. he profeſſeth to plead with God in Gods ſtrength. 2. That being accuſed by his friends of ſo foule offences, he had no other way of clearing himſelf, then by appealing unto God, whoſe moſt juſt judgement he acknowledged. 3 That he durſt not have ſpoken thus boldly, but in confidence of his mercy. 4 That he would have this his controverſie with his friends, (and not his whole life) to be exactly examined and judged by God.

Venirem uſque ad ſtationem ejus. Mercer.

Hoc à pietate alienum eſt, quòd adverſus Deum præfractius, & contumelioſius loquatur quam humilitas fidei ferat. Brent.

Verſe 4. *I would order my cauſe before him*] I would not ſtick to approach to his Tribunal, there to plead my cauſe (not againſt him, as being the Supreme Judge, and not either Plaintiff or Defendant, but) againſt your falſe and wrongful accuſations, which undoubtedly I would diſprove and confute by many forcible and ſtrong Arguments.

Beza.

And fill my mouth with arguments] Heb. *Redargutions, increpations, reprehenſions.* A good Oratour will firſt rightly lay down his cauſe, ſtate the Queſtion, as we call it. 2. Confirm it with reaſons: 3. Obſerve what is ſaid to the contrary, and confute it. *Job* would do all this, if he might have audience: but if to God all this, *Job* was much miſtaken: And ſo at another time, when in a better mind he could ſay, *Whom, though I were righteous, yet would I not anſwer, but I would make ſupplication to my Judge. If I juſtifie my ſelfe, mine own mouth ſhall condemne me, &c. chap.* 9.15,20.

ἔλεγχοι.

Verſe 5. *I would know the words that he would anſwer me*] *q. d.* I cannot know your minds, O my friends, nor underſtand your words, which yet I believe are little to the purpoſe; But God (I know) will utter his mind plainly, and approve my cauſe which you ſo raſhly condemne. Thus *John Huſſe* and other Martyrs, when they could not have a faire hearing from men, appealed and applied themſelves to God, committing their cauſe to him who judgeth righteouſly.

Mercer.

Verſe 6 *Will he plead againſt me with his great power?*] No, for then you were in a wo-caſe. For if Gods breath blow us to deſtruction, as ſo many duſt heaps, *Job* 4.9. if he frowne us to death, and *ſend us to deſtruction*, Pſal. 80.16. What ſhall we think of his Almighty power, which none can abide or avoid? *Difficile eſt contra eum ſcribere, qui poteſt proſcribere*: It is dangerous dealing with him, who hath at his command thirty legions, ſaid the Philoſopher to the Emperour, who would needs crack an Argument with him. And ſhould *Job* dare to do it with the Lord of hoſtes, as if ſtronger then he? The thunder of his power, who can beat? The ſtouteſt men quake before him, and as the wormes when it thundreth, wriggle into the corners of the earth, ready to run, as *Caligula* did, under any bed, or any bench-hole.

No, but he would put ſtrength in me] *Sic enim ex fidei πανοπλία perſuaſus*, ſaith an Interpreter. Thus was *Job* perſwaded out of the full aſſurance of his faith, that God would deal with him as a loving Father, and not as a ſevere Judge: for who can ſtand before his wrath, or withſtand his will? No man ſurely can contend with God, unleſſe he *put ſtrength in him*, as he did into *Jacob*, *Gen.* 32. whom he upheld with the one hand, as he ſtrove againſt him with the other. This foregoing wiſh therefore of *Job*, hath an excellent commendation in it of his faith and integrity, yet ſo as that in ſome things it is blameworthy. For who can come to Gods Seat ſith he dwelleth in light unapproachable? neither can any one ſee God and live, *Exod.* 34. For this boldneſſe therefore of his he ſhall be hereafter ſharply reproved, firſt by *Elihu*, and then alſo by God himſelf, ſtepping forth as it were from behind the hangings, overhearing him, and ſaying, Who is this that talks thus? how now? *chap.* 38.2,3.

Merlin.

Verſe

Vers. 7. *There the righteous might dispute with him.*] *There* for *Then*; *scil.* when God shall put strength into him: the upright or honest man (who draweth neer with *a true heart, in full assurance of faith, having his heart sprinkled from an evil conscience by the blood of Jesus Christ*, Heb. 10. 22.) might dispute with God, but not unlesse he have that Advocate with the Father, Jesus Christ the Just One, to appear in the presence of God for him, *Heb.* 9. 24. as the Lawyer appeareth for his Client to put by and non-suit all accusations, to plead his cause, and to justifie him by the only merit of his righteousnesse and obedience. All Saint *Pauls* care was to be *found in Christ*, when sought for by the Justice of God, not having his own righteousnesse which is of the Law, but that which is through the faith of Christ, *Phil.* 3. 9. for *sordet in conspectu judicis, quod fulget in conspectu operantis*, that which is highly esteemed amongst men, is abomination in the sight of God, *Luke* 16. 15. They only may dispute with God, that is, in an humble and laudable manner plead with him, as did *Jacob. Gen.* 32. 24. and *Jeremy*, *chap.* 12. 1. who partake of Christs righteousnesse *imputed* and *imparted*; opposing to the appearances of Gods wrath the firme perswasion of his grace by the Seal of his Spirit, *Et id quam hoc non est magnum!* This is few mens happinesse. Aug.

So should I be delivered for ever from my Judge.] Who would quit me by Proclamation; and then I should the less care to be condemned by you my fellow-prisoners. *I care not for mans day, sith he that judgeth me is the Lord*, 1 Cor. 4. 3, 4. Where note, what boldnesse and confidence the upright have in God; neither shall they be herein deceived, as *Job* was not.

Vers. 8. *Behold, I go forward.*] Heb. *Eastward*, which is reckoned the fore-part of the world; because that eye of the world, the Sun, riseth there; and every man looketh to the rising Sun.

But he is not there.] *sc.* In that sort, as I desired to finde him, *verse* 3. he is not visible to me, he is too subtile for mine eye or sight to seize upon: his judgements also are unsearchable: and his paths past finding out. True it is, that the whole world is nothing else but *Deus explicatus*, a Mirrour or Theatre wherein God may be seen, yea, felt, and found out by those that are blind, *Act.* 17. 27. If a man hear a Sermon by night, and in the dark, though he see not the Preacher, yet he knows he is there. So *Job* questioned not Gods Omnipresence; but complaineth that himself was benighted, and forsaken of his hopes to be eased of his troubles, outwardly in body, or inwardly in minde: this is the judgement of the flesh, when under Affliction.

And backward, but I cannot perceive him.] For indeed he is imperceptible by bodily eyes, neither sitteth he any where in this world to decide controversies, as he shall do in the clouds at the last day, when the righteous shall look up, for their redemption draweth nigh; and the wicked shall look on and waile because of him, *Terræ ululabunt*, *Rev.* 1. 7. they shall look and lament, yea, be mad for the sight of their eyes which they shall see, as *Deut.* 28. 34. Luk. 21. 28.

Vers. 9. *On the left hand, where he doth work.*] *i. e. Northward*; where God is said to *work*; either because that in the North-part of heaven are more signes, and of more remarkable influence than in the South: or else because the Northern parts of the world are more inhabited than the Southern, because more temperate; and so there is more of God to be seen there in his works, as letters refracted in a glass. *Sex gradum est speculum, quo Deum intuemur.*

But I cannot behold him.] See the *Note* on *verse* 8.

He hideth himself on the right hand, &c.] He worketh not so much in the Southern parts of the world: the torrid Zone is unhabitable, &c. Yet the *Ethiopian* Judges were wont to keep the chief Seat for him empty, when they sate in judgement. And beside the *Habassines*, that large region of *Nubia*, had from the Apostles time, as is thought, professed the Christian Faith: though now it hath again, above an hundred years since, forsaken it, and embraced *Mahumetanisme*, and Idolatry. Alvarez.

That I cannot see him.] See the *Note* on *vers.* 8.

Vers. 10. *But he knoweth the way that I take.*] Heb. *That is with me.* He perfectly understandeth that there is no way of wickednesse in me, *Psal.* 139. 24. no sin that I do favour, allow, and wallow in: but that the way that *is called Holy*, is my delight and endeavour:

endeavour: that I am upright for the main, that my heart is not turned back, neither have my steps declined from his way, *Psal* 44. 18. I cannot see him, but he seeth me, and mine uprightness.

When he hath tryed me.] *sc.* With favour, and not with rigour, (*for then who should abide it?* Psal. 143. 2.) God promiseth to refine his People, but not as silver, *Esa.* 48. 10. that is, not exactly, lest they should be consumed in that fiery tryal. This *David* knew, and therefore prayed, *Examine me, O Lord, and prove me. try my reins and my heart*, Psal. 26. 2. and 139. 23.

I shall come forth as Gold.] Which is purged in the fire, shines in the water: as on the other side, clay is scorched in the fire, dissolved in the water.

Verse 11. *My foot hath held his steps.*] I have followed God step by step, walking as I had him for an example, and pressing his footsteps. This *Job* speaketh of himself, not as vaunting, but as vindicating and defending his own innocency; and as giving *Eliphaz* to know, that he had already done, and still continued to do as he had in the former Chapter exhorted him, *verse* 21, 22. *Acquaint now thy self with God, &c.* That's not now to do, saith *Job*; for my foot hath held his steps. *Be at peace*: I am so, saith he, *for his way have I kept and not declined.* Now, *can two walk together, and they not be agreed? Receive, I pray thee, the Law from his mouth.* What else have I done, saith *Job*, when as I have not gone back from the commandment of his lips? *Lay up his words in thine heart*; this I have done *ex instituto*, saith he; *vel præ demenso*, more than my necessary food, have I esteemed the words of his mouth. So exact a pattern of the rule was *Job*; so consonant to *Eliphaz* his good counsel. Plain things will joyn in every point one with another; not so, round and rugged things: so do plain spirits close with holy counsels; not so, such as are proud and unmortified. Let these be touched never so gently, nettle-like they will sting you. Deal with them roughly and roundly, they swagger, as that Hebrew did with *Moses*, saying, Who made thee a man of Authority, &c? *Exod.* 2. 14. Good *Job* was of another spirit with God, (as it is said of *Caleb*, *Numb.* 14. 24.) and *followed him fully*; *ornavit doctrinam cœlestem piis officiis*, heavenly doctrine was as the mould, and he as the metal which takes impression from it in one part, as well as another. His constant endeavour was to express God to the world, and to preach forth his vertues or praises by a sutable practise, 1 *Pet.* 2. 9. *Gressum ejus restimis pes mens.*

His way have I kept, and not declined.] *sc.* In excess or defect, and therefore I am no such flagitious person, as thou, *Eliphaz*, wouldst make of me.

Verse 12. *Neither have I gone back from the commandement of his lips*] *i.e. Ab ipsissimo Dei verbo*, from the very word of God, that sure *Cynosura*, which he that holdeth straightly to, may truly say, Lord, if I be deceived, thou and thy word hath deceived me. But of that there is no danger, sith the Scripture is the invariable *Canon* or Rule of Truth, saith *Irenæus*, the Cubit of the Sanctuary, the Touchstone of Errour, the divine Beam, and most exact Balance, as *Austin* and *Chrysostom* stile it: yea, the very *heart and soul of God*, as *Gregory*. And if *Job* lived before the word was written, yet not before the Law of Nature, and the Traditions of the Patriarchs: which whiles they remained uncorrupted, were the commandement also of Gods lips, as having been received from his very mouth, and might far better be called *ipsissimum Dei verbum*, than the Popes *pronunciata*, which Cardinal *Hosius* prophanely and blasphemously pronounceth to be *the very Word of God.*

Κανὼν τῆς ἀληθείας ἀκλινὴς.

In Reg. 3.

I have esteemed the words of his mouth more than my necessary food.] I have preferred (Heb. *I have hid, or laid up*, as men do precious things, as house-keepers do Provision for their Family) them before my bodily food, my daily bread: and we see what pains men take, what shift they make, *Ut bene sit ventri, ut lateri*, for food and raiment, and other things requisite to the preservation of this life present. Now *Job* knew that Gods holy word is τροφὴ ψυχῆς, as *Athanasius* calleth it, the Souls nourishment, and that the promises are *pabulum fidei*, the food of Faith, as another calleth them; that we may better want bread, than that bread of life. Hence he esteemed it more, not only than his dainties or superfluities, but then his substantial food, without which he could not live and subsist, more than his *appointed portion* (so some render it) set out for him by the divine Providence, which cutteth out to every man his allowance. I had rather be without meat, drink, light, any thing, every thing,

thing, saith One, then that sweet Text, *Come unto me all ye that are weary and heavy laden, &c.* I would not for all the world saith Another, that that one verse *John* 17.24 [*Father, I will that they also whom thou hast given me, be where I am, that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world*] had been left out of the Bible. And again, There is more worth (saith the same Authour) in those four Chapters, *John* 14, 15, 16, 17. then in all the Books in the world besides. *Luther* said, He would not live in Paradise without the Word; as with the Word it were no hard matter to live even in hell it self. Of old they were wont to say, It were better for the Church that the Sun should not shine, then that *Chrysostome* should not preach to the people. The Jewes at this day will not omit prayers for their meat or labour. They divide the day even the working-day, in three parts, the first *ad Tephilla*, for prayer; the second *ad Tora*, for the reading of Gods Law; and the third *ad Malacca*, for the works of their Calling. And when they have read one Section, they begin another, lest they should seem to be weary of their task. Whereas if we read but a Chapter, (not a quarter so long as one of their Sections or Paragraphs) *O what a weariness is it!* neither begin we till we have looked over the leaf to see how long it is, so soon sated are we with this heavenly Manna.

Selneccer. Mr. Baxters *Saints everlasting Rest. p.24.* *Ibid.*708. *Tom. 4. Oper. Lat. p.424.* Weems.

Verse 13. *But he is in one mind, and who can turn him?*] He is ever like himself, not mutable, inconstant or various, as men who are (as *Tertullian* saith of the Peacock) all in changeable colours, as often changed as moved. Gods name is, *I am*, *Exod.* 3.14. And if *Pilate* could say, What I have written, I have written, nothing shall be altered, how much more may the Lord, who is the same yesterday, to day, and for ever? His Decrees are immutable, his power irresistible. Some think that *Job* complaineth here of Gods absolute power, and little lesse then tyrannical, exercised against him an innocent person. If so, *Job* was surely much to blame, sith Gods absolute power is never sundred from his Justice; and it must be taken for an undoubted truth, that his judgments are sometimes secret, but alwayes just.

And what his soul desireth, even that he doth.] *Id est, Cupit ac facit statim: ejus voluntas est executio*; that is, He desireth and doth it forthwith; his will is present execution. It is his pleasure to lay load of afflictions upon me, but wherefore it is, I know not. But *Job* should have known that as God is a most free Agent, so his wil is not only *recta* but *regula*; neither may any man here presume to reprehend what he cannot comprehend.

Verse 14. *For he performeth the thing that is appointed for me*] He hath *performed all my necessaries*; so *Vatablus* rendreth it: 'tis the same word that was used for *appointed* or *necessary food*, ver. 12. *Voluntas Dei, necessitas rei*; God hath decreed thus to deal with me, and therein I must rest satisfied.

And many such things are with him] I know not but that there may be many more sufferings yet decreed to come upon me in his secret counsel. *Fiat voluntas Domini.* Godly people though they know not many times what the Lord will do, and how he wil deal with them, yet they always know that he is a merciful father to them, and wil order all for the best. This should content them, and keep them from chasing against God, and from nourishing hard conceits of him, or heavy conceits of themselves, as if wicked because afflicted.

Verse 15. *Therefore am I troubled at his presence*] At the consideration of his formidable Power and Majesty, I am troubled and terrified: troubled at my present calamities, and afraid of fiercer. This verse then seemeth to be a correction of that wish of his above *verse* 3. and not unlike that *ch.* 13.21 *Withdraw thine hand far from me, and let not thine dread make me afraid. Then call thou, and I will answer, &c.*

When I consider, I am afraid of him] I have alwayes imagined that as it were weakness to fear a man, so it were madness not to be afraid of God. Let me be accounted *timorous* rather then *vere sanus*.

Verse 16. *For God maketh my heart soft*] Methinks I feel it fall asunder in my bosome like drops of water, and dissolved with manifold afflictions; so that I am hardly able to bear up any longer: I am almost done, as we use to speak, and my heart faileth me. How should it do otherwise when God with-draweth from his the sup-

plies of his Spirit, *Phil* 1.19. that Spirit of power, of love, and of a ſound mind, 2 *Tim.*1.7. *Acts* 20.22. ſaith that great Apoſtle. *And now behold I go bound in the Spirit up to Jeruſalem, &c.* Whereupon One gives this good Note, The Spirit hemmeth us about, comprehendeth and keepeth us. When a mans own ſtrength would fall looſe, this ſupernatural ſtrength ſtayeth and ſtrengtheneth it. Hence that of *David*, Pſal.138.3. *In the day when I cryed unto thee, thou anſweredſt me, and ſtrengthenedſt me with ſtrength in my ſoul.* So *Pſal.*27.14. Be of good courage, and he ſhall ſtrengthen thy heart, which elſe will melt (as did the hearts of the men of *Jericho*, *Joſh.*2.11) like metal melted with fire, or like ice thawed into water, and ſpilt upon the ground, which cannot be taken up again. And this is the ſoft heart *Job* here complaineth of: God had *diſpirited* him, and

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The Almighty troubleth him] *ſc.* With the thoughts of his Almightineſſe. See *Pſal.*39.11. and with ſo many miſeries growing upon him. Now it is not amiſſe for Gods people thus to be melted and troubled otherwhiles: for by this meanes ſhall the iniquity of *Jacob* be purged, and this is all the fruit, to take away his ſin, *Iſai.*37.9.

Tot malis ingruentibus. Jun.

Verſe 17. *Becauſe I was not cut off before the darkneſſe*] *i.e.* The afflictions that now are upon me. It is a mercy to ſome to dye betime, as *Joſiah*, and thoſe righteous ones, *Iſai.* 57.1. who were taken away from the evil to come. When Gods glory was to paſſe by, he put *Moſes* into the hole of the rock: ſo he ſometimes doth his ſervants, till the glory of his Juſtice hath paſſed upon others.

Neither hath he covered the darkneſs from my face] *i.e.* He hath neither prevented my troubles by death, as I wiſhed he would have done, *chap.*3. Nor yet will he put an end to them by the ſame means: for, *Mors ærumnarum requies* (*Chaucers* Motto) Death is a reſt from trouble. To the toſſed ſoul it is as Mount *Ararat* was to *Noah*, where the Ark reſted; as *Michal* was to *David*, a means to ſhift him out of the way, when *Saul* ſent to ſlay him: or as the fall of the houſe was to *Samſon*, an end of all his ſorrowes and ſervitude.

CHAP. XXIV.

Verſe 1. *Why, ſeeing times are not hidden from the Almighty.*]

HEB. *why are not times hidden from the Almighty? q.d.* Who could think any otherwiſe, that had not been at the Sanctuary, *Pſ.*73.17. and there heard, Wo to the wicked, it ſhall go ill with him, for the reward of his hands ſhall be (ſooner or later) given unto him? *Iſai.*3.11. The Jew-Doctors conclude, (but falſly) from this Text, that *Job* denyed the Divine Providence. And the Vulgar Latine, to ſalve the matter and ſave *Job* from the imputation of Epicuriſme, takes the boldneſſe to leave out the Interrogative, *Why*, and rendreth it thus, *The times are not hidden from the Almighty*; leſt, by making it a queſtion, *Job* ſhould affirm, that times and events are hidden from God, or at leaſt ſhould wiſh and deſire that they were ſo. *Vatablus* thinketh that *Job* here putteth on the perſon of one that denyeth Gods Providence, or at leaſt doubteth of it: as if he ſhould ſay, Ye, my friends, ſay that nothing is hidden from God, and I now demand of you how the times, and thoſe things which are done in time, can be otherwiſe then hid from him, when as we ſee wicked men ſo to take their ſwinge in ſin, and yet, for ought we ſee, to eſcape unpuniſhed? It ſhould ſeem by his winking at wicked practiſes, that he takes no care how things are carried in this preſent world; as certainly he would do, were he *diligens mundi Oeconomus, aut rerum humanarum conſcius.* This indeed might ſtagger a *David* or a *Jeremy* in a paſſion, as *Pſal.*73.2. &c. *Jer.*12.1. and make a *Diagoras* or an *Averroes*, turn Atheiſt. But *Job* was better inſtructed in this point, as appeareth by many paſſages in this

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this Book; ſee *chap.* 21. 16, 22. Neither can any ſuch thing be concluded from this Text, if we take in the latter part of the verſe.

Do they that know him, not ſee his dayes?] The whole verſe ſhould be read thus; *why are not times hidden from the Almighty, ſeeing they that know him, do not ſee his dayes?* that is, ſith his moſt knowing ſervants could never obſerve the times and the ſeaſons (of puniſhing graceleſſe perſons here) which he hath put in his own power, *Act.* 1. 7. *Abraham* indeed (by ſpecial favour) was told that *Sodom* ſhould be ſuddenly deſtroyed: And *Moſes* could ſay, *Wrath is gone out from the Lord, take a Cenſer, &c.* Numb. 16. 46. As any one is more faithful and familiar with God, ſo much better and earlier doth he diſcern his judgements on the wicked, and is affected therewith. See *Hab.* 3. 16. with the Note. But there is no certain rule given us, by what puniſhment to conclude a man wicked, neither can we ſafely ſay at what time, or what manner and meaſure God will puniſh the ungodly in this preſent life. That of *Auſtin* is very right, Some wicked God puniſheth here, leſt his providence; and but ſome, leſt his patience and promiſe of judgment ſhould be called into queſtion.

Verſe 2. *Some remove the Land marks*] Here he inſtanceth in all ſorts of wicked perſons, with their *ſeculi feritas, impunita nequitia*: they go point blank againſt Gods Commandments; they pleaſe not him, and are contrary to all men; and yet who but they, ſo long as it will laſt? *Some remove* (or *touch*) *the Landmarks*, which the very Heathens held to be ſacred, and not once to be touched. *Numa* King of *Romans* made a Law, that if any hid or removed a Land-mark, he ſhould be ſlain by the next that met him, as a ſacrilegious perſon, or publick Peſt. Gods Law curſeth ſuch an Offendour, *Deut.* 27. and the Civil Lawes paſſe ſentence of death upon him. The Chaldee Paraphraſt and old Rabbins underſtand this and the following Offences, of the old world, full of rapacity and impiety. But are there not the like and worſe evils found alſo amongſt us, upon whom the ends of the world are come, in theſe laſt and worſt times, as *Bernard* fitly yoaketh them? Read the Catalogue and compare. Reckon alſo, that you then read or hear this Chapter aright, when applying each paſſage to your ſelves, you learn to waſh your hands in innocency, or at leaſt in teares for theſe abominations: As alſo, if ye be not offended at the proſperity of thoſe who fall into all or but ſome of theſe wickednеſſes, ſith the time is at hand when account muſt be given of all things done in the body, whether good or evil.

Inter Ethnicos Terminus numinis loco habitus eſt.

In his ultimis et peſſimis temporibus. Bern.

They violently take away flocks and feed thereon] Though they eat that on earth which they ſhall digeſt in hell. Or, *and feed them*; *viz.* openly and impudently, with as much inſolence as injuſtice, and as if they had got them by right, and not by rapine and robbery. *Lavater* upon the Text maketh mention of a certain *Helvetian* Tyrant, who violently took away the Oxen from the Plough of an honeſt Countryman, and told him that it was fit that Clownes ſhould draw the Plough themſelves, without the help of Oxen.

Verſe 3 *They drive away the Aſſe of the fatherleſſe*] The *only Aſſe* of Orphans, thoſe helpleſſe, ſhiftleſſe creatures, ſo mercileſſe are theſe *abigei*, which is no ſmall aggravation of their injuſtice, (ſee 2 *Samuel* 12. 3.) For all ſinnes are not equal, as the Stoicks once held, but lighter or heavier according to their circumſtances. To rob the rich is a great offence, but to pillage the poor is far greater.

They take the widows Ox for a pledge] Without which ſhe cannot plough: or, *Her Cow*, as ſome render it, without which ſhe and her children cannot live. A poor bodies livelyhood is his life (as that poor widowes was, *Mark* 12. 44. and the like is ſaid of the Hæmorrhoiſſe, *Luke* 8. 43) cruſh this ſnail in his ſhel, and you kill him. Now therefore albeit it be not unlawful to take a pledge for ſecurity in ſome caſes; yet courteſie muſt be uſed, and mercy muſt be ſhewed to Orphans, Widowes, Strangers, and ſuch like, becauſe they are Gods Clients, and he hath taken them into his ſpecial care and tuition.

Τὸν τοῦ Ἐίδη βοῦν.

Verſe 4. *They turn the needy out of the way*] Either to make room for themſelves as the only men. Stand back, ſay the Sodomites to *Lot*, *Gen.* 19. 9. Stand further off, ſay thoſe in *Iſaiah*, See *Prov.* 30. 14. *Am.* 8. 4. Or elſe, becauſe when theſe Spoilers are abroad, they beſet the wayes, and no Traveller, be they never ſo poor and needy, can paſſe freely by them; inſomuch that they are conſtrained to

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leave the broad beaten way, and every where to ſeek our by-wayes and unknown paſſages, to eſcape their hands.

Junius. *And the poor of the earth hide themſelves together*] Leſt after their Cattel driven away, as before, themſelves, *ut mancipia nexa*, as ſlaves linked together, ſhould be taken and carryed away by them to ſuch baſe Offices, as are mentioned in the next verſes. Tyrants are looked upon as ſo many *Comets*, or Tempeſts: *Attilas* ſtiled himſelf, *Dei flagellum, et Orbis veſtitatem*, The ſcourge in Gods hand, and the worlds waſte-good: He arrogantly ſaid, That the Stars fell before him, the Earth ſhook under him, and that he would make the Inhabitants thereof wriggle into corners, as worms do into their holes when once it thundereth. We know who they were (even thoſe Worthies of whom the world was not worthy) who hunted as Partridges by their cruel Perſecutors, and driven out from houſe and home, *wandred in deſarts, and in mountains*, and *in dens and caves of the earth*, Heb. 11. 38. where they found the wild Beaſts more mild and merciful to them, than thoſe hard-hearted Tyrants.

Onagri inter feras ſunt efferatiſſimi, neque unquam manſueſcunt. Merc. Beza. Verſe 5. *Behold, as wild-Aſſes in the deſart, go they forth to their work*] Theſe barbarous and bruitiſh Oppreſſors, skilful to deſtroy, do live in this world, as the wild-Aſs doth in the wilderneſs, roving and rambling up and down for booty, whereunto early in the morning they prepare and harneſs themſelves, as if this were their trade and occupation whereby they muſt needs get their living. *Hic labor, hoc opus, vel artificium eorum eſt*, ſaith *Luvater*. As man goeth forth unto his work, and to his labour until the evening, *Pſal.* 104. 23. ſo do theſe greedy Cormorants, theſe evening Wolves (as *Micah* calleth them) theſe ſpoylers that deviſe iniquity, and work evil upon their beds, when the morning is light they practiſe it, becauſe it is in the power of their hands. And they covet fields and take them by violence; and houſes, and take them away, &c. *Mich.* 2. 1, 2. *Job* had ſuffered much by the *Arabian* ſpoylers, thoſe wild-Aſſes, who continue their old trade to this day, catching and ſnatching, *vivitur ex rapto*: neither can they be repelled or reſtrained by reaſon of their multitudes, and their incredible ſwiftneſs.

Fabric. *in deſcrip. peregr. Hieroſol.* *The wilderneſs yieldeth food, &c.*] Their pillage is their tillage, their rapine their revenue, whereby they maintain themſelves and theirs: as the wild-Aſs picks out a living in the deſart. But *ſhall they thus eſcape by iniquity?* Have they no other wayes to work? no better *Mediums?* Never think it: In *thine anger caſt down the people, O God*, Pſal. 56. 7. He will do it: for the words are prophetical, as well as optative. Treaſure of wickedneſs profit nothing, *Prov.* 10. 2. *Mammon* of iniquity, is the next odious name to the Devil, and to the Devil it will bring a man, 1 *Tim.* 6. 9. Engliſh *Hubertus*, a covetous Oppreſſor, is ſaid to have made this Will; *I yield my Goods to the King, my Body to the Grave, my Soul to the Devil.* Pope *Sylveſter* 2. is ſaid to have given his Soul to the Devil for ſeven years enjoyment of the Popedom.

And for their Children] We have a profane and falſe proverb, *Happy is that Child, whoſe Father goeth to the Devil. O faithful drudge!* ſaid a graceleſs Son once of ſuch a Father, who died and left him great ſtore of ill-gotten goods.

Serò colligunt. Verſe 6. *They reape every one his corn in the field*] The poor oppreſſed are made by them to inn their crops, and tread their vintages in the end of the year; as the Hebrew importeth, without either meat or wages, or ſo much as a cup of drink, as the eleventh verſe ſets forth: which is extreme cruelty, and ſtrictly forbidden, *Deut* 24. 14, 15. and order taken that the mouth of the Ox that treadeth out the corn ſhould not be muzzled, *Deut.* 25. 4. *Quantum igitur judicium*, ſaith *Brentius*, how great judgements of God then will light upon thoſe who do that to men of the ſame fleſh, of the ſame faith, of the ſame country with themſelves, which they ought not to do to the brute creatures they make uſe of? *Quod malum in* Germania *frequentiſſimum eſt, Vae igitur* Germaniæ. This, ſaith he, is a common ſin in *Germany*, woe therefore to *Germany*. Think the ſame of *England*, and take notice that this is one of thoſe crying ſins that entreth into the ears of the Lord of Sabboth, *Jam.* 5. 4. and he will hear, for he is gracious, *Exod.* 22. 27. The words are otherwiſe ſenſed by ſome: but this to me ſeemeth moſt ſutable to the ſubſequent verſes.

Verſe 7. *They cauſe the naked to lodge without clothing*] *viz.* By denying and detaining

taining from them that they have earned, wherewith they ſhould provide them garments, which are ſo called, *quaſi gardments*: becauſe they ſerve to guard mens bodies from the injury of the weather. *They cauſe them to lodge naked, becauſe they have no clothing*; ſo ſome reade the text, they lay them open to the pinching cold of the night. And what a miſery it is to lye acold and wet, and not to have wherewith to keep us warm and dry, in winter ſeaſon eſpecially, who knows not? *Hic diſce Deo gratias eſſe*, ſaith *Lavater*. Here then learn thankfulneſs to God, thou that haſt not only a warm and wholeſome lodging-room, but alſo good ſtore of bed-cloaths, and thoſe of the better ſort too. Abuſe not theſe bleſſings to pride and luxury, leſt God turn in upon thee ſpoylers and plunderers, who may leave thee little enough; leave thee *nudum tanquam ex mare*, as they did many in theſe late ſtiredding and ſtripping times, *Ezek.* 25. 4. God threatneth to ſend the men of the Eaſt to dwell (as ſo many *Lord-Danes*) in their Palaces, and *to eate their milk*, &c. When the Children play with their meat, and caſt it to the Dogs, what can the Father do leſs, than bid, *Take away?*

Verſe 8. *They are wet with the ſhowers of the mountains*] Wet they are, but not at all *refreſhed*, as this word (here only found in the Bible) ſignifieth ſometimes among the Rabbins. Cold comfort they finde abroad; and at home they dare not abide, leſt rich men ſhould oppreſs them and draw them before the judgement-ſeats, *Jam.* 2. 6. or drag them to priſon for refuſing their drudgery. Hence they are forced to live in the mountains, and deſart places, in extreme miſery.

And embrace the Rock for want of a ſhelter] Like Conies or wild Beaſts, glad of any lurking place, that may keep them out of the hands of unreaſonable and wicked men. What hardſhip have many worthy men in all ages ſuffered from perſecutors and oppreſſors (in *Dioteſians* dayes eſpecially) driven out of houſe and harbour, and glad to take up in any hole, there to lie on the cold ſtone in ſtead of a warm bed, (as that good Dutcheſs of *Suffolk*, with that noble Gentleman her Husband did in the Low-countries, whither they fled from the *Marian* perſecution) till, as *Eliah* once under the Juniper, they wiſh themſelves out of the world? *Iterum hic diſce gratias Deo agere*, ſaith *Lavater*. Here again learn to give thanks to God for this great benefit, if thou maieſt ſtay at home, and not be forced to flie for thy life, or for conſcience-ſake: for *home is home*, as we ſay, and very deſireable: and the Apoſtle reckons it for a piece of his ſufferings, that he was ἀστατοῦμεν, and had no ſettled ſtation, no certain dwelling place, 1 *Cor.* 4. 11. *In Loc.* ἀστατοῦμεν.

Verſe 9. *They pluck the fatherleſs from the breſt*] What can be more to be pitied than a fatherleſs ſuckling? Who leſs to be moleſted or violenced than the Mother doing that office to her babe? In the Pariſian Maſſacre, one of the murtherers took a little one in his arms, who ſmiled upon him, and plaid with his beard; yet this barbarous wretch was ſo far from compaſſion, that he wounded it with his dagger, and ſo caſt it all gore blood into the River. The ſtory of the Infant of the Iſle of *Garniſey*, thrown back into the fire, out of which it had ſprawled, is well known. So is the ſavage inhumanity of that mercileſs *Minervius* the Popes Champion, who at *Merindole* in *France*, cut off the Paps of many which gave ſuck to their Children; which looking for ſuck at their Mothers breſts, being dead before, died alſo for hunger. Well therefore might our Saviour ſay, *Beware of men*, *Matt.* 10. 17. It had been better the *Indies* had been given to the Devils of hell, ſaid thoſe poor Natives, than to thoſe bloody *Spaniards*, who daſhed the Mother in pieces upon their Children, as once at *Betharbel*, Hoſ. 10. 14. *Act. & Mon.* *Ibid.* *Ibid. p. 868.*

And take a pledge from the poor] Miſery, which ſhould beget pity in them, begetteth but audacity, and inviteth them to ruine the poor, and fill their houſes with their ſpoyles. Some render it thus, *They take the poor for a pledge*; *ſc.* putting them to their ranſom, and mean while enſlaving them.

Verſe 10. *They cauſe him to go naked without clothing*] *Naked and barefoot*, even with *their buttocks uncovered*, *to their ſhame*, and danger; as *Eſa.* 20. 4. So dealt the Popiſh Biſhops with the poor Proteſtant *Albigenſes*, at the Rendition of *Carcaſſon*, in *France*; they let them have their lives upon condition, that both men and women ſhould go thence ſtark naked; thoſe parts that cannot well be named, being laid open to the view of thoſe Pope-holy *Cruciates*. *Rivet. Jeſuit. vap.*

And they take away the Sheaf from the hungry] Or, *The handful*; that little

that

that they had leazed; ſnatching the eares of corn out of their hands, and condemning them thus denuded and deſpoyled, to a death which is ſo much the more cruel, as it is tedious and languiſhing. Some reade it thus, *And thoſe that carried their Sheaves, they made to go away hungery*: either not feeding, or not paying their harveſt-labourers, and other ſervants. It is noted in Hiſtory as a cruelty in the *Athenians*, that they put an engine about their ſervants necks called *κανονιον*, and it reached down to their hands, that they might not ſo much as lick of the Meal when they were ſifting it.

Verſe 11. *Which make oyl within their walls, &c.*] See the *Note* above on *verſ.* 6. and on *verſ.* 10.

Verſe 12. *Men groan from out of the City*] *viz.* Under the preſſures of their oppreſſors. Thus did *Jeruſalem* that faithful City, when once *become an harlot*; it was full of judgement, righteouſneſs lodged in it; but now murderers, *Iſa.* 1. 21. The like did the City of *Rome*, when, under the Government of *Marius* ſet up againſt *Sylla*, ſhe cryed out that the remedy was worſe than the diſeaſe: and under *Pompey*, *Calamitas noſtra magnus eſt*: and under the *Caſars*, that the names of their good Emperours might all be ſet down in the compaſs of a ſignet-ring: and again under the Popes, that for many years together ſhe had not had the happineſs to be ruled by any but Reprobates: *Heu, heu, Domine Deus*, ſaith *Faſciculus temporum*, bitterly bewayling *Romes* miſery under her turbulent Tyrants, *Hildebrand*, *Urban* 2. (whom Cardinal *Benno* worthily calleth *Turban*) *Boniface* 8. and many other ſuch like Monſters. Of moſt great Cities it may be ſaid, as of that ſtrange vineyard in *Paleſtina*, *Iſa.* 5. 7. God *looked for judgement, but behold oppreſſion* (Heb. *aſeab.*) for *righteouſneſs, but behold a cry.*

Animæ confoſſorum vociferantur.

And the ſoul of the wounded (of *the deadly wounded*) *cryeth out*] *ſc.* For grief; and in prayer to God for eaſe.

Yet God layeth not folly to them] *Deus non ponit prohibitionem*, ſo one of the Rabbins rendreth it. God putteth not a ſtop to the proceedings, he puniſheth not thoſe Tyrants, who do oppreſs whole Cities, making their luſt a Law, and overbearing all right with their *Volumus & jubemus*: nothing at all moved with the groans of the oppreſſed City, or with the out-cryes of the wounded. Word for word it is, *Deus non interponit inſulſum quid*, God interpoſeth not any thing inſulſe or unſavory; that is, he ſuffereth not any croſs mean while to befal them: Yea, he ſo carrieth the matter, as if he favoured them; yea, approved and proſpered their crafty and cruel practiſes: For they live happy, obtain victories, are magnified among men, they flatter themſelves in their own eyes, until their iniquity be found to be hateful, *Pſal.* 36. 2. Mean while, *fœlix ſcelus virtus vocatur*; as the Oratour ſpeaketh, their proſperous villany is called vertue: and if any man mutter againſt them, yea, if he cry them not up, he is looked upon as a Traytor, as *Thraſea* that noble Roman was by *Nero*.

Tull. de divin. lib. 2.

Dio in Ner.

Verſe 13. *They are of thoſe that rebel againſt the light*] Againſt the common light of the Sun, ſay ſome, which they are ready to curſe, (as the *Atlantes*, a people of *Ethiopia*, are ſaid to do) and could wiſh extinct, that they might ſin unſeen. Others more fitly underſtand it of the light of Nature and Scripture; againſt which wicked Atheiſts riſe up and rebel, as malecontents and mutineres do againſt lawful Authority. In the poor blind *Ethnicks* it is to be ſeen that ſome few Principles and Notions of good and evil, right and wrong, truth and falſhood, are yet to be found in corrupt Nature: like as when Cities and great Buildings are over-thrown by War, ſome Towers, ſome Pinacles ſurvive the violence. Now ſome deſperate ſinners againſt their own ſouls, take the boldneſs to tear out theſe Principles, that might any way diſturb their courſe in ſin; and to take an order with their natural conſciences, clapping up thoſe Prophets from God, cloſe Priſoners, *Rom.* 1 18. till at length all that little light is loſt, that ruſh-candle quite extinct. When wine is powred out of a cup, the ſides are yet moiſt. But when it is rinſed and wiped, then remaineth not the leaſt taſte. Even ſo that glimmering of divine Light left in the natural man is ſo defaced by obſtinacy in ſin, that not the leaſt ſpark thereof remaineth. Theſe Bats have flown ſo long againſt that light, that at length they have put it out. And whereas to thoſe that live under the Ordinances, there is another light riſen, *viz.* that of Gods Word and works, graceleſs wretches ſhut their windows, leſt this light ſhould come in upon them,

Herodot.

them, as the Phariſees did: they hate it becauſe their deeds are evill, ſaith our Saviour: they ſpurn and ſcorn at it, ſaith *Solomon*, *Pro.* 1. they are *willingly ignorant*, ſaith *Peter*; they wink wilfully, ſaith *Juſtin Martyr*; *Ut liberius peccent, libenter ignorant*, ſaith *Bernard*: they *rebel againſt the light*, as *Balaam* did when he ſet his face toward the wilderneſs, and would needs curſe howſoever. Or as *Pharaoh*, who ſat not down under the Miracle *Moſes* wrought, but ſent for the Magicians. How many are there at this day, who after conviction, get the Bit betwixt their teeth, like unruly Horſes, and run away? Joh. 3. 18.

They know not the ways thereof] A carnal heart is not willing to know what it ſhould do, leſt it ſhould do what it would not do. Of ſuch *Bernard* ſaith, that they ſeek ſtraws to put out their own eyes with. If they ſeek after Gods wayes, it is but as a coward ſeeketh after his enemy, with an hope he ſhall not finde him: So he is loth to find and fears to know, therefore he ſearcheth no further, than wil ſerve his turn, and the little light he hath, he putteth not under a buſhel, but under a dunghil. Woe be to theſe rebels, theſe *Soliſuga*, that refuſe or abuſe Goſpel-light. Turks and Pagans ſhall have an eaſier judgment. It had been better for them not to have known the way of righteouſneſs, ſaith *Peter*, then after they have known it, &c. 2 *Epiſt.* 2. 21. *Gravis eſt lux conſcientiæ*, ſaith *Seneca*, but *gravior eſt lux Evangelii*, ſay we: if this light be hated by any, it is meerly becauſe it ſtands in the light of their wicked wayes, as the Angel did in *Balaams* way to his ſin. *Feſtucam quærunt ut oculos eruant.*

Nor abide in the paths thereof] They have no ſtability, nor ſettledneſs in well-doing. They follow not on to know, but ſoon give over the purſuit and practiſe of holineſs, not caring to *adde to Faith Vertue, and to Vertue Knowledge*, &c. Hoſ. 6. 3. 2 Pet. 1. 5.

Verſe 14. *The murderer riſing with the light*] Betimes, whiles it is yet darkiſh: for here *Job* ſheweth how thoſe that do evil hate the light, and take the fitteſt opportunities for a diſpatch of the deeds of darkneſs, daily digging deſcents down to Hell, and haſtening thereto, as if they feared it would be full before they come thither. They ſpend therefore the whole day in wicked pranks and practiſes, *proùt videtur commodum*, as ſhall ſeem beſt for their purpoſes, *interdiu latrones, nocte fures agunt*. By day they do what miſchief they may in woods and deſarts: at night they return into the City, and there play the theeves, hoping to do it un-obſerved. Thus every ſuch one may better ſay then that Ancient did, *Totum tempus perdidi, quia perdite vixi*, I have loſt all my time, by ſpending it looſely and baſely: I have been too faithful a drudge to the Devil, whom Chriſt calleth *a murtherer*; and *Tertullian* calleth *Furem Veritatis*, a thief of the Truth. Two notable Theeves of *Naples*, (whereof one was called *Pater-noſter*, and the other *Ave-Maria*) had murthered an hundred and ſixteen ſeveral perſons, at ſeveral times and in divers places. Theſe were worthily put to a cruel death by the Magiſtrate: who poſſibly might by his connivence and ſlackneſs in doing his office, be himſelf guilty of ſome of thoſe murders: ſith, to reſtrain juſtice, is to ſupport ſin: and not to correct, is to conſent to the Crime. *Hemingius* maketh mention of a Felon, who was indicted of ſeven murders: while the Judge was ſtudying what grievous puniſhment ſhould be inflicted upon ſuch a bloody villain, an Advocate ſteps to the Bar, and pleading for him, proved, That the Judge was guilty of ſix of the murders: for that the Felon was not put to death for the firſt offence. Bernard. Joh. 8. *Rain. de Idol. Rom. præfat.*

Killeth the poor and needy] Without Authority, (ſuch as Magiſtrates have to kill Malefactors, and Souldiers in a lawful Battel to kill their Enemies: *Sum Talbotti pro occidere inimicos meos*; this blunt boiſterous ſentence was written upon the renowned L. *Talbots* Sword, whileſt he warred in *France*) and without any preſent neceſſity for his own lawful defence, as *Exod.* 2. 22. when he muſt either kill or be killed: provided that he endeavour firſt to ſave himſelf by flight if poſſibly he can: For that Tenet of *Soto*, a Popiſh *Caſuiſt*, is the moſt falſe, That it is lawful for a man in his own defence to kill another, becauſe it is a ſhame to flie. And that alſo of *Navarrus*, that for a box on the ear, it is not unlawful to kill another, for the recovering of his honour. Speed. *Quia fuga eſt ignominioſa.* *Ad honorem recuperandum.*

And in the night is as a thief] That is, is a very thief: for this *ut*, is *magis expreſſivum veritatis*, as *Mercer* ſpeaketh, he would not ſeem to be, but yet is an arrant

arrant thief, ending the day with theft, which he began with murder. How these two sins go commonly coupled, see *Hos.* 4.2. and *Isai.* 13.16.

Verse 15. *The eye also of the Adulterer watcheth.*] Observeth, expecteth, and longeth till it cometh. *Ut videas illum non peccare infirmitate sed malitiâ*, saith *Vatablus*; This sheweth, that he sinneth not of infirmity, but of forethought, malice and wickednesse; which he *plotteth* and *plotteth* (as the Scripture phraseth it) purveying for the flesh, *Rom.* 13. *ult.* putrifying alive, under a *tabes* of impure lusts, and daily perishing therein, as *Tiberius* at *Capreæ*, by his own confession. This beast was not ashamed of his detestable filthinesse; as being a most impure and impudent defiler of other mens beds. But the Adulterer here spoken of, seeks the covert of the twilight, and another of a disguise. *He putteth his face in a secret place* (so the Hebrew hath it) wrapping it in his cloak, or getting on a Vizzard, which (saith he) shall render me unknown, and none eye shall see me. For as for Gods eye, either he conceits him blind, or presumes him indulgent, not doubting of an easie and speedy pardon. This is charged upon *David*, 2 Sam. 12.10. *Because thou hast despised me, &c. viz.* in thinking to sin secretly, not considering mine All-seeing eye, not caring though I looked on, &c. therefore shall all come to light, *verse* 12. Sin secretly committed, shall bee strangely discovered: yea, perhaps the sinner himselfe shall confesse his sinnes, as *Judah*: So sooner or later, God wil bring every work into judgement, with every secret thing, *Ecclesiastes* 12.14. See also *Ecclesiasticus* 23.

Quotidie perire me sentio. Suet.

Verse 16. *In the dark they dig through the earth, &c.*] Heb. *He digs through houses*; *i.e.* the Adulterer doth, to come at his Strumpet, with whom he had agreed upon a place of meeting for that evil purpose, and in whose bosome by night (the dark and black night, as *Solomon* calleth it, *Prov.* 7.9) he spareth not to bury his name, substance, soul and carcasse, whilst they glut their unclean desires by the savour of the darknesse. This is a *bitternesse beyond that of death*, Eccles. 7.26. But the divel presenteth his *Butter* in so *Lordly a dish*, that the soul spies not the hammer and nail in his hand, till he have driven it into the Temples. *Roger Mortimer*, who digged that hole at *Nottingham* Castle, and was afterwards hanged at *Tiburn*, (a just reward of his Ambition and Uncleannesse) had the experience of this.

They know not the light] *i.e.* They brook it not, but run full *butt* against it, because it discovereth and disquieteth them. See on *ver.* 13.

Verse 17. *For the morning is unto them as the shadow of death*] *i.e.* They are in deadly fear lest the light should bewray them, and expose them to condigne punishment. How fearful was *Judah* of being shamed, after he had thus sinned, *Gen.* 38.23? And how forward to save his credit by sending his Kid by the hand of that hang by *Hiram*? That young man in *Terence* was sore ashamed to be seen in the Eunuchs garment, a token of his Uncleannesse; whereas to have done the deed did nothing so much trouble him. But the children of light hate and shun sin more for the filth that is in it, then for the fire that is in it: the blacknesse of that coal offendeth them more then the heat of it. *Plato* condemneth the Poets for setting forth *Jupiters* Adulteries, whereby the people were drawn to the like wantonnesse; and for saying, it were no matter though men did commit sin, so they could hide it. *Si non caste, tamen caute*, say the Popish Shavelings, who are sometimes taken in the manner, as was that carnal Cardinal *Cremonensis*, the Popes Legat here, in *Hen.* 8. dayes, and Dr. *Wilson* Dean of *Windsor* in the Raign of Queen *Mary*, apprehended in Adultery, and for the same deprived of all his Spiritual Livings by Cardinal *Pool*. Pope *John* the twelfth, being taken abed with another mans wife, was killed immediately by her husband. In *Germany* a Gentleman of note and his Harlot, were served in like sort, as *Luther* relateth. So was *Rodualdus* the Eighth, King of *Lumbardy*, and *Sergius* a King of *Scotland*. Of all these, and many more *ejusdem furfuris*, it may well be said, as here, that being noted and notified, they were in the *terrors of the shadow of death*. Which death to escape,

Ter. in Eun.

Ὡς λυσιτελεῖ τὸ ἁμαρτάνειν ἐὰν λανθάνῃ.

Acts & Mon. fol. 1065. *Ibid.* 1905. *Barns Funccius Lub. Coloq.*

P. Mel. Chron. Lang. Chron.

Verse 18. *He is swift as the waters*] He stayes not long in a place, but flies away swiftly (like the River *Tigris*, swift as an arrow out of a bow) to avoid punishment. Heb. *He is light upon the face of the waters.* The meaning is (saith One) they are as a light

a light thing upon the ſtreams of water running ſwiftly, and carrying it away with ſpeed. Some, that it is ſpoken in reſpect of their ſwift paſſing on from one wickedneſſe to another, or their never being ſettled after ſuch wickedneſſe committed, but alwayes ready to be overturned as a ſhip that is unballaſted, and ſo to be drowned in the ſea.

Their portion is curſed on the earth] *Cain*-like, they wander up and down, *à corde ſuo facti fugitivi*; but their ſin will ſurely find them out; neither can they run out of the reach of Gods rod, &c. This *Job* ſaith, leſt any ſhould gather from what he had ſaid before, that it ſhould be alwayes well with the wicked, and ill with the godly. Some take it curſe-wiſe thus, *Let their portion on earth be accurſed, neither let them turn themſelves to the Vineyards*; *ſcil.* either to dreſſe them, or to taſte of the fruits of them.

He beholdeth not the way of the Vineyards] That is, ſay ſome, to run away by them, which were common wayes to Cities, but by ſome other obſcure by-way that he may not be found. In Vineyards ſomething is to be done at all times, that way therefore they take not, leſt they ſhould be diſcovered and puniſhed. *Beza* rendreth it, *He turneth not into the way* (that is, the nature) *of the Vines*, which by cutting and pruning, ſprouteth out, and becometh more profitable. Others ſenſe it far otherwiſe. The conciſe brevity and ambiguity of the words, together with the change of number, hath cauſed a cloud upon them.

Verſe 19. *Drought and heat conſume the ſnow waters*] Here alſo brevity hath bred obſcurity. Snow waters as they are more ſubtile, ſo they ſooner ſink into the dry earth; ſo dye the wickeds, quickly and eaſily. See *chap.* 21. 13, 31. There are that read the whole verſe thus, *In the drought and heat they rob, and in the ſnow waters; they ſin to the grave*; that is, they rob (and run into other flagitious practiſes) in all weather, Summer and Winter, and never give over till they dye. They perſiſt in their ſins (ſaith *Calvin*) wherein they have been nuzzelled up, even to their grave. This is a good ſenſe. *Luther* tells of one filthy Adulterer, ſo ſet upon that ſin, that he was heard to utter theſe abominable words, If I were ſure to live here for ever, and that I might ſtill be carried from one Brothel-houſe to another, I would never deſire any other heaven then that. *Væ dementiæ, & impietati.* This beaſtly man breathed out his wretched ſoul betwixt two harlots. Once I knew a moſt odious Adulterer of ſeventy years old (ſaith another great Divine) who having waſted his fleſh and ſtate with harlots, and lying neer death, was requeſted thus, *Potter*, call upon God; he replyed with his ordinary oathes, *Pox and Wounds*, is this a time to pray? I knew, (ſaith a third Reverend man) a great ſwearer, who coming to his death-bed, Satan ſo filled his heart with a madded and enraged greedineſſe after ſin, that though himſelf ſwore as faſt and as furiouſly as he could, yet (as though he had been already among the banning and blaſphemies of hell) he deſperately deſired the ſtanders by to help him with Oathes, and to ſwear for him. *Athenæus* reporteth of one covetous Mammoniſt, that at the hour of his death, he devoured many pieces of Gold, and ſewed the reſt in his coat, commanding that they ſhould be all buried with him. And our Chroniclers write of King *Edward* 1. that he adjured his ſon and Nobles, that if he dyed in his Expedition againſt *Bruce* King of *Scots*, they ſhould not interre his Corps, but carrie it about *Scotland*, till they had avenged him on that Uſurper.

Theat. Hiſt. pag. 568.

M. Dan. Reg.

Mr. Bolton.

Dan. Hiſt. 201

Verſe 20. *The Womb ſhall forget him*] Some read it, *The merciful man forgetteth him*; *ſcil.* becauſe himſelf was mercileſſe. Or becauſe he was a trouble to the world, and a common Peſt, therefore good men are glad to be ſo rid of him; and in ſtead of ſighing over him, ſay, Let the worm feed ſweetly on him, 'tis well he is gone, as he lived wickedly, ſo he dyed wickedly; let him be no more remembred or honourably mentioned, but moulder away, and fall as a rotten tree. Others interpret the words of the ſudden and eaſie death of the wicked, thus, *The womb ſhall forget him*; that is, ſaith *Beza*, being once dead, neither his mother nor his wife do bewail and lament his death, becauſe without that pain and torment, that many ſuffer when they depart the world.

The wormes ſhall feed ſweetly on him] *Moritur impunitus*, he maketh the worms a feaſt with his fat Corps (as Dr. *Taylor* Martyr made account to have done, if buried in *Hadley* Church-yard) and feels no pain.

He ſhall be no more remembred] And this is reckoned up as a piece of his happineſs See *Eccleſ.* 8.10. with the Note there.

And wickedneſſe] that is, the wicked perſon, that crooked piece that can hardly ever be ſet ſtraight again.

Shall be broken as a tree] As a rotten tree blown down by the wind.

Verſe 21. *He evil intreateth the barren that beareth nit*] Who had more need to be comforted, then further afflicted. But *Homo homini Daemon.* *Jacob* and *Elkanah* loved and comforted their wives under this croſſe. The Vulgar rendreth it, *He hath fed the barren*, whereupon ſome expound it of wicked mens feeding Whores, and maintaining them for their pleaſure; keeping them barren, that they may keep their beauty.

And doth not good to the widow] *i. e.* Doth her much hurt; for not to do good, is to do evil, *Mark* 3.4. He hath afflicted his barren wife, and evil intreated the poor deſolate widow his mother. What marvel then if the womb forget him, &c. if his wife bewail not ſo unkind an husband, nor his mother ſo unnatural a ſon, as *verſ.* 30 Thus *Beza* here.

Verſe 22. *He draweth alſo the mighty with his power.*] *i. e.* He hath brought them by force under his girdle, and compelled them to do him homage and ſervice.

He riſeth up.] In the fulneſſe of his might, as a King againſt whom there is no riſing up, *Prov.* 30.31.

And no man is ſure of life] Which the Tyrant taketh away at his pleaſure. Or thus, The Tyrant himſelf, after he hath made all cock-ſure, as he may think, is not yet ſure of his owne life, dare not confide in his beſt friends: *Dionyſius* for inſtance, and our *Richard the third.* The Hebrew is, *And he is not ſure of life.*

Verſe 23. *Though it be given him to be in ſafety*] Heb. *It is given him to be in ſafety, whereon he reſteth.* His ſafety and proſperity was given him for a better purpoſe; but (as if God had hired him to be wicked) he abuſeth it to creature confidence, leaning too hard upon the arm of fleſh.

Yet his eyes are upon their wayes] Nevertheleſſe God proſpereth them (according to *Pſal.* 34.11.) Or, as others ſenſe it, God eyeth their wicked wayes, and deſigneth them to deſtruction. And the next verſe ſeemeth to make for this Interpretation.

Verſe 24. *They are exalted for a little while*] Or, *They are exalted, but within a little while they are not.* This former part of the verſe needeth no Expoſition, ſaith an Expoſitor. And as for the later

Velut friti-ſpica ſuccidun tur. Trem. ex Varr.

They are taken away as all other, they are cut off as the tops of the ears of corn] It may be underſtood of the like violence, wherewith Tyrants ſhall be cut off, by which they have cut off other mighty and great men: as *Thraſibulus* King of Mileſians by ſtriking off with his ſtaff certain ears of corn, and *Tarquin* King of Romans by doing the like to certain Poppies in his Garden, ſignified their minds to have diverſe chief men beheaded: which was accordingly accompliſhed. So *Mithridates* King of *Pontus*, by one Letter cauſed the death of fourſcore thouſand Romans, trading throughout *Aſia.* Now God loveth to retaliate, as hath been ſaid before. See it exemplified in *Adonibezeck*, *Agag*, *Haman* and others.

Val. Max.

Verſe 25. *And if it be not ſo now, who will make me a Lyar?*] *Quis eventietur me?* Who ſhall diſprove or confute what I have affirmed? *viz.* That God doth many things, the depth whereof we cannot fathom, and that he lets wicked men many times ſpend their dayes in pleaſure, and end them without much pain. This I will abide by, and I would fain ſee the man, *qui audeat & poſſit*, who can and will maintain the contrary.

CHAP.

CHAP. XXV.

Verſe 1 *Then anſwered Bildad the Shuhite, and ſaid.*]

A Pithy and ponderous ſpeech he here maketh, though little to the purpoſe; for he quite digreſſeth from the queſtion in hand concerning the wickeds flouriſhing, and Saints ſufferings, and chuſeth to ſing the ſame ſong with his fellowes, concerning the power and Purity of God above all Creatures. See *Job* 4.18. and 15.15. Some men are of that mind, that they will never be ſaid or ſet down, but ſtrive to have the laſt word. This was *Peters* vanity and the reſt of the Diſciples, *Matth.* 26.35. which our Saviour winked at till time ſhould confute them, as it alſo did ſoon after.

Verſe 2. *Dominion and fear are with him*] God is therefore to be feared, becauſe Lord over all. If an earthly King be ſo *Dread a Soveraign*, if an apparition of Angels hath ſo amazed the beſt men, who would not fear that King of Nations, ſith to him doth it appertain? *Jer.* 10.7. God is greatly to be feared in the Aſſemblies of his Saints, and to be had in reverence of all them that are round about him, *Pſal.* 89.7. *Power and terror are with him*, ſo the Vulgar hath it here. He that is able to deſtroy both body and ſoul in hell, is ſurely to be feared, yea therefore to be feared, *Matth.* 10. 28. If ſervants ſhould fear their Maſters becauſe they have power over the fleſh, *Col.* 3. 23. what ſhould we do, ſith he can ſooner undo us, then bid it be done?

He maketh peace in his high places.] Or, *Among his high perſons*, thoſe heavenly Courtiers the Angels and Saints. By an unchangeable Decree God keepeth all perſons and things in the heavens, both viſible and inviſible in a moſt firm and quiet condition, ſo that there is no claſhing, but an happy harmony amongſt them. He appeaſeth (ſaith One) the differences of the Elements, and obligeth them to force their own inclinations, to preſerve the quiet of the world. He ſhakes all the heavens with ſo much evenneſſe, that in the contrariety of their motions they never diſorder themſelves. Finally, He maintaines peace amongſt the Angels, and tempering his Juſtice with his Goodneſſe, he makes himſelf equally loved and feared of thoſe bleſſed Spirits. Therefore *Job* did ill (ſaith another Interpreter) to offer to make a diſturbance there, (as *Bildad* at leaſt conceited he did) where there was all peace. *Senault.* *Mayer.* Job 23.4.

Verſe 3. *Is there any number of his Armies?*] God is Lord of Hoſtes: and (as the Rabbins well obſerve) he hath his upper forces and his lower forces, as his Horſe and Foot ready preſt. The upper are here chiefly meant, *viz.* the Angels and Stars, as appeareth by the Context. *An eſt numerus expeditorum?* ſo *Brentius* rendreth it; *Tremellius*, *turmariorum*, of his Troopers? they are innumerable, and yet no variance amongſt them: this is admirable. The Army of *Niniveh* was quiet, no falling out nor complaining in their hoſtes, therefore did their King march on, paſſe through, *Nahum.* 1.12. The Turks Military Diſcipline at this day, is beyond that of all other Nations in the world beſides; yea beyond that of the old Greeks or Romans. There is no quarrelling heard at any time amongſt their many ſouldiers, no nor any words at all. *Perpetuum ſilentium tenent ut muti*, ſaith *Cuſpinianus*: There is perpetual ſilence kept, and moſt ready obedience yeelded to the dumb ſignes and noddings of their Officers. But all this is nothing to that in heaven. Of Gods Hoſtes, together with their number, order and obedience: ſee my Treatiſe called, the *Righteous Mans Recompence* pag. 868.869. *Cuſp. de Caeſ. p.* 475.

And upon whom doth not his Light ariſe?] that is, his *Sun*, that Prince of Planets, but ſervant of the Saints, (as his Name importeth) whoſe going forth is *from the end of the heaven, and his circuit unto the ends of it, and there is nothing hid from the heat thereof*, Pſalm 19.6. It is called, *His Light*, becauſe as he made it, ſo he gathered into it as into a Veſſel, that firſt light, which before was ſcattered here and there in the heavens. Some there are that underſtand this Text of the light of Gods Omniſcience,

Merlin. others of his Benificence: *Quis eſt quem non ſuperet luce bonitate ſua?* Who is it whom he overcometh not with the light of his goodneſſe: Surely all the good that is in the Creature is but a ſpark of his flame, a drop of his Ocean.

Verſe 4 *How then can man be juſtified with God?*] *Homo frivolus*, ſo the *Tygurines* tranſlate: How can frivolous man, ſorry man, *Morbis mortique obnoxius*, Man ſubject to diſeaſes and death, how can ſuch a man, ſo mortal and miſerable, a maſſe of Mortalities, a Map of miſeries, a very mixture and compound of dirt and ſin, be juſtified with God? How can he be perfect of himſelf without the gift of grace, without an Advocate with the Father, Jeſus Chriſt the Juſt One, who alone is the propitiation for our ſins, 1 *John* 2.2. *Rom.* 3.25. who is made unto us of God, wiſdome, righteouſneſſe, &c. 1 *Cor.* 1.30?

Or how can he be clean that is born of a woman?] And therefore born in ſin and under a curſe, the ſign whereof appeares in the womans bearing and bringing forth, *Gen.* 3.6. Our whole Nativity is impure. Hence in the Law it is commanded, that the woman ſhould be unclean ſeven dayes, that the child ſhould be circumciſed on the eighth day; and that the mother ſhould remain three and thirty dayes in the blood of her Purification, *Levit.* 13. For by Nature we are all children of wrath: and *That which is born of the fleſh, is fleſh.* Neither can any one bring a clean thing out of an unclean, *Chap.* 14.4. See the Note there. Surely as a ſlave begetteth a ſlave, ſo doth a ſinner beget a ſinner. Hence we are loathſome to God, as a toad is to us, becauſe poiſon is in the nature of it. *Infantes ergo non ſunt inſontes*; Infants are not Innocents, though we commonly call them ſo, becauſe free from actual ſin, they having not yet *ſinned after the ſimilitude of Adams tranſgreſſion*, as the Apoſtle expreſſeth it, *Rom.* 5.14. But the firſt ſheet or blanket wherein they are covered, is woven of ſin, ſhame, blood and filth, as may be ſeen *Ezek.* 16.4,6. This ſhould teach us modeſty and lowly-mindedneſſe.

Unde ſuperbit homo cujus conceptio turpis?

Verſe 5. *Behold even to the Moon, and it ſhineth not.*] *i.e.* Either deſcend in thy thoughts from the higheſt Orbs as low as the Moon: Or elſe aſcend from Gold, Gems, Jewels, and other Orient reſplendent Creatures, as high as the Moon and Stars, and comparing them with the ſurpaſſing Majeſty of God, thou ſhalt find no more beauty or brightneſſe in them then is in a lump of earth, or clod of clay: thoſe heavenly Lights will appear to be as ſo many ſnuffs. Or if thou canſt diſcover no ſpots and blemiſhes in them, yet God can, without the help of any ſuch Perſpective Glaſſes as *Galileus* gat him, to diſcry mountains in the Moon. Some think it was by Moon light that this ſpeech was uttered, and therefore the Moon is mentioned. But as the Moon is confounded, ſo the Sun alſo is aſhamed when the Lord of hoſtes wil diſplay the beams of his glory, *Iſai.* 24.23. and 60 19. There is a Learned Interpreter who thus paraphraſeth the Text: Conſider, that by reaſon of the Fal of man, the very creatures, that in themſelves are ſinleſſe, yea the very Moon and Stars (that are ſo far from earth, and ſo neer to heaven) have contracted defilement, and are blemiſhed: ſo that with God, for mans ſake, and by mans ſin, even they are not accounted free from pollution in his ſight: Thus he. The viſible heavens are defiled by our ſins, and muſt therefore be purged by the fire of the laſt day; as of old the Veſſel that held the Sinne-Offering was to be broken if earthen, or to paſſe the fire, if of better Metal.

Mr. Abbot.

Yea, the Stars are not pure in his ſight] What ever they are in ours. A thing that I ſee in the night may ſhine, and that ſhining proceed from nothing but rottenneſſe. There is a comparative imperfection and impurity in the Stars and Angels, *chap.* 4.18.

Verſe 6. *How much leſſe man that is a worm*] He ſaith not, *as a Worm*, but *a Worm* it ſelf. So *Pſal.* 22. I am a worm, and no man; *nullificamen hominis*, as *Tertullian* ſomewhere phraſeth it. *David* in the Arabick ſignifieth a *Worm* (ſaith One) to which he may ſeem in that Pſalm to allude. The word here rendred *a worm*, ſignifieth a *ſmall worm* bred in cheeſe or fleſh, a Mite, a Maggot. Others ſay, it ſignifieth *rottenneſſe*, which hath no ſtrength. Hereby man convinced of his infirmity, vanity,

Vermis parvus in carne aut caſeo naſcens, Exod. 16.24.

vanity and impurity ſhould learne *Virium ſuarum vanitatem agnoſcere*, to give glory to God, and to take ſhame to himſelf.

And the Son of man which is a worm] *Lumbricus, quo vix quidquam contemptius nominari poteſt*; So vile and abject a creature is man: The greater is Gods mercy to look upon ſuch a walking dunghil: Learn hereby to know God and thy ſelf, which is the higheſt point of heavenly wiſdom.

CHAP. XXVI.

Verſe 1. *But Job anſwered and ſaid.*]

BIldad had vexed him with his impertinencies and ſuperfluous diſcourſes of Gods Attributes, as if *Job* had denied them, or doubted of them, which was far from him, witneſs this Chapter. He therefore rippleth up *Bildad* with a continued ſmart irony, in the three next following verſes, letting looſe the reines to his juſtly conceived grief and indignation, and invading his adverſary with theſe ſharp queſtions by way of wonderment.

Verſe 2. *How haſt thou helped him that is without power?*] *q. d.* Full well haſt thou done it, ſurely. (See a like irony *Mark* 7.9. and 1 *Cor.* 4.8,10) Thou art a very goodly comforter, and with a great deal of Wiſdome thou haſt framed thy diſcourſe to my preſent neceſſity. Thou lookeſt upon me as a poor, forlorn, ſtrengthleſſe, fruitleſſe creature. Thou ſhouldſt therefore have ſet thy ſelf to ſupport me and ſhore me up, by uttering not only *commoda, ſed & accommoda*, things true and profitable, but things fit and ſutable to my diſtreſſed condition. Thou haſt ſpoken much of the Majeſty and purity of Almighty God (wherein I well accord thee) but theſe are words of terror, ſuch as I can hardly bear. Of ſtrong Phyſick we ſay, *Quòd nec puero, nec ſeni, nec imbecillo, ſed robuſto conveniat*, That it is not for children, or old folks, or weak ones, but for the ſtronger ſort; it is not for every complexion and ſtate. So neither is every diſcourſe for all ſort of people. It is a ſingular skill to be able to *time a word*, Iſai. 50.4. and to ſet it upon its wheels, *Prov.* 25.11. to declare unto a man his righteouſneſs, which not one of a thouſand can tell how to do it like him, *Job* 33.23. to ſeek to find out pleaſant words, ſuch as have both goads and nailes in them, *Eccleſ.* 12.10,11. (to prick them on to duty, and to faſten them to the right, as pales are to their railes) to divide the Word of God aright, 2 *Tim.* 2.25. and to give every one his portion in the due ſeaſon, *Matth.* 24.45. Not as he in the Emblem, who gave ſtraw to the dog, and a bone to the Aſſe. The good Word of God, if well applyed, is profitable to all things, as is here hinted; *ſcil.* to help the powerleſſe, to ſave the ſtrengthleſſe, to counſel the ignorant, and to ſet forth things as they are, that there may be no manner of miſtake; but then it muſt be wiſely handled, and the help of Gods holy Spirit muſt be implored, *verſe* 4. that it may be a Word of reconciliation, a favour of life unto life, 2 *Cor.* 2.16. and 5.19. and whatſoever elſe is ſaid in commendation of it, *Pſal.* 19.7,8,9,10. *Mercer* interpreting this verſe and the two following, *Hæc de Deo accipio*, ſaith he: Theſe things I underſtand concerning God, and it is as if *Job* had ſaid to *Bildad*, O how bravely helpeſt thou him that is weak, and pleadeſt for him that is forlorn, as if God wanted thy patronage and defence! No queſtion but thou art a man fit to adviſe him, and to ſet him in a courſe that he cannot otherwiſe hit on: This is a good ſenſe alſo. But what meant *Brentius* to bring in *Job* blaſpheming here, as thus, *Quem juvas? impotentem? ſalvas brachium invalidi? Cui conſulis? inſipienti?* &c. Whom helpeſt thou, O God? the impotent? ſaveſt thou the arm of the ſtrengthleſſe? Whom counſelleſt thou? the ignorant? &c. *q. d.* Surely thou ſhouldſt do ſo by promiſe, and it would well become thee to do ſo by me: But (alaſſe) thou doſt nothing leſs; and hence it is, that I ſtill ſtick in the bryers, &c. Upon this

gloſs

gloſs wee may write as the Canoniſts do ſometimes, *Falſa*, or, *Hic non credo.*

Verſe 3 *How haſt thou counſelled him that hath no wiſdom?*] *q. d.* Thou lookeſt upon me as a fool and an Atheiſt; but this thou doſt with far greater folly: for I am not the man thou takeſt me for, but can ſay as much for God as thy ſelf, and more too: and if I were ſuch as thou wouldſt make of me, I might ſo continue for any help I ſhould have by thy counſel. The like hereunto we may ſay to the Papiſts and other Seducers, who pretend to tender our good, to counſel us for the beſt, and to wiſh our ſalvation.

And how haſt thou plentifully declared the thing as it is?] Heb. the *Eſſence*, or the *Reaſon*, or the *naked truth*: *q.d.* What ado haſt thou kept to tell me, no more then I knew before? wherein thou haſt fairly loſt thy labour, and miſſed of thy deſign, if ever thou intendeſt to counſel and comfort me: Very wiſely haſt thou done it, I muſt needs ſay for thee.

Verſe 4. *To whom haſt thou uttered words?*] And as thou thinkeſt, words weighty, and worthy of all acceptation, when in truth there is no ſuch matter: Bubbles of words they are, and big ſwolne fancies, *ſed cui bono?* What tack is there in them? and to what good purpoſe are they? *Melanchon* makes mention of a certain good man, who reading *Ariſtotles* Diſcourſe concerning the Rainbow, conceited thereupon many ſtrange ſpeculations, and wrote to a friend that he had far outdone *Ariſtotle* in that matter. But coming afterwards to the Univerſity, and diſputing there upon that Subject, he was found to be utterly out in thoſe fancies of his, which indeed were no better then a ſublime dotage.

Manl. loc. com. 536.

And whoſe ſpirit came from thee?] Or, *Came out of thee?* Was it by Gods Spirit that thou ſpakeſt, or thine owne rather? For there is a ſpirit in man, but the Inſpiration of the Almighty giveth them underſtanding, *Job* 32.8. *Job* would not have *Bildad* think and term his diſcourſes to be divine Inſpirations, or ſuch admirable pieces, rare ſayings, being but vulgar and ordinary buſineſſes. *Muncer* the arch Anabaptiſt wrote a Book againſt *Luther*, wherein he boaſteth much of the Spirit, and of Prophetical Light, accuſing *Luther* for *unſpiritual*, and one that ſavoured nothing but carnal things. The Antinomians uſe to call upon their hearers to mark; it may be they ſhall hear that which they have not heard before, whenas the thing they deliver after ſo promiſing a preface, is either falſe, or what is taught ordinarily by others. Some read the words thus, *Whoſe Spirit admired thee?* for the ſpirit goeth as it were out of it ſelf after thoſe things it admireth. The Hebrewes expound it thus, *Whoſe Spirit haſt thou quickned, or confirmed by theſe thy words?* Who is the wiſer or the better for them? *Quam animam per hæc feciſti?* What ſoul haſt thou gained to God by thy Doctrine? Confer *Gen.*12.5. the ſouls which they had made, that is, brought to the true fear and ſervice of God.

Scult. Ann. pag. 238

Verſe 5 *Dead things are formed from under the waters*] Here *Jobs* tongue, like a ſilver bell, begins to ſound out the great things of God far better then *Bildad* had done, beginning at the bottom, and declaring that nothing is bred or brought forth, whether animate or inanimate, fiſh or other things in all the vaſt and deep Ocean, but it is by his decree and power. The Septuagint or Vulgar, for dead and lifeleſs things, render *Giants*, and underſtand thereby *Whales*, thoſe huge Sea Monſters formed under the waters.

Abbots.

And the Inhabitants thereof] That is, ſaith One, other fiſhes in general, which are in the Seas where thoſe Whales are: For there is that *Leviathan*, and there are creeping things (that is, ſmaller fiſhes) innumerable. And in particular certaine little fiſhes that are noted alwayes to ſwimme with the Whales, as Guides of their way, that they may not unawares coming into muddy places, be miered there. *Ariſtotle* calleth them *Muſcles*; *Pliny*, *Muſticets*.

Verſe 6. *Hell and deſtruction are before him*] Here beginneth a Magnifical and ſtately deſcription of the Majeſty of God; and 1. from his Omniſcience; 2. From his Omnipotence. For the firſt, *Hell and deſtruction are before him*: Not the grave only, but the neathermoſt hell, that moſt abſtruſe part of the Univerſe, and moſt remote from heaven, Gods Court. Of hel we know nothing ſave only what the Scripture ſaith of it in general, that there is an hell, and that the pains of it are endleſſe, eaſe-

leſſe,

leſſe, and remedileſſe, &c. but God only knoweth who are in hell, and who is yet to be hereafter hurled into it. It is the Saints happineſſe that to them there is no ſuch condemnation. *Rom.*8.1. that over them this ſecond death hath no power, *Rev.* 20.6. That if hell had already ſwallowed them up (as they ſometimes when deſerted feel themſelves to be in the very ſuburbs of it) it could no better hold them, then the whales ſtomack could do *Jonas*. *Luke* 22.31. *Satan hath deſired to have them*, ſcil. to hell, but that he ſhall never have; for they are the *Redeemed of the Lord, ſaved from the wrath to come*, and may triumphingly ſing, *Death, where is thy ſting? Hell, where's thy victory? &c.*

And deſtruction hath no covering] that is, Hell the place of deſtruction, the Palace of King *Abaddon*, (ſo the Divel is called, *Rev.*9.11) and ſo hell is called in this Text, becauſe thereinto are thruſt all that are deſtined to deſtruction, all the brats of fathomleſſe perdition, ſuch as was *Judas* the Traytor, who *went to his place*, and all wicked ones, who ſhall ſurely *be turned into hell; with all thoſe that forget God*, Pſal.9 17. This place is not covered, ſaith *Ferus* here, but open to God, for whomſoever he will caſt thereinto.

Verſe 7. *He ſtretcheth out the North over the empty place*] Heb. *Over Tohu*. *Ariſtotle* ſaith, that beyond the moveable heavens, there is neither body, nor time, nor place, nor *vacuum*. But on this ſide of the heaven there are bodies, time, place, and as it may ſeem to ſome, an *empty place*: for ſo the Air is here called, over which, and not over any ſolid matter, for a foundation, God hath ſpread and ſtretched forth the heavens which are here called the *North*, becauſe they are moved about the North-Pole, and beſides the North is held the upper part of the world, according to that of *Virgil*, *De cœlo text.* 99

Mundus ut ad Scythiam Riphæaſque arduus arces
Conſurgit; premitur Libya devexus ad auſtros.

Hence it is here put for the whole heaven, which held up by the Word of Gods power, without any other props, leaneth upon the liquid Aire, the Aire upon the earth, and the earth upon nothing.

And hangeth the earth upon nothing.]

Terra pila ſimilis, nullo fulcimine nixa,
Aere ſublato tam grave pendet onus. *Ovid.6. Faſtor.*

The earth hangs in the midſt of heaven, like *Architas* or *Archimedes* his Pigeon, equally poiſed with his own weight. Of this great wonder, the Philoſophers after much ſtudy, can give no good reaſon, becauſe ignorant of this, that God hath appointed it ſo to be, even from the firſt Creation, *Pſal.*104.5. *Heb.*1.2. The Poets fable, that *Atlas* beareth up heaven with his ſhoulders: but we confeſſe the true *Atlas*, *viz.* the Lord our God, who by his Word alone beareth up heaven and earth: And it is here fitly alledged as an Argument of his Almightineſſe. The greatneſs of this work of God, appeareth hereby, ſaith *Merlin*, that men cannot ſpread aloft the thinneſt curtaine, *abſque fulcro*, without ſome ſolid thing to uphold it. This is the very finger of God *Ariſtotle* himſelf admireth it. *De Cal.l.*2.*c.*13

Verſe 8. *He bindeth up the waters in his thick clouds*] Heb. *Clouds*, which yet have their name from *thickneſſe*, becauſe they ariſe from Aire condenſed. In theſe God bottleth up the rain, and there keepeth it in by main ſtrength (as the word ſignifieth) though thoſe veſſels are as thin, and thinner then the liquor that is contained in them. This duly weighed, were enough to convince an Atheiſt, eſpecially if he conſider how

The cloud is not rent under them] And ſo cauſeth a cataclyſme to drown the earth; as ſometimes at ſea eſpecially, great hurt is done this way among ſhips, by a ſpout, as Mariners call it, the Greeks ἐυδύλα, and the Dutch *Een wolckenbruch*, or Heavenbreach, *viz.* when clouds cleave aſunder, and diſcharge themſelves all at once, for a great miſchief to mankind. Now that God thus binds up theſe heavy vapours, and keeps them in the clouds as a ſtrong man in a Cobweb, till brought by the winds whitherſoever he pleaſeth to appoint them, they drop upon the earth by little and little, to make it fruitful; this is a wonderful work of God, and ſhould bring

us to the knowledge of his Power, Wiſdom and Goodneſſe, *Rom.* 1.19,20. ſee *Job* 38. 37. *Jer.* 5.22.

Verſe 9 *He holdeth back the face of his Throne*] *i.e.* Of heaven, *Iſai.* 66.1. which he eſtſoons overcloudeth and muffleth up or maſketh, with a vail: myſtically, by the *Face of his Throne*, we may underſtand the knowledg of his glory; for this is held from us ſo in this world, that we cannot perfectly know him as he is, but muſt content our ſelves with a learned ignorance, 1 *Joh.* 3.3. Here darkneſs is, and will be under his feet, *Pſal.* 18.9.

And ſpreadeth his cloud upon it] It is fitly called, *his cloud*, becauſe 1. It is his handy-work, *Pſal.* 18.11. *Gen.* 9.14. *Job* 28.26,27. and 37.15,16. and 38.9. *Pſa.* 104.5. His Sun draweth up thoſe vapours, which being thickned in the middle Region of the aire, by the cold encompaſſing and driving them together, become a cloud. 2 He uſed it of old as a ſign of his glorious Power, and gracious preſence with his people, *Exod.* 13.21. and 16.10. 2 *Chron.* 5.13,14. And as a figure of Chriſts guiding and protecting his Church through the wilderneſſe of this world, *Iſai.* 4.5,6. 3. He ſtill rideth in ſtate upon the clouds, *Iſai.* 19.1. Chriſt was by a cloud coached up to heaven, *Act.* 1.9. and ſhall come in like manner, *Apoc.* 1.7. and 10.1. We alſo ſhall then be caught *up in the clouds to meet the Lord in the Aire, and ſo ſhall we ever be with the Lord*, 1 Theſſal. 4. 17. —*O mora! Chriſte veni.*

Trem. Verſe 10. *He hath compaſſed the waters with bounds*] *Decreto circinavit ſuperficiem aquarum*: He hath as it were with a pair of Compaſſes drawne a circle about the ſea, that it may not paſſe to drown the earth. Confer *chap.* 38.8,10,11. *Pſal.* 33.7. and 89.10. and 104.9. *Prov.* 8.29. So he drew a circle round about the earth, *Prov.* 8.27. doing all with infinite Wiſdome, *Pondere, menſura, numero, &c.* He founded the earth not upon ſolid Rocks, but fluid waters. And that it floteth not upon them, nor is ſhaken with them (as oft as there is a tempeſt in the Ocean that begirteth it) neither yet is overflowed by them, this is the wonderful work of God. *Ariſtotle* in his Book *De Mirabilibus*, admireth it, and acknowledgeth Gods providence, which elſewhere he denyeth. *Terminum aquis preſcripſit*, ſaith *Job* here. And this either he had from *Moſes*, *Gen.* 1.10. or, if he lived before *Moſes*, as it is moſt likely he did; he had it, as he had many other things, by tradition from the Fathers. Saylers tell us, that as they draw nigh to the ſhore, when they enter into a haven, they run as it were down hill. And yet men are ſaid to go down (not up) to the ſea in ſhips, *Pſal.* 107.23. See a reaſon hereof in this Text, and *Pſal.* 104.96. *An vero non ſtupendum eſt?* ſaith *Lavater*. But is it not a wonderful thing, that ſo fierce an Element, ſo huge a maſſe of waters, toſſed by the winds, ſhould be bounded and bridled by ſands, confined and kept within their preſcribed place and ſhore? Eſpecially if the water be (as ſome affirm) ten times bigger then the earth, the air then the water, the fire then the air.

Until the day and night come to an end] Heb. Until the conſummation of light with darkneſſe; that is, till time ſhall be no more, till the end of the world, when all things ſhal be let looſe to devaſtation, and the ſea ſhall overflow the Land again, as that then it ſhall, ſome would gather from this Text.

Verſe 11. *The Pillars of heaven tremble*] *i.e.* the Angels, ſay ſome, who tremble out of conſcience of their own comparative imperfections. The beſt of Saints on earth, ſay others (according to *Gal.* 2.9. *Rev.* 3.12. *Prov.* 9.1,2.) who tremble at Gods Word, *Iſai.* 66.2. and have many concuſſions by afflictions. But better underſtand the Firmament of heaven, *Hag.* 2.6,7. *Matth.* 24.29. *The Powers of heaven ſhall be ſhaken*, they ſhall quake with the loud check of his Thunder claps. Or the high and mighty mountaines whereon the heavens ſeeme to reſt, as on ſo many pillars, ſhaken by Earth-quakes, and ſometimes with great aſtoniſhment removed out of their places.

And are aſtoniſhed at his reproof] As all the beaſts of the field are at the roaring of the Lion; *Ut quis à gravi & magna poteſtate vire, objurgatus, tremit & exhorreſcit ſolicitus eſt*, as a ſlave chidden by a Prince trembleth, and is aghaſt. Lavat.

Verſe 12. *He divideth the ſea with his power*] *i.e.* With his ſtrong winds cauſing tempeſts; ſee the like *Iſai.* 51.15. ſo that it lyeth as it were in ridges, the top of one wave

wave far from another, *Jer.* 31.35. That was a strange thing that is reported to have fallen out at *London* the last week. On *Munday Aug.* 14. 1654. by reason of the great winds the Tide was so low in the *Thames*, that boyes waded over it from the one side to the other, the old Watermen affirming, they never saw it so before.

Sever. Proceed. of State affairs, p. 4033.

And by his understanding he smiteth through the proud] Heb. *Pride*, or *Rahab*, which is oft put for *Egypt*; as *Psal.* 87.4. and 89.10. *Isai.* 51.9. whence some would have *Pharaoh* meant: others the Divel: others, the Whale dashing against a Rock, or driven to shore where he is taken: others, the *proud waves of the sea*, as chap. 38.11. disabled by God to stir more; as a man mortally wounded, is to fight longer. An instance hereof we have in the history of *Jonas*, and another in the Gospel, *Mat.* 8. and 14. As God is powerful enough to raise stormes, so he is wise enough to lay them again, *Psal.* 107.25,29.

He hath the sea in as great awe as a Giant hath a Pigmee.

Verse 13. *By his Spirit he hath garnished the heavens*] *Spiritus ejus cœli sunt ipsa pulchritudo.* By his Spirit the heavens are beauty it self, so *Vatablus* rendreth it. That *Three* is *One*, and *One* in *Three*, wrought in the Creation; see *Psal.* 33.6. *By the Word of Jehovah were the heavens made, and all the hoste of them by the breath of his mouth*: where *Ruach*, his *Word* and his *Spirit*, are noted to be the Maker of the world; so *Gen.* 1. The Heathens had some blind notions hereof, as appeareth by *Plutark*, who reporteth that in *Thebe* a Town of *Egypt* they worshipped a God whom they acknowledged to be immortal: but how painted they him? In the likenesse of a man blowing an egg out of his mouth; to signifie that he made the round world by the Spirit of his mouth. Upon the heavens especially, God hath bestowed a great deal of skill and workmanship, as appeareth, *Heb.* 11.10. and *Psal.* 8.3. where heaven is called, *The work of Gods fingers*; a curious divine work: a Metaphor from them that make Tapestry. Garnished it is with Stars, as a Palace is with stately Pictures, besides the inward beauty which is unconceivable. There is something of a *Saphir* in the Hebrew word here rendred *Garnished*, and *Revel.* 21. search is made through all the bowels of the earth to find out all the precious Treasures that could be had, Gold, Pearles, and precious Stones of all sorts, and what can these serve to? only to shadow out the glory of the walls of the new *Jerusalem*, and the gates and to pave the streets of the City? See also *Isai.* 54.11,12.

Adoravit, decoravit, pulchre fecit. Hinc nbo.

Plut. de Isid. & Osirid. Var. de re rust. lib. 2. c. 1.

His hand hath formed the crooked Serpent] *Enixa est, peperit*, hath brought forth as by birth, hath formed the most deformed and dreadful Creature in the earth. Or those flaming Dragons flying in the Aire (Meteors I mean.) Or the Constellation in heaven called the *Dragon*, betwixt the two Beares, and not far from the North-Pole (*Draco sane maximum & maxime conspicuum in cœlo sidus*, &c.) Or lastly, those *sea-Dragons*, the Whales, which *Mercer* thinketh most likely to be here meant: and compareth *Isai.* 27.1. *Psal.* 104.26. *Job* 40.20. Neither need we wonder, saith he, that the beginning of the verse is of heaven, and the end of the sea: for *Job* would shew and set forth two admirable works of God, in two extremes of the world, viz. in heaven above, and in the waters under the earth. His power and Wisdome shineth every where in the Creatures, neither can a man easily look besides a miracle. *Job* therefore insisteth not long upon particulars, but as one lost in the Labyrinth of Admiration at so great things, he thus shuts up

Verse 14. *Lo, these are parts of his ways*] Or rather, *Particles of his Works*: *Extrema sunt viarum ejus*, so the Tigurines translate it: these are the outmost limbs or utmost parts of them, the *Ectypa*, as Saint *Paul* calleth it, *that which may be known of God, ver. 19. Manifested*, Rom. 1.19,20. as the Sun may be seen in the water after a sort: but *in vera*, as the Schooles speak, in the Circle where it runs, we are not able to behold him: so something of God may be seen in his Works in his Word, his work parts we may see and live, as *Moses*, *Exod.* 33. His train in the Temple, *Isaiah* 6.6.

Quam exiguam istam portionem audivimus de illo?] Heb. *What a Whisper*, or *Word of a thing is heard of him?* As when one heareth the latter end only of a sentence, that which the echo resoundeth, and no more; it is but a whisper, that we can know, we are as narrow mouthed vessels: Ye are not able to receive (saith Christ to his Apostles, *John* 16.12. and to the people he spake by to you, saith he) more.

Parvam stillam audivimus de illo. Vulg. *Exiguum sonum audivimus de illo.* Sept. *Paucum de pauca stillam & tenuem admodum audivimus.* Merc.

as they were able to hear, *Mark* 4. 33. and not as he was able to have ſpoken. *In Epiſt. ad Ambroſ.* *Loquimur de Deo non quantum debemus, ſed quantum poſſumus*, ſaith *Gratian* the Emperor, We ſpeak of God, not ſo much as we ſhould, but ſo much as we can. We *prophecy but in part*, and what wonder, ſith we know but in part, 1 *Cor.* 13. In humane things, the wiſeſt men have profeſſed, that the greateſt part of what they knew, was the leaſt of that they knew not: how much more in things divine? By no expreſſions do we ſo fully ſet forth God, ſaith *Scaliger*, as by thoſe which ſet forth our ignorance. Our faireſt Eloquence concerning God, is our ſilence, ſaith learned *Hooker*.

But the thunder of his power, who can underſtand?] Heb. *Of his powers*; that is, his powerful thunder: which whilſt *Alladius* King of the Latines would by certain Engines (that he had made him) imitate, he juſtly periſhed by a Thunderbolt from heaven; his houſe alſo, wherein he had attempted ſo to do, was conſumed with fire from heaven, as *Dionyſ. Halicarn.* and *Oroſius* teſtifie. Some by *thunder* here, underſtand Gods aſtoniſhing preſence and utterance of himſelf. Others, his force and grandeur, his notable and thundering exploits, which ſhine all the world over, and to which if all that have been inſtanced ſhall be compared, they will appear to be but as a few heat drops to a great ſhowre of raine. He that ſhall go about to declare them, ſhall be forced to ſay with the Poet,

Lucret. *Claudicat ingenium, delirat linguaque, mensque.*

CHAP. XXVII.

Verſe 1. *Moreover Job continued his Parable, and ſaid.*

IT was *Zophars* turn, and *Job* waited a while, as it was fit, to ſee whether he, or any other of them would take up the bucklers again againſt him, which when they did not, (as hearing his high expreſſions concerning Gods Power and Providence, and haply having now a better opinion of him then before) he aſſwageth his grief by defending his innocency, and maintaining his opinion, in the five following Chapters. Here he is ſaid, after ſome reſpit, to *reaſſume his Parable*, which hath its name in Hebrew from *Lording it*, and bearing ſway, Becauſe allegories and figurative ſpeeches bear away the beſt, as they ſay, from plainer Diſcourſes, are more gladly heard, more read, ſooner underſtood, and better remembered. The word rendred *continued*, is in the Original, *added to his ſpeech*; importing either, that he ſpake now with a courage, as we ſay, and with a greater Emphaſis, as having ſilenced his adverſaries; or that he uttered himſelf in an higher ſtile, and his matter were Maſter-pieces, *Maximi momenti*, Speeches of ſpecial precellency and predominancy, ſuch as might well challenge a throne in the minds of all men.

משל *Sermo figuratus principatum tenet, ac vulut dominatur.*

Verſe 2. *As God liveth, who hath taken away my judgement*] *Job* well knew the Nature and end of an Oath, which is to put an end to all ſtrife and controverſie among men, *Heb.* 6. 16. For more Authority ſake therefore to his enſuing Diſcourſe, as taking God to witneſſe in a matter of ſo great moment, and that his friends might the better believe him, he doth well not to begin his ſpeech with a private oath, (for a publick is that which is taken before a Magiſtrate, who upon juſt cauſe may exact it) which, do it ſparingly and warily uſed, is not unlawful, as appeareth by the example of *Jacob* and *Laban*, *Boaz* and *Ruth*, *Jonathan* and *David*, *Saul*, to help the truth, in neceſſity, and when the other party will not otherwiſe be ſatisfied. But what meaneth *Job* to ſay, that the God, whom he ſo ſolemnly taketh to witneſſe, had taken away his judgement? Can the righteous Judge do otherwiſe then right? Or doth not the ſinner know that he is puniſhed leſſe then his iniquities deſerved? *Job* was at preſent under a ſore temptation, and hard preſſed,

preſſed out of meaſure above ſtrength, he ſpake unadviſedly with his lips, and is afterwards barely told of it by *Elihu*, *chap.* 34.5 The beſt faith, if long tryed, may flag and hang the wing. *Moſes* at *Meribah*, *David* at *Gath*, *Elias* under the Juniper, ſufficiently ſhew, that every new man is two men: that the fleſh eſtſoones luſteth againſt the ſpirit, and that the beſt may have their outburſts; yet ſo, as that the ſeed of grace ſtill abideth in them, and ſome way ſhewes it ſelf; *Job* here for inſtance. He complaineth of Gods ſeverity, but ſtormeth not againſt him. He bluſtreth, but he blaſphemeth not. He holdeth himſelf hardly dealt with by God; and yet whilſt he ſo ſolemnly ſweareth by him, he thereby acknowledgeth him a witneſſe of his conſcience, a Patron of Truth, a Lover of Right, an Avenger of Perjury, and laſtly, the Authour and Arbiter of his life, which he reſolveth rather to let go then his Innocency: He *can do nothing againſt the truth, but for the truth*, 2 Cor. 13.8.

And the Almighty, who hath vexed my ſoul] Heb. *Hath imbitered*. *Job* ſhould have remembred, that bitter potions bring ſweet health, and that τὸ πικρὸν μικρὸν, the bitterneſſe would ſoon be paſt: but he remembred only (at preſent) the *affliction and the miſery, the wormwood and the gall*, Lam. 3.19. Now no affliction (but eſpecially ſoul-affliction) for the preſent ſeemeth joyous, but grievous: nevertheleſs afterward it yeeldeth the peaceable fruit of righteouſneſſe unto them which are exerciſed thereby, *Heb.* 12.11. But patient *Job* wanted patience to wait for that. *Adeo nihil eſt in nobis magni, quod non queat minui*; ſuch failings are found in the very beſt.

Verſe 3 *All the while my breath is in me*] *Periphraſis vitæ*, —*Dum ſpiritus hos regat artus*; Whiles I have an hour to breath, I will hold to this Oath of mine: neither may you ever hope to diſpute me out of mine integrity. Life is deſcribed by *breath*, which when it faileth, the man dyeth, 1 *Kings* 17.17. *Pſal.* 146.4. *Iſai.* 2.22. Ceaſe ye from man whoſe breath is in his noſtrils, every moment ready to puff out. What is man (ſaith *Nazianzen*) but ſoul and ſoil, breath and body, a puff of wind the one, a pile of duſt the other; no ſolidity in either? *Jovinian* the Emperour, was choaked with the ſmoak of charcoal. Pope *Adrian* with a flye, getting into his throat as he gaped. The Cardinal of *Lorrain* was lighted to his Lodging, and to his long home both at once by a poiſoned Torch. Defer not (ſaith One) ſith at the next puffe of breath thou maiſt blow away thy life. *Eutrop. Oroſ.*

And the ſpirit of God is in my noſtrils] He ſeems to allude to *Gen.* 2.7. or ſome tradition of the Fathers to like purpoſe. *Acts* 17.25. God giveth to all life and breath, and all things. And again, *verſe* 28. *In him we live, and move and have our being*, Wherefore let every thing *that hath breath praiſe the Lord*, *Pſal.* 150. *ult.* Yea, let *every breath* (as ſome read it) praiſe the Lord. Let it be as the ſmoak of the Tabernacle, as Pillars of Incenſe aſcending up to heaven. *Tam Dei meminiſſe opus eſt, quam reſpirare.* *Chryſoſt.*

Verſe 4 *My lips ſhall not ſpeak wickedneſs*] Which I ſhould do, ſhould I, contrary to that which the Spirit of God witneſſeth to my conſcience, through a fained humility confeſſe, that I have been wicked. Let Gods dejected ſervant take heed, leſt by the temptation of Satan, and the miſgivings of their own evil hearts of unbelief, they be drawn to bely the work of Gods ſpirit in them, and to hold themſelves utterly void of grace, becauſe not indued with ſuch and ſuch meaſures of grace. Learn to diſtinguiſh between imbecility and nullity: ſhew your ſelves *faithful* in weakneſſe, though but *weak* in faith. There is an allowance to gold, with which it may paſſe: neither is it to be caſt aſide, becauſe it wanteth ſome graines, and hath a crack. *Nec vitium vejicimus ei ſi facem habeat*, ſaith *Spinam*. God ſeeth nothing amiſſe in that man whoſe heart is upright. 2 *Chron.* 15.17. He layes the finger of mercy on the ſcars of his peoples ſins, as that Limner in the Story. He will not *cruſh*, but *cheriſh* that worm *Jacob*. *Spin. de inſtitut. Chriſt.*

Nor my tongue utter deceit] No, for that were to ſpeak wickedneſſe, yea, to ſpeak your ſelf wicked. For the *remnant of Iſrael*, ſhall not (by betraying the truth) *do iniquity, nor ſpeak lies*: neither ſhall a *deceitful tongue be found in their mouth*, *Zeph.* 3.13. For he ſaid, *Surely they are my people, children that will not lye ſo he was their Saviour*, Iſai. 63.8.

Verse 5 *God forbid, that I should justifie you.*] *scil.* By saying as you say; *viz.* that I am an hypocrite, and secretly guilty of some foule practises, for which I thus grievously suffer. I know nothing of this Nature by my self. God forbid, *Absit, res profana sit mihi.* The Hebrew word signifies, *a profanation*, or profane thing. It was the same they used, when they rent their cloathes at blasphemy.

Till I die, I will not remove my integrity.] *My perfection* some render it; and so God accounteth it, when the bent, frame and tendencies of the heart are for him, though the mans wants be many and great. This *Job* knew, and would hold to. Let not the Divel baffle us out of our integrity.

Mordicùs tenebo Verse 6. *My righteousnesse I hold fast.*] As with tooth and nail, yea, though it be to the losse of my teeth, as it befel that valiant Sir *Thomas Challoner*, who, *Camb. Eliz. 66* served, when he was young, under *Charles* 5, in the Expedition of *Algier*, where being shipwrack't, after he had swum till his strength and his armes failed him, at the length catching hold of a Cable with his teeth, he escaped, not without the losse of some of his teeth.

And will not let it go.] *scil.* Upon your perswasions or suspitions, so long as the bird in my bosom continueth singing.

My heart shall not reproach me so long as I live.] His heart must needs reproach him who habitually doth evil, what good shew soever he doth make before men; and though he hide his wickednesse with no lesse subtle sleights, then once *Rachel* did the Idols, *Rahab* the Spies. Conscience is Gods Spye, and mans Overseer. *Ita Author, Judex, Vindex*: neither is a body so torn with stripes, as a mind with remembrance of evil actions. This *Job* knew, and would therefore keep his conscience cleare. This was also Saint *Pauls* greatest, both care, *Acts* 24.16. and comfort, 2 *Cor.* 1.12.

Verse 7 *Let mine enemy be as the wicked.*] *q. d.* I need with my greatest enemy no greater hurt, then to be as the wicked, for then he is sure to be wretched. So far am I from saying, that God favoureth the wicked, or that he alwayes suffereth them to escape unpunished.

And he that riseth up against me, as the unrighteous.] Or, *froward* and *perverse*. This is the same again in other words: and it is well noted to be a popular manner of speaking, wherein when men expresse an abomination of a thing, they wish it to their enemies; taking it for granted, that the power of malice is so great, that no man can expresse it in the wish of any particular evil. See the like phrase, 2 *Sam.* 3 32 1 *Sam.* 25.26. *Dan.* 4.19.

Verse 8. *For what is the hope of the hypocrite, &c.*] Here *Job* proveth himself to be no hypocrite, by his and their different character and carriage, especially under affliction. Though God kill *Job*, yet he will trust in him; but what is the hope of the hypocrite, &c? He that maketh a bridge of his own shadow, must needs fall into the brook. The common hope thinks it takes hold of God; but it is but as a child that catcheth at the shadow on the wall, which he thinks he holdeth fast in his hand, but soon finds it otherwise: so shall the hypocrite at death, his hope shall be then as the *yeelding up of the Ghost*, and that is but cold comfort. Whiles he was in health, and had all well about him, he nourished strong hopes of Gods favour, and the rather because he gained and gathered wealth apace. So bladder-like is the soul that is filled with earthly vanities, though but wind, it growes great, and swells in high conceitednesse: but if pickt with the least pin of piercing grief, (how much more when struck with death's dart) it shriveleth to nothing, and is ready to say as one rich wretch did on his death-bed, *Spes & fortuna valete*; Life and hope adieu to you both at once.

Though he hath gained.] Or, *When he hath brewed sorrow*; raking together *Res, vires, quicquid undequaque potest*. See this notably exemplified in that rich fool, *Luke* 12. whose life and hopes ended together.

Or when God taketh away his soul?] *Extrahet*, Shall pull it out by violence, as a sword out of its sheath, when God shall make a breach upon their Citadel: come upon them by forcible entry, turn them out of their cottages of clay by *vi & violentia*, cut them in twain, as he did that evil servant, *Matth.* 24. tear their bodies and souls asunder, as a man teareth the bark from the tree, or the shell from the fish, leaving

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it naked. Where then shall be the high hopes of the Hypocrite? And O what a dreadful shreek giveth his guilty soul then, to see it selfe lanching into an infinite Ocean of scalding lead, and to consider that it must swim naked in it for ever?

Verse 9. *Will God hear his cry*] Here's another distinctive Note betweene a hypocrite and an honest man. As many are said in *Daniel* to cleave to the better *side by flattery*, so many false signes will come in, and flatter a man (when he is in health and prosperity) and give their testimony, speak the same thing that true evidences do, but this will not alwayes hold.

When trouble cometh upon him?] Then the hypocrite will cry, and make pitiful moans, as a prisoner at the Bar begs for his life. Then *Joab* and *Adonijah* will run to the hornes of the Altar, who till then little cared to come there. But with as ill successe they cry to God as *Saul* did, 1 *Sam.* 28. 15. and as other of *Davids* enemies did, *Psal.* 18. 41. For either God answereth them not at all, *Ezek.* 21. 2, 3. Or selfe he answereth them according to the Idols of their hearts, *Ezek.* 14. gives them bitter answers, as *Judges* 10. 13, 14. Or if better, it is for the good of others, and for a further mischief to themselves, that he may snatch away his owne and be gone, *Hos.* 2. 9. and that he may consume them after he hath done them good, *Jos.* 24. 20. their preservation proveth but a reservation.

Verse 10. *Will he delight himself in the Almighty?*] *viz.* When trouble cometh upon him, as in the former verse. No, this is *Christianorum propria virtus*, a practise that none can skill of but Gods people, saith *Hierome*, to rejoyce in tribulation, and then to continue instant in prayer (*Rom.* 12. 12) for deliverance, with some confidence grounded upon former experience. *Crux enim iis innotescit*, saith *Bernard*. Together with the Crosse, they have an unction from the Father: annointed they are with that Oyle of gladnesse, the *Spirit of glory and of God*, which refresheth even them; and refresheth them amidst all their sorrowes and sufferings: and hence their delight in the Almighty, yea though he frown and lay upon them, as he did upon *Job*, with his own bare hand. Not so the hypocrite; for why? he hateth God in his heart, as doth every evil doer, *John* 3. 20. *Est enim talium pœna Deus, ipse quidem ut est: at quid in libris eum invisum?* God is light, and therefore hated as a punishment to such intricate night-birds. He is holinesse, but the hypocrite filthinesse, as his name also importeth: How then can he *delight himself in the Almighty?* What complacency can there be, where is such an utter contrariety? They that love the Lord, hate evil, *Psal.* 97. 10. but so doth not any hypocrite: leaveit he may, but not loath it. Part with it he may (as *Jacob* did with *Benjamin*, lest otherwise he should starve, or as *Phalaiel* with *Michal*, lest he should lose his head) but his heart is glued to it still, he hath a mouths mind to be doing, if he durst. Finally, He is without faith, and therefore without joy and peace of conscience. And so for his Spider-web of hope, a little wind blowes it down. The world hath his heart, and so the love of the Father cannot be in him, 1 *John* 2. 15. He leaneth upon the Lord, and saith, Is not the Lord amongst us, *Mic.* 3. 11.? yet is he rooted in the delights of life: Like as the Apricock tree leaneth against the wall, but is fast rooted in the earth.

Bernard. 1 Pet. 2. 14

Will he always call upon God?] Heb. *In every time?* No, not scarce at any time. Indeed as beggars have learned to cry, so have some hypocrites to pray. *Isai.* 26. 16. They have powred forth a prayer, when thy chastening was upon them. When he slew them, then they sought him, and they returned and enquired after God, *Psal.* 78. 34. But this was only a prayer of the flesh for ease, and not of the Spirit for grace. They spoke God fair (as the Divel did Christ) only to be rid of him. Thus *Pharaoh* when on the rack, roared out a confession, and called for a Prayer. *Paul* in danger of death hangs on the hornes of the Altar. The Captivated Jews fasted and prayed for seventy years, to get off their chaines, rather then their sins, *Zech.* 7. 5. which *Daniel* therefore reckoned lost labour, *chap.* 9. 13. Yea many wicked men, though in prosperity they have some short-winded wishes, (such as was that of *Balaam*, *Numb.* 23. 10. wherewith compare that of *David*, *Psal.* 26. 9. and see a difference) or perhaps are able by strength of wit and memory to pray handsomely: yet in adversity they set their mouths against heaven, howle like Wolves, and howle upward, they curse their King and their God, and look upward, saith *Isaiah*, *chap.* 8. 21.

8.21. they murmure and mutiny, as the Israelites in the wilderness, they banne and blaspheme, as did that Israelitish womans son, *Lev.* 14.11. and *Micahs* mother, *Judg.* 17.2. A Parrot may be taught to talk like a man (Histories tell us of one at *Rome* that could repeat the whole *Creed*) but let him be but beaten, and he returnes to his own natural harsh voice. So an hypocrite, while all goes well with him, may seem very devout at his *Orisons*, but lay thy hand upon him (saith Satan to God concerning *Job*, presuming thereby to prove him an hypocrite) and he will curse thee to thy face, *chap.* 2.5. But say he be somewhat better conditioned (as they call it) and for a while pray to God for ease and help; yet he will not *pray alwayes*, he will not persevere in prayer, follow on to pray, wait upon God for an answer, and be content to want it, if God see good to deny it. He cannot *draw nigh to God with a true heart* (such a heart as is well satisfied, if God may be glorified, though himself be not gratified) *in full assurance of faith*, Heb. 10.22. Which is, saith *Brentius*, *Orationis medulla*, the marrow of prayer. Hence Saint *James* calleth it, the *prayer of faith*, chap. 5.15. Afflictions cause a Saint to seek out Gods Promise, the Promise to seek Faith, Faith to seek Prayer, and Prayer to find God, to find him at length, for he is a God that hideth himself, *Isai.* 45.15 But what saith faith? *I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him*, Isai. 8.17. See this exemplified in the woman of *Canaan*, who fetcht Christ out of his retiring room by the force of her faith, *Mark* 7.24. and prayed on, though denied. She would not be said nay, or sit down either with silence or sad answers, but shewed her self a woman of a well knit resolution, such as could *credere invisibilia*, *sperare dilata*, & *amare Deum se offendentem contrarium*, as *Luther* speaketh: Believe things invisible, hope for things deferred, and love God when he shewes himself most angry and opposite. Now this the hypocrite (who is an Infidel) cannot skil of. He is short spirited and cannot hold out in prayer, cannot (as our Saviour taught by that Parable, *Luke* 18.1.) *alwayes pray, and not faint*, *manuum fortes*, as sluggards do in work, or Cowards in War. *Oratio est res ardua, & magni laboris*, saith *Luther*. Prayer is a hard work, and a man must tug at it and stick to it, as *Jacob* did, who wrestled and raised dust, as the Hebrew word signifieth: he held fast, and hung on, yea he held with his hands when his thigh was lamed. *Let me go* (saith God bespeaking his own liberty) No, thou shalt not, saith *Jacob*, *unlesse thou blesse me*. Lo, such is the *generation of them that seek God* in sincerity, of them that *seek thy face*; *this is Jacob*, *Psal.* 24.6. *One thing have I desired of the Lord, and that I will seek after*, saith *David*, Psal. 27.4. If his suit had not been honest, he would never have begun it: But being so, he will never give it over till he hath prevailed: he will pray till he faint, and then to it again, *Psal.* 119.81, 82. Rejoycing in hope, patient in tribulation, continuing instant in prayer, *Rom.* 12.12. So doth not the hypocrite, for want of an inward principle. If God come not at a call, he is out of patience, and ready to say with that profane Prince, 2 *Kings* 6.33. *Behold this evil is of the Lord, and what should I wait for the Lord any longer?* Away to the Witch of *Endor*, to the god of *Ekron*. *Flectere si nequeo superos, Acheronta movebo.* This *Job* would not do, and therefore no hypocrite.

Verse 11. *I will teach you by the hand of God*] That is, by the help of God, *cum Deo*, or *considering the hand of God*, what is in the hand of the Lord (so the Septuagint) what things he is wont to do by his power, and what are his usual proceedings, his actual and effectious providence, *Act.* 4.28.

Deo juvante & subministrante facultates. Vat.

That which is with the Almighty I will not conceal] *Neque celabo, ut rei divinæ comparatæ fas est*, so the Tigurines translate. Envious Masters use to hide from their Scholers the best and chiefest part of their skil. It is reported of that spotted beast the *Lynx*, that knowing that his urine will congeal into a precious Stone, and so stand man in stead, of pure envy, when he pisseth, he maketh a hole in the ground to cover it. *Cardan* speaking of one that had a Receipt that would suddenly and certainly dissolve a Stone in the bladder, and dyed not imparting his skill to any one, I doubt not, saith he, but that man went to hell, *quod moriens, ars ejus quam moriturus noverit*, because he envied his skil to those that survived him. *Job* was none such: but what he knew of Gods mind and manner of dealing (which hath no certain Law, nor invariable rule, but dependeth upon his own pleasure) he was ready to impart to his friends, who measured Gods actions by a wrong rule.

Verse

Verse 12. *Behold, all ye your selves have seen it*] And can say as much to it, as I can *in these*, *sc.* that God afflicteth good men as well as bad, &c. *Ecce autem cum vos omnes speculationibus (theologicis) operam dedistis, quare tam vanas opiniones habetis?* So the *Tigurine* translation hath it; that is, But behold, whereas all ye have spent your time in (theological) speculations, how is it that ye have taken up such vain opinions? The Hebrew runs thus, *Behold, you all have seen, or are seers*, (and he that is now called a Prophet, was before-time called a Seer, 1 *Sam.* 9. 9.) ye are knowing men, and of great experience, why then do ye go against your own knowledge, by speaking vainly and vilely notwithstanding?

Why then are ye thus altogether vain? Heb. *And why is this, that ye are vain in vanity? sc.* Whilest ye assert that Gods love may be known by prosperity, and his hatred by adversity; and whilest ye conclude me an hypocrite because afflicted? for so they had all done with one consent. *Bildad*, *chap.* 8. 13. *Eliphaz*, *chap.* 15. 34. and *Zophar*, *chap.* 20. 5. When as yet *Job* had given sufficient proof to the contrary: The matter was clear enough; but they did *dark speech*, for the honor, obscure it: this was a *vanity of vanities*; and *Job* tells them as much.

Verse 13. *This is the portion of a wicked man with God*] *q. d.* So ye say, and so I say too: for herein I will not deny to comply, and to chime in with you. *Zophar* had said the same in effect, and used the self same expressions that *Job* here doth, *chap.* 20. 29. See the Notes there. But must *Job* therefore be an hypocrite, though he continue to hope, and pray, and delight in God amidst all his miseries, *vers.* 8, 9, 10? *Negatur.* He had spoken much before of the wicked mans prosperity: now to prevent mistakes, he discourseth largely of his punishment, and how ill he beareth it.

And the heritage of oppressours, &c.] Of fierce and formidable tyrants, that are a terrour to others. These are the rewards they shall receive from the *God of Recompenses*, the Almighty, who can well enough deal with them, and delights to get him a name in their just destruction.

Verse 14. *If his children be multiplied, it is for the sword*] As were *Ahabs* seventy sons for instance, 2 *King.* 10. 1. whom he had begotten after that God had threatned to root out his posterity. He therefore, as it were to cross the Almighty, gives himself so much the more luxuriously to the work of Generation: but this was *Ephraim* like) to bring *forth Children to the murtherer*, Hos. 9. 13. See the fate of *Abimelech* and his forty brethren, slain at the shearing-house, in the ninth Chapter.

And his offspring] Heb. *His issues*, or *egressions*, his *shoots* or *branches*, his *pledges*, so *Marcus* readeth it.

Shall not be satisfied with bread] i. e. Shall be pined and famished, which their wicked Parents, by heaping and hoarding, sought to prevent, but it could not be: and this shall be a more cruel kinde of death than the former, *Lam.* 4. 9. *Drusus* the son of *Tiberius Nero* was put to this death, so was our *Richard* the second at *Pomfret Castle*, *Sanders* that Tray-town in *Ireland*, and many others. *Tacit.*

Verse 15. *Those that remain of him, shall be buried in death*] That is, Shall be miserably and unwarily buried (as sometimes it is) while they are alive. Or, they shall be so hated, that no man shall speak well of them when they are dead; but their name shall be buried, and shall rot with them, so some understand it. Or, they shall be buried alive, as *Tarquin* the Proud put some of his Subjects. And indeed as he recovered of death in his Sepulcher, and cried for help, he was answered with so kind a no-body-at-home. The Historie recorded of Scotus the great Schoolman. Others said both, that he was buried alive, because that the wicked damned are plunged into everlasting death, which only is the true death. A great deal whereunto is that phrase, *Rev.* 2. 23. *I will kill her children with death*. Hereof also to die, and another thing to be killed with death: this last is when death carries us perforce to Hell, as when it is said that death and Hell cast their dead into the lake of fire. *Sepelientur adhuc vivi morbundi.* Vatab. *In sepulcro relinquentur.* Sept.

Their widows shall not weep] i. e. Their wives shall be so far from lamenting their deaths, that they shall be glad of them, as being rid of a cruel husband, and a bad yoke-fellow. Or, they shall be so far from bewailing their husbands, that they shall be ready to insult over their graves, and to say, as *Ovid* of *Niobe*, when she had lost seven sons and seven daughters, *Flevit & ex tanto restat sibi perdere nemo*, she wept and there remained no more for her to lose. Or, they shall be so far from lamenting their husbands, that they shall be ready to bewail themselves, as being left in a sad condition, and to say, as *Dido* in *Virgil*, *Quo prius hoc fratre interfecto non cecidisti mecum?* Why did not I die with my husband?

they *die unlamented* by their own widows (for in those dayes men took many wives, as now the Turks do so many as they are able to maintain, and very courtely they use them) who are glad that they are thus rid of them, who were wont to lay upon them with their unmanly fists, or otherwise to abuse them. Of King *Edwin* it is said, that he *lived wickedly, died wisedly*. And of *Henry* the second, that hearing that his son and successor *John* had conspired against him, he fell into a grievous Passion, both cursing his sons, and the day wherein himself was born, and in that distemperature departed the world which so often himself had distempered, and had now every mans good word to be gone hence. See *Jer.* 22. 18.

Cùm mors crudelem rapuisset sæva Neronem,
Credibile est multos Romam egisse jubo.

Verse 16. *Though he heap up silver as the dust*] Silver and Gold, what are they else but white and red Earth, the guts and garbage of the Earth, as one saith? Yet how greedy of them and gripple after them are many muck-worms heaping up riches, and not knowing who shall gather them, *Psal.* 39. 6? laying up, as if their lives were riveted upon eternity: or were sure to leave it to their Children, who yet shall never enjoy it. This is a great vanity, saith *Solomon*, and yet such dust-heapers as these, are to be found in every corner.

And prepare raiment as the clay] *Tantum vestium quantum est luti*, saith *Vatablus*, that he have as great store of suits in his wardrobe, as he hath dirt in his ditches.

Verse 17. *He may prepare it, but the just shall put it on.*] *Well may he prepare it, so Broughton.* Let the wicked then toyle and take pains for it; God hath prepared for him an executour never mentioned in his Will. God gave the *Egyptians* and *Canaanites* Goods to *Israel*, *Nabal's* to *David*, *Hamans* to *Mardocæus*, See *Prov.* 28. 8. *Eccles.* 2. 26. This plague among the rest God threateneth the disobedient with, *Deut.* 28. 30. *Sed hoc non semper*, saith *Mercer*, although we see not this alwayes so to fall out, but the contrary; yet it is easie to observe that many spend their strength, and waste their wits *in congerendo & convertendo*, in getting and garbering these outward things: and then, when to possess them might seem a happiness, they die and leave them to uncertain heirs, as did *Absolom* and *Alexander* the Great, who left his Ring to *Perdiccas*, but his Dominions *quotquot essent*, to *him that should best serve them.*

Plut.

And the innocent shall divide the silver] Shall share it among them as their Childs-Portions. *Solet enim Deus dividere aliis dona, aliis damnum ipsum & luctum*, saith *Brentius* here. God gives gifts unto men, *even to the rebellious*, but the use and enjoyment of those gifts he bestoweth upon the righteous. The former have great store and trouble therewith, Prov. 21. 26. *Auctior est magnis substantia census.* The latter have, howsoever, *contented godliness*; and though they gather but of this Manna here below, yet they have no want.

Juvenal.

Verse 18. *He buildeth his house as a moth*] Which lodgeth it self in some stately garment, and thinks there to worm it safe, which he hath feathered (as the silk-worm cradleth for her self in her own thread) there is food for her and her brood: but so shall the oppressor be cast out of his dwelling-place, which he hath with much cost and care erected, rather for others than himself, but is not unlawful to build houses: Vanity it is not, but folly, with loss and hurt to others. *Vivendi recte qui prorogat horam, rusticus exspectat dum defluat amnis.* To this world's cradle we are (by the Law of Nature) exactly bound, and as were a second punishment, God threatens many to those that build him another. *Sua cuique domus plerumque fatalis fuit*, saith *Tacitus* of *Nero's* House of Pleasure, which he had built him at *Rome*, which was very magnificent and sumptuous. The Turks private houses in *Constantinople* are for the most part low and base. They, after their homely manner (by long custome received) never build any thing sumptuously for their own private habitation, contenting themselves with their simple Lodgings, how much soever (notwithstanding their great wealth) they abound in the rest of their Estates. No one is of ability to build a house for his heir, but rather for the use of the present time. The Janizaries dwell [illegible]

Vanda.

Turk. hist. f. 342

or

or Vineyard, who ſetteth him up a Booth, Cabin, or Cottage, to defend him from the parching heat of the Sun; which laſteth only for one ſummer at utmoſt: ſo here, The experience whereof we have had abundantly in theſe late deſolating wars: for how many gallant houſes have been utterly ruined,

Ut præter nomen ſolum, nihil amplius extet?

Verſe 19. *The rich man ſhall lye down*] That is, the wicked rich man, as *Jam.* 5. 1. *Magna cognatio ut rei ſic nominis, divitiis, & vitiis. He ſhall lye down, viz.* in the ſtreets, as being left houſe-leſs.

But he ſhall not be gathered] *i. e.* Taken into houſe or harbour by any man; but abhorred by all for his former cruelty.

He openeth his eyes, and he is not] He looketh about him on every ſide, but findeth no ſuccour. There are that underſtand it of death; The *rich man ſhall lye down*, ſc. in the duſt of death; *but ſhall not be gathered*, that is, *nec honorificè funerabitur*, he ſhall not have the honour of a comely burial. Beſides, *he openeth his eyes, and he is not*; upon his death-bed he looks about for comfort (the *Mole*, they ſay, never openeth her eyes till the pangs of death are upon her:) but inſtead thereof ſhall ſee that three-fold terrible ſpectacle, Death, Judgement, Hell, and all to be paſſed through by his poor Soul: Hence (and no wonder) *Tigur.*

Verſe 20. *Terrours take hold on him as waters*] Abundantly, ſuddenly, irreſiſtibly; he is even ſwallowed up by them and over-whelmed: as he that is plunged into a deep pit full of water, or that hath the proud ſurges going over his ſoul, *Pſal.* 124. The miſery of it is, That theſe waters are fiery, and Hell is a lake; but a burning lake, and ſuch alſo as hath eternity to the bottom.

A tempeſt ſtealeth him away in the night] *i. e. Furtim, & repentè & horribiliter*; Night is it ſelf full of terrour: but much more when a tempeſt is up, and theeves are abroad, &c. Oh! it muſt needs be a terrible time indeed, when death ſhall come with a Writ of *Habeas Corpus*, and the Devil with another of *Habeas animam* upon a man at once. *Petrus Sutorius* ſpeaketh of one that preaching a funeral Sermon on a certain Canon at *Paris*, and giving him large commendations, heard at the ſame time a voice in the Church, *Mortuus ſum, judicatus ſum, damnatus ſum*; I am dead, judged, and damned. Oh! let us but think with our ſelves, though it paſs all thought, what a ſcreech the poor ſoul giveth when hurled into Hell, there to ſuffer ſuch tortures and torments as it ſhall never be able to avoid or abide! *Pet. Sutor. de vit. Carth.*

Verſe 21. *The Eaſt-wind carrieth him away*] *Deus ſubito & ſevero ſuo judicio*: God, by his ſudden and ſevere Judgement, hurrieth him hence to the place of torment, without the leaſt hope of ever either mending, or ending. *Lavat.*

And he departeth] But with as ill a will as ever did *Lot* out of *Sodom*; *Adam* out of Paradiſe; the *Jebuſites* out of *Jeruſalem*; the unjuſt Steward out of his Office, the Devil out of the Demoniack.

And as a ſtorm hurleth him] *Turbinat eum*; Toſſeth him as a Ball into a far Countrey, as if he were wherried away by a fierce whirlewind, or ſerved as paſtime for tempeſts.

Verſe 22. *For God ſhall caſt upon him, and not ſpare*] But ſet himſelf to inflict upon this curſed caytiff all the plagues written (and unwritten) in his book, full vials of vengeance; an *evil, an only evil*, even puniſhment without pity, miſery without mercy, ſorrow without ſuccour, crying without comfort, miſchief without meaſure, torments without end, and paſt imagination.

He would fain flee out of his hand] But that will not be; like a wretched caytiff he runs without reſting: but Gods hand purſueth him till he periſheth. He may ſhuffle from ſide to ſide as *Balaams* Aſs did, he may skip up and down as the wounded Deer: *Sed hæret lateri lethalis arundo*; the deadly Dart ſticks in his ſide, &c.

Verſe 23. *Men ſhall clap their hand at him, &c.*] Heb. *He ſhall clap, &c. Every He* ſhall, or God ſhall, as ſome read it. God ſhall kick him off this Stage of the

the world, and then men ſhall clap, and hiſs at him in ſigne of deteſtation; as they did once at *Sejanus*, *Phocas*, *Rich.* 3. whoſe miſeries were a part of other mens happineſs, who looked upon them as Wolves and publick Peſts.

CHAP. XXVIII.

Verſe 1. *Surely there is a vein for the ſilver.*]

FOr *there is a vein, &c.* ſo *Tremellius* readeth it. But here is no reaſon rendered of Gods heavy judgements on the wicked, laſt diſcourſed of: but the unſearchableneſs of Gods wiſdom, and the righteouſneſs of his proceedings aſſerted, whileſt ſome bad men proſper, and ſome good men ſuffer. The reaſon whereof lieth hid (as a River that runneth under ground) from the natural man (and in part, from the ſpiritual alſo) be he never ſo perſpicacious or induſtrious in prying into Natures ſecrets. The ſilver vein lyeth very low, and far out of ſight; yet is found out and known: as alſo is the art of fining it. This art was ſoon learned in the world: and mortals were quickly become metallaries. *Ovid,* *Effodiuntur opes, &c.* A great part of this their skill they might have from *Adam*, according to that of the Divine Chronologer, *Ex* Adami *ſapientiſſimi Doctoris ore promanavit, tanquam ex fonte, quicquid in mundo eſt utilium doctrinarum, diſciplinarum, ſcientia & ſapientia.* He that knew ſo much before his Fall (far more than ever *Solomon* did) of Natures hiddeneſt Myſteries, who can doubt but that afterwards alſo he reteined and imparted to his Nephews a great deal of abſtruſe and rich skill? ſuch as was this here inſtanced, and afterwards by *Cicero* (amongſt others) celebrated in his ſecond Book, *De nat. deor.* where diſcourſing of mens witty inventions, he ſaith among other things, *Nos æris, argenti, auri venas penitus abditas invenimus, &c.* We have found out the veins of Braſs, Silver, Gold, and other Metals, though deep hid in the bowels of the Earth. Some of the Ancients have wiſhed that we had never found out theſe Metals, becauſe of the great abuſe of them. *Joſephus* ſaith, that *Cain* heaped up great ſtore of them. *Strabo* ſaith, *Geog. l. 5.* that *Phalerius* feared, leſt in digging for Gold and Silver, men would dig themſelves a new way to Hell; *Et Plutonem brevi ad ſuperos adducturos*, and bring up the Devil amongſt them. Some ſay that he haunteth the richeſt Mines, and will not ſuffer them to be ſearched. Sure it is, that by the inordinate love of theſe metals, he *Auri ſacra fames, &c.* drowneth many a ſoul in perdition and deſtruction, 1 *Tim.* 6. So ſubject they are to ſin, as that God made a Law to have them purified before he would have them uſed by his people, *Numb.* 31. 22, 23, &c. who ſhould herein have the minde of thoſe *Perſians*, *Iſa.* 13. 12. 17. which regarded not ſilver, nor were deſirous of gold. If Satan offer them theſe outward things in a temptation, they ſhould anſwer him as *Abraham* did the King of *Sodom*, with a *God forbid that I ſhould, &c.* Gen. 14. 23. and ſend them away from whence they came; as *Pellican* ſent back the ſilver Boul ſent *Melch. Adam.* him by the Biſhop for a token, with this anſwer, *Aſtricti ſunt quotquot Tiguri cives, &c.* All the inhabitants of our City are ſworn not to take any Gift from a forreine Prince. Or, as that noble Marquels (*Caracciolus* anſwered the Jeſuit, who tempted him with money to revolt from the reformed Religion, and to return to *Italy*. Let their money periſh with them, who eſteem all the gold in the world worth one dayes ſociety with Jeſus Chriſt, &c. Let it be remembred, that gold is that which the baſeſt element yields, the moſt ſavage *Indians* get, ſervile apprentices work, *Midianitiſh* Camels carry, miſerable muck-worms admire, covetous Jews ſwallow, unthrifty Ruffians ſpend. Gold makes many men run quick to the Devil on an errand; yea, ſell their ſouls to him, as Pope *Sixtus* the fifth did, for ſeven years enjoyment of the Popedom. *But thou, O man of God, flie theſe things, &c.* 1 Tim. 6. 11. and while others lay faſt hold on theſe baſe and boot-leſs buſineſſes, lay thou hold *on eternal life, verſ.* 12. But this *obiter* only.

And

And a place for the Gold where they fine it] Or, *From whence they fine it*; Or, *Which they fine*. The Spaniards are ſaid to have found in the Mines of *America* more Gold then earth. It is accounted of Metals the moſt precious: but it is Opinion that ſets the price upon it. The only material of money amongſt us, is Gold and Silver; but among the Roman Provinces, it was moſt times braſſe, ſometimes leather. The like is ſaid to have been uſed here in *England* in the time of the Barons wars: And why not? ſince *Anno* 1574. the Hollanders then being in their extremities, made money of Paſte-board. Who the firſt man was that made money of Gold, *Pliny* ſaith is uncertain. But *Herodotus* writeth, that the Lydians were the firſt Coyners of Gold and Silver for that uſe. And *Pliny*, that *Cadmus* the Phœnician was the firſt that found Gold; *viz.* at the Hill *Pangæus* in *Thracia*; a place that aboundeth with Gold and Silver, as *Herodotus* teſtifieth. But ſo did *Havilah* (afterwards called *Suſiana*, in Eaſt-India) long before *Cadmus* was born, *Gen.* 2.11 Near unto this Land of *Havilah*, *Solinus* ſaith, were two Ilands called, *Chryſe* and *Argyre*, that is, the golden and ſilver Ilands, becauſe they were ſo full of thoſe richeſt Metals, *Ut plerique eas auria ſola prodiderint & argentea habere*; that many have affirmed the ſoile thereof to be of gold, and ſilver. *Junius* thinketh that *Solinus* and *Pliny* called this Land of *Havilah*, (by miſtake of Letters) *Babyrace*, the Inhabitants whereof, ſaith *Solinus* (through hatred of gold, for the hurt it doth mankind) buy up and bury very deep in the earth all the gold they can get. Like as *Crates* the Theban Philoſopher, is ſaid to have caſt his gold into the ſea for like reaſon (as he pretended when he ſaid, at the ſame time, *Abite malæ cupiditates: ego vos mergam, ne ipſe mergar à vobis*) but indeed, for a name, as *Hierome* rightly judgeth: calling him therefore, *Gloriæ animal, populariſ auræ vile mancipium*, a vain glorious fool. There is no hurt in having theſe Metals, ſo we love them not; ſo they do not get within us, as *Luke* 11.41. ſo we make not our gold our God, nor ſay to the fine gold, *Thou art my confidence*, Job 31.24.

Heyl. Geo p. 774

Corium formatum publica impreſſum. Seneca.

Plin. lib. 33
Herodot. lib. 1
Plin. lib. 7

Herod. lib. 7

Solin. cap. 65

Plin. lib 6. c. 27
Solin. cap. 68
Ibid.

Hier. ep ad. Julian conſolat.

Divites magis aurum ſuſpiciunt quam cæluin Minut. Octav.

Verſe 2. *Iron is taken out of the earth*;] that is, out of the Irony vein, which is ſaid to be a droſſie kind of earth, not ſufficiently diſgeſted and hardned to make a ſtone. Of the generation of theſe inferiour Metals, ſee *Pliny* and the *Chymicks*; who yet are not to be hearkned unto, when they tell us, that by their Art they can turn theſe meaner Metals into gold, ſith they are here diſtinguiſhed by their place, matter, form, &c. Neither is gold the end of other Metals (every of which is perfect in its kind;) and beſides, the eſſence of every thing is indiviſible, and the uſe diverſe. Iron can do that which gold and ſilver cannot. Hiſtorians tell us, that *Alexanders* old ſouldiers, armed with Shields of Iron, conquered a great part of the world: But when as growing rich, they made them ſhields of Silver, and were therehence called *Argyraſpides*, they were baſely beaten by thoſe whom they had formerly ſubdued. The firſt Inventers of iron and braſſe, *Pliny* will have to be the *Chalybes* or *Cyclopes*. *Diodorus*, the *Idæi*, *Dactyli*, or *Vulcan*. *Vulcanum, inquit, ferri, æris, argenti, auri, omniumque quæ igne fabricantur, artem inveniſſe, ferunt.* And ſurely if *Vulcan* were the ſame with *Tubal-Cain* (as ſundry Commentators will have it) *Diodorus* was not far from the Truth: for he taught men to *work in braſſe and iron*, Gen. 4 22. Iron they had before, and the Art of uſing it, how elſe could they have plowed the accurſed earth? But this man added to their skil by his invention, he *ſharply and wittily taught* Smiths-craft, and is therefore by the heathens fained to be the God of Smiths.

Plin. l. 33. & 34

Diod. Sic. l. 5.

And braſſe is molten out of the ſtone.] That is, out of the oare, which is like a ſtone, and is called *Cadmia*, (as *Junius* here noteth) perhaps from *Cadmus*, whom *Pliny* maketh the firſt that invented the uſe of theſe Metals, which *Ariſtotle* aſcribeth to *Lydus* the Scythian, *Theophraſtus* to *Delas* the Phrygian. It is probable that theſe were the firſt that ſhewed their Country-men the uſe of theſe Metals, and ſo were by them accounted the firſt Authours of what was elſewhere found out long before. Some render the Text thus, *And the ſtone is melted into braſſe*; that is, by melting is turned into braſſe. Many are of opinion that there was anciently an Art of melting ſtones, which is now loſt. Braſſe is as it were incorporated into ſtone or harder matter; but forced forth by the heat of fire. Hence the Vulgar Latine thus rendreth this Hemiſtich, *Lapis ſolutus calore, in æs vertitur*, The ſtone diſſolved by heat, is turned into

Æs in medii lapidibus latet ſed ignis vehementia lapides æris uſque adeo torquentur ut veluti flumen effundant. Bren

into braſſe. So excellently doth *Job* here ſet forth the nature of theſe chief metals, as *Mercer* would have us to take notice.

Verſe 3. *He ſetteth an end to darkneſſe*] *i.e.* He (*viz.* the *Miner*) brings light down into the dark entrailes of the earth, and fetches out thoſe metals that had long lain hid there, and that elſe would never have been beheld. Though Nature hath taken pleaſure (as One ſpeaketh) to hide all theſe Metals, yet induſtry provideth man of certain marks for to diſcover them, and infallible conjectures to know the time when they muſt be drawn out of their darkneſſe. *Habent Metallici ſuas virgas metallicas*, Metallaries have their Metal-rods, whereby they ſearch into and diſtinguiſh of metals and minerals.

Ovid. Metam.

Quaſque recondiderat, Stygiiſque admoverat undis,
Effodiuntur opes irritamenta malorum.

And ſearcheth out all perfections] *ſcil.* That is to be found in thoſe ſubterraneous Cells, in that boſom and bottom of the earth: the utmoſt that is there to be had he throughly eviſcerateth, digging many fathomes under ground, where nothing is to be ſeen, but a deadly ſhade; *Ex cujus horrore mori quis poſſet*; enough to fright one to death, beſide the deadly damps, which ſuddenly breaking out of the veins of the earth, do ſometimes choak the workmen.

The ſtones of darkneſs, &c.] That is, the darkeſt ſtones that lye loweſt of all in the earths bowels, whither one would wonder how any man ſhould ever come; and eſpecially how the Sun and Stars ſhould come by their influences to make thoſe Metals, and the precious Stones, that are ingendred and bred in the darkſom and deadly vaults of the earth.

Verſe 4. *The flood breaketh out from the Inhabitant*] *Broughton* rendreth it, *from the ſpring*. Others, *Erumpit fluvius juxta accolam*; A River breaketh out neer to the Inhabitant; that is, to the Miner, who is forced to leave the place, till by buckets, wheels, and other fit devices the pits be cleared, ſo that they may fall to work again.

Illa ergo utribus præ grandibus ex multis bonum coriis conſutis indefeſſo labore exhauriuntur, adhibitis ad eam rem rotis & machinis idoneis. Merl.

Even the waters forgotten of the foot] *Broughton*, *Unkenned of any foot*: *Brentius*, *Quas nemo pedibus vadare poſſit*. Unfordable waters, deep and dangerous. To which purpoſe alſo the Tigurines tranſlate the following words, [*They are dryed up, &c.*] thus, *Superant etiam hominis ſtaturam, & qui poterant vadari?* They are above the height of a man, and how could they be waded through? But better

They are dryed up, &c.] Heb. *They are drawn up*, or diminiſhed.

Trem.

They are gone away from men] *Mortalis operâ*; by ſuch meanes as men uſe, and are unwearied. Κερδαίνοντες ὑ πονοῦμεν, ſaith a Greek Father, What paines will not men take for gain and emolument?

Horat.

Per mare pauperiem fugiunt, per ſaxa, per ignes.

Fertilis & ferax. Varab.

Verſe 5. *As for the earth, out of it cometh bread*;] That is, Bread-corn: *Alma Tellus*, plentifully yeeldeth thoſe precious fruits of hers, as they are called, *James* 5.11. Theſe fruits lye hid in the ſeed for a ſeaſon; and ſo doth likewiſe fire in the flint (whereof ſome underſtand the following words) yet are they brought at length into the light.

And under it is turned up, as it were fire] That is, materials of fire, as coales of &c. or brimſtone which hath fire in it, and doth ſometimes take fire in the Mines. Or gold, which is to be tryed in the furnace, and diverſe ſparkling ſtones created of a ſulphureous matter, ſuch as is that which *Pliny* and *Iſidore* call *Pyrites Perſicus*, and tell us, that if it be held hard in a mans hand, it burneth. As alſo that which *Hierchas* in *Philoſtratus* calleth *Pantarbe*, which burneth with a kind of ſweet brightneſſe (ſaith that Authour) that dazleth the eyes of the Beholder, and hath a ſtrange attractive vertue. Thus it ſometimes falleth out, that the upper part of a ground is fruitful, and brings forth graine and graſſe, and underneath are precious ſtones and metals. But commonly where there is gold below, there is the barreneſt ſoyl above.

In vit. Apol. lib 3 cap. 14.

God

God and Nature thereby teaching us, that where the love of money (that root of all evil) groweth, there is no good to be found. A harveſt may as well be look'd for in an hedg, as true grace in a gold thirſty-heart.

Verſe 6. *The Stones of it are the place of Saphires*] Which are excellent Stones, and therefore here joyned with Gold; *Quod punctis aureis refulgeant*, becauſe they ſhine with golden ſparklings, *Exod.* 24.10. The *Sanhedrin* ſaw the God of *Iſrael*, and there was under his feet as it were, *a paved work of a Saphire ſtone*, &c. To ſhew, ſaith One, that God had now changed their condition, their Bricks made in their Bondage to Saphire. So *Iſai.* 54.11. God graciouſly promiſeth unto his afflicted Church, that had been *toſſed with tempeſts, and not comforted*, to lay her ſtones with faire colours, and her foundation with Saphires; to make her windowes of Agates, and her gates of Carbuncles, and all her borders of pleaſant ſtones: To render her all glorious within, by the curious Enamel and Embroidery of holy graces, and to beautifie alſo and beſpangle her with outward plenty and proſperity, that ſhe might glitter in the eyes of God and men.

Plin. *Vide Boet. Hiſt. lapid. lib. 2. c. 42.*

And it hath duſt of Gold] Or, *Oar of gold*; better then that which our *Forbiſher* in his Voyage to diſcover the Strait, brought back with him, from which, when there could be drawn neither Gold nor Silver, nor any other Metal, we have ſeen it caſt forth to mend the high-wayes, ſaith Mr. *Cambden.*

Camb. Eliz. fol. 189

Verſe 7. *There is a path which no fowle knoweth*] That is, ſay ſome, thoſe places where this Gold lyeth are ſo barren, as they bring forth nothing elſe but gold, nothing for fowles to feed upon, no not diſcernable by the eye of the Vulture, which excelleth in ſeeing afar off, and ſmelleth out his prey at a very great diſtance. But men make their wayes even here, to dig and find out gold, being herein more perſpicacious and ſagacious, then the very Vultures. The covetous would do well to conſider (ſaith a good Authour) that for the moſt part thoſe Countries that are furniſhed with gold, are deſtitute of better proviſion, both temporal and ſpiritual; that it lyeth furtheſt from heaven, and the beſt of it in India, furtheſt from the Church; that though *Adam* had it in the firſt Paradiſe, *Gen.* 2. yet in the ſecond we ſhall not need it; but *God ſhall be our Gold, and we ſhall have plenty of that which is better then ſilver*, Job 22.25. That wiſe men have eſteemed it as the ſtones of the ſtreets, 1 *Chron.* 5. 15. And that the children of wiſdome might not poſſeſs it in their girdles, *Matth.* 10. 19. That wicked men have the moſt of it as their portion, *Pſalm* 17. 14. and that the divel danceth in rich and pleaſant palaces, *Iſai.* 13.21, 22. &c.

Albert. Dionyſ. Aquin.

And which the Vultures eye hath not ſeen] Or, the Kites eye, or the Pies, or the Choughs, which yet is ſaid to be *ſitiens auri*, deſirous of gold, and to hide it when ſhe hath gotten it, though ſhe can make no uſe of it. Some good Interpreters by this *path* in the Text, underſtand the Mines themſelves, thoſe under-ground places, as far under ground as the fowles flye above ground, and that are by them and the moſt prey-ſeeking beaſts unkend and untrod; yet thither goeth the Metallary by his Skil and induſtry, letting in both light and vital Aire, *Quem ſollibus arte mirificâ è ſublimi deducit, ut reſpirent artifices, & alantur lucernæ*, which with wonderful Art he by bellows bringeth from above into thoſe low holes, that the workmen may breath, and the lights may be kept burning.

Verſe 8. *The Lions Whelps have not trodden it*] Heb. *The children of pride* (ſee *chap* 41.34) that is, ſaith *Vatablus*, *bellua truces & immanes*; fierce and cruel creatures, which yet paſſe through Mountaines and Vallies and vaſt forreſts, but come not under ground where theſe Metals are, that's no part of their walk. Where the Vulgar had his *filii inſſitorum* here, *Sons of the huckſters*, *Mercer* cannot imagine, and his beſt patrons are hard put to it to defend him.

Nor the fierce Lion paſſed by it] Heb. *The huge Lion.* There are ſeven names of Lions obſerved in Scripture, whereof here are two in this verſe, of like ſound the one to the other. The Tigurines render it here, *the Leopard*, the Vulgar Latine, *the Lioneſſe*: And his Paraphraſt hath the whole verſe thus, Thoſe wild beaſts, whoſe ſavage humour ſearcheth out the moſt ſolitary places, could never yet find them, and the Lioneſſes, which run every where when they have loſt their little ones, have never approached them.

Verſe 9. *He putteth forth his hand upon the Rock*] *He*, that is, *Mortal man*, the

the Miner, *ver.* 4. (not *God*, as *Mercer* would have it) *putteth forth his hand*: ſcil. to dig down theſe rocks, that he may come at that Treaſure, and make himſelf Maſter of that ſpoil, that is hidden in their entrailes.

Nil tam difficile eſt, quod non ſollertia vincit.

Alexander the Great being asked, How he ſo ſoon over-ran the Univerſe? Anſwered, I never held any thing impoſſible to be atchieved. When he had heard of any thing dangerous to be done, or unlikely, he would the rather ſet upon it, and ſay, *Jam periculum par animo Alexandri*, This is an Enterpriſe fit for an *Alexander*. So of *Julius Cæſar*, (who had in his time taken a thouſand Townes, conquered three hundred Nations, taken priſoner a million of men, and ſlaine as many) ſings the Poet

Lucan.

——Cæſar in omnia Præceps
Nil actum credens, dùm quid ſupereſſet agendum
Fertur atrox.——

Difficulty doth but whet on Heroick ſpirits; it *waketh*, but not any way *weakneth* the couragious and induſtrious. *Hannibal* made his way through the *Alps*, by breaking down a huge Rock putrified with fire, and vinegar powred thereon. Hence *Juvenal*,

Juvenal. Sat. 10 Liv. Dec. 3. Silius.

——Oppoſuit natura Alpemque nivemque
Deduxit ſcopulos, & montem rupit acuto.

He overturneth the Mountains by the roots] Or, *He turneth it up at the roots of the mountains*; ſcil. which he mineth, by the obſtinacy of his labour.

Iſid. Peluſ. lib. 3 epiſt. 24

——Labor improbus omnia vincit.

Δεινὸς γὰρ πάντολμος τῆς φιλοχρηματίας ἔρως, ſaith *Iſidore*; the love of mony is daring and deſperate.

Verſe 10. *He cutteth out Rivers among the Rocks*] *i.e.* By cleaving hardeſt Rocks he drawes in ſtore of water to waſh the inward parts of the earth, that he may ſee what Gold lyeth hid there: as alſo, to waſh and purge his metals, which require much waſhing. This is the work of his hands. And then for his eye, and as a reward of his labour (for the diligent hand maketh rich, *Prov.* 10.4. and in all labour there is profit, *Prov.* 14.23.)

His eye ſeeth every precious thing] Heb. *Every price*; or, *All preciouſneſs*: *Whatſoever is rare*. ſo *Tremellius* rendreth it. His houſe is filled with all precious and pleaſant riches, *Prov.* 24.4. *Dii laboribus omnia vendunt*, ſaid the Heathens. God ſells all good things to men for their pains taking.

Verſe 11. *He bindeth the floods from overflowing*] Heb. *From weeping*; that is, (by an elegant Metaphor) from diſtilling and dropping, as thoſe under-ground waters uſe to do: but the Miner bindeth them, that is, he dammeth them up, and diverteth them, that they may not fall into his pit and mar his work. Thus he removes all lets, and devoures all difficulties, and all for a little pelfe which periſheth in the uſe, and will rather hinder from, then help men to heaven. How much more ſhould we labour for the true Treaſure, the Pearl of price, the one thing neceſſary, &c? *Si tanti vitreum, quanti verum margaritum?* All thoſe outward things are *nec vera, nec veſtra*, as *Auſtin* elegantly: They are neither *true* riches, nor *ours*, but anothers, as our Saviour telleth us, *Luke* 16.12. *Ariſtotle* alſo teacheth us, That wiſe men may get riches, but not make it their buſineſſe. *Tertul.*

Ἀλλ' ὁ τὸν πλοῦτον ἐπιζητῶν οὐ σπουδάζων. Polit. lib. 1.

Brentius reads this Text, *Perplexa fluminum gyrat*, He turneth about the crooked Rivers, putting them into a new channel, that he may get the gold and precious Stones that lye in the bottom; for there are ſome gold-flowing Rivers: ſuch as are *Ganges* in *India*, *Paſtolus* in *Aſia*, *Tagus* in *Spain*, the *Rhine* in *Germany*, &c.

And the thing that is hid he bringeth to light] Contrary to the Deſign of Nature, he

he revealeth her ſecrets, and diſcovereth all that ſhe hideth by this raking out of her riches, and making thoſe things that lye couchant in her bowels as common as if they grew above-ground.

Verſe 12. *But where ſhall wiſdom be found?*] Here is now the other part of the *Antitheſis*, and the ſecond part of the Chapter; which is nothing ſo hard as the former was. Wiſdom is either natural or ſpiritual, 1 *Cor.* 2. earthly, or heavenly; *Jam.* 3 the wiſdom here enquired after is ſupernal and ſupernatural: ſuch as can neither be found upon the earth, or digg'd out of it: ſuch as cannot be fathomed or found out by humane abilities, or by natural reaſon. But God *revealeth* it unto *his by his Spirit: for the Spirit ſearcheth all things, yea, the deep things of God*, 1 Cor. 2. 10. And with this Heifer muſt all thoſe plow, that will finde out his riddles. *Lucioſi & qui hebeti ſunt viſu*, ſaith *Vives*, Thoſe that are weak-ſighted and ſand-blind, if at any time they look wiſhly upon any thing with deſire to ſee it the better, they ſee it ſo much the worſe, and nothing ſo well as they did before. Think the ſame of the moſt accute and perſpicacious Naturaliſt: when he comes to look into the things of God, he is not only ſand-blind, but ſtark-blind, 1 *Cor.* 2. 14. he will not ſee (and therefore who ſo blind?) he hath an Antipathy to divine truths: he loveth the Law better than the Goſpel, and any Truth better than the Law. And as for this high point of heavenly wiſdom (called here *Illa ſapientia*, with an *emphaſis*) whereby is underſtood, that Gods judgements are all juſt, even then when he afflicteth the godly, and proſpereth the wicked, he cannot comprehend it, or yield to it; but is ready to turn flat Atheiſt upon it, as *Averroes* did: denying the divine Providence, and conceiting that all things were carried on by Fate and Fortune. *Jobs* enemy-freinds herein were no wiſer than they ſhould be, when they thus raſhly cenſured him for wicked, becauſe afflicted: and preſumptuouſly took upon them to give a reaſon of Gods proceedings in his various diſpenſations with as much confidence, as if they had been of Gods privy counſel; whereas they ſhould have conſidered, that Gods judgements are unſearchable, and his wayes paſt finding out: and that he who herein is ſcholar to his own reaſon, is ſure to have a Fool to his Maſter. *Lud. viv. in Aug. de C. D. l. 22. c. 6.*

And where is the place of underſtanding?] As there is no vein to be found of the divine wiſdom, ſo neither any known place (as there is for gold, ſilver, precious ſtones) where it ought to be ſought, ſave only of God by Prayer, *Jam.* 1. 5. Man, whatſoever good ſucceſs he hath in the forementioned ſearches, he is nothing ſo happy nor dextrous in that of divine underſtanding. *Epiphanius* reſembleth him to the Mole, which doth all his work under ground: but if once he be brought above ground, as he is ſtark-blind, ſo is he every way a weak and contemptible creature. The beſt that are, ſee but in part, and are ſometimes at a loſs, about the reaſon of Gods moſt righteous proceedings, which men muſt *mirari, & non rimari*, ſilently adore, and not over-curiouſly ſearch into: There is a *learned ignorance*, ſaith *Calvin*, of thoſe things, *quæ ſcire nec datur, nec fas eſt*, which it is neither granted us, nor fit for us to know: and in this, the very deſire of knowledge is a kind of madneſs. Let that ſaying of *Xenophanes* be remembred; There is no great difference whether a man ſet his feet or his eyes in another mans houſe without his leave. *Arcana Dei ſunt ſitas. arca Dei*, Gods ſecrets are Gods Ark; pry not, leſt ye come halting home, for ſo doing. *Plut. de curioſ.*

Verſe 13. *Man knoweth not the price thereof*] Or, the order thereof, in what manner and method God proceedeth: no, though in other things he knew as much as *Homer* did, of whom one ſaith that he was πανσοφος, και οιδεν τα ανθρωπεια πανθ' ὁσα δυνατος, a man that knew all humane affaires: Or, as *Ariſtotle* did, whom ſome have called an Eagle faln from the clouds: or as *Hieron*, *quem nullum ſcibile latuit*, who knew all that was knowable: or as Biſhop *Andrew*, whom one calleth (but how truly I enquire not) a *gulf of learning*. Sure it is, that man (*every man*) knoweth neither the price of divine wiſdom, for it is invaluable: nor the place of it, for it is inveſtigable: nor the order of it, for that is unattainable till we come to heaven: there being a *wheel within a wheel*, Ezek. 1. and Providence ſhall one day be unriddled.

Neither is it found in the land of the living] That is, here upon earth, by any humane wit or induſtry: In other texts of Scripture, the time while we live in this world,

world, is called, *the day*, Joh. 9. 4. and the *light of the living*, Pſal. 56. 13. in oppoſition to death, which is called, *a land of darkneſs, as darkneſs it ſelf*, Job 10. 22. where they that *inhabite* are ſaid to be *free among the dead*, *Pſal.* 88. 5. free of that company, ſee *Eſay* 38. 11. None but thoſe that live ſpiritually, and have ſenſes habitually exerciſed to diſcern good and evil, *Heb.* 5. *ult.* can ſee any thing of the worth of this wiſdom, ſo as to ſeek after it as ſilver, and prize it above gold: for *ignoti nulla cupido*, men covet not what they value not. Now the Cock on the dunghil knows not the price or place of this ineſtimable jewel, and therefore ſlights it. Thoſe Epicures eſpecially, *qui ſuaviter vivunt*, (as the vulgar here tranſlateth) who live in pleaſure upon earth, and are wanton, *Jam.* 5. 5.

Verſe 14. *The depth ſaith, It is not in me*] It is not to be had above ground, may ſome ſay; but what, under-ground? Not there neither, ſaith *Job*: for the Abyſſe ſaith, that is, if it could ſpeak it would ſurely ſay, *It is not in me*; and the Sea gives us in the ſame verdict: dig to the centre of the earth, dive to the bottom of the ſea, you ſhall hear no tale or tydings of her: ſhe neither groweth with gold and precious ſtones in the earth, nor with Pearls and Coral in the ſea: we muſt be taught of God; and the holy Spirit muſt joyn himſelf to our chariot (as *Philip* did to the Eunuches, *Act.* 8. 29.) he muſt teach us this wiſdom from above, or we can never learn it, *Iſa.* 54. 13. A man may read the figure on the Dial, but he cannot tell how the day goes, unleſs the Sun ſhine upon the Dial: We may read over the book of the Creature, and the book of the Scripture, but we cannot learn to purpoſe, till the Spirit of God ſhine into our hearts, 2 *Cor.* 4. 6. The Goſpel is full of jewels, but they are lockt up from ſenſe and reaſon, 1 *Cor.* 2. 10. The Angels in heaven are ſearching into theſe ſacred depths, 1 *Pet.* 1. 12. and know not ſo much, but they would fain know more of this *manifold wiſdom of God*, that hath ſuch an *abundance of curious variety in it*, (as the word there ſignifieth) even ſuch as is ſeen in the beſt pictures or textures.

πολυποίκιλος *Eph.* 3, 10.

Verſe 15. *It cannot be gotten for gold*] *Non emitur, nec æſtimatur*, it is not purchaſed or procured with money, as other learning may, (*ob precium & præſtantiam ſapientiæ*) with *a great ſum obtained I this freedom*, ſaid that Colonel, *Act.* 22. 28. So may many ſay of their learning, they have ſufficiently paid for it. *Cleanthes* parted with all he had for learning. *Plato* gave thirty thouſand Florens for three Books. *Reuchlin* gave the Jew that taught him Hebrew, a Crown for every hours pains. *Hierome* got his skill in that language with the hazard of his life, and held it a good bargain. But here's no ſuch trading; ſee *Act.* 8. 18, 19, 20. *Fie* (quoth that rich and wretched Cardinal, when he ſaw he muſt die) *will money do nothing? will not death be hired?* may not heaven be purchaſed? No, no, God is no *Money-merchant*: his Kingdom is not *partum*, but *paratum*, *Mat.* 25. 34. his grace is *gratuitous*, *Mat.* 13. 11. To you it is given (and what more free than gift?) to know the myſteries of the kingdom of God. And to you it is given (*freely given*) on the behalf of Chriſt, not only to believe on him, &c. *Phil.* 1. 29. That proud merit-monger, that ſaid, *Gratis non accipiam*; I will not have Grace or Glory of free-coſt, could not but go without both.

Hen. Beauford, in Hen. 6. time. Act. and Mon.

Vega.

Verſe 16. *It cannot be valued*] Heb. *Thrown on the ground*, as Wares were wont to be, and are yet, when they are ſet to ſale, and to be prized or valued.

With the gold of Ophir] The word here rendred *gold*, is not the ſame with that in the former, or thoſe in the following verſes. Five ſeveral times gold is here mentioned (becauſe ſo highly prized among men) and in four ſeveral words. *Jerom* on *Jer.* 10. obſerveth, that the Hebrew have ſeven ſeveral words for gold, and five ſeveral ſorts are here inſtanced. That here mentioned, is a ſpecial name for the moſt ſplendent and gliſtering gold, *Pſal.* 45. 10. *Dan.* 10. 5. *Cant.* 5. 11. Of it comes *Michtam* of *David*, or *Davids golden Pſalm*, Pſal. 16. 1. his *ingot of gold*; *Broughton* thinks it to be no Hebrew word, but the name of gold in *Ophir*; *Obrizum dictum volunt, quaſi Ophirizum*: *Ophir* is *Peru*, ſay ſome: Others, an Iland in the Indies, where the moſt precious gold was to be had, called alſo *gold of Parvaim*, 2 *Chron.* 3. 6. This is ſuppoſed to be in *Havilah*, *Gen.* 2. 11. It is called *perfections of gold*, 2 Chron. 4. 21.

With the precious Onyx, or the Saphir] The Onyx is a ſtone ſaid to be found in the

the River *Ganges*, and to be of a white colour, like the white of a mans nail, whence it hath its name. See of it, *Plin. lib.* 37. *cap.* 6. *Boet. Hiſt. Gem. lib.* 2. *cap.* 90. The Saphir is a ſtone of a sky-coloured blue, or of a light-coloured purple.

Verſe 17. *The gold, and the chryſtal cannot equal it*] For Chryſtal ſome reade *Diamond*; others, *Adamant*. It hath its name from its purity and tranſparency. *Junius* rendreth it therefore *nitidiſſima gemma*. It ſeems to be, ſaith One, the laſt attempt of nature, and makes us finde heaven on earth.

And the exchange of it ſhall not be for jewels (or veſſels) of fine gold] Of *Phez-gold*, ſo *Broughton* renders it; and would have it come from *Feſſe* in Barbary. The Arabians now call gold *Phes*. Of this ſolid faſt gold were made many precious Jewels or Veſſels, like that French coyn in the Hiſtorian, *in qua plus forma quam ponderis*, in which was not ſo much weight as workmanſhip; *Prov.* 25. 11. Apples of Gold, in Lattices of Silver; or put in a Caſe of Silver cut-work. *Vas auri puri puti.*

Verſe 18. *No mention ſhall be made of Coral*] No talk of Coral or Carbuncle, of Pearl, or any other the rareſt and richeſt Jewels in all the world. We read of *Cleopatra*, that vying with *Antony* in luxury, ſhe drunk up a Pearl of incredible price diſſolved in vineger; and of *Charles* Duke of *Burgundy*, that in the Fight at *Nanſey*, he loſt a Diamond of that worth, *ut eo tota aliqua regia emi poſſet*, that therewith a man might have bought a whole country. It was afterwards ſet in the Popes triple-Crown; but no way worthy to be mentioned in the ſame day with wiſedom. *Macrob. Satlib 3. cap. 17 Alſted. Chronol.*

For the price of Wiſdom is above Rubies] Which are ſo called from their lovely redneſs; ſee *Lam.* 4. 7. *Pearls* ſome render it: of which *Pliny* ſaith, *Principium culmenque rerum omnium pretii margarita tenent*; Pearls are the principal of all precious things. They were ſo of old; but they are not ſo now-adayes. What huge ſums were once given for Saints Reliques (as they called them) and Popes-Pardons? but now the world is grown wiſer. *England* is no more a babe: there is no man here, but now he knows that they do fooliſhly, that give gold for lead, more weight of that, then they receive of this. This and much more to the ſame purpoſe, ſpeaketh *Henry* 8. (in his proteſtation againſt the Pope) who yet, as a faint Chapman, went not to the price of this true wiſdome; as appeareth by that publick ſpeech of his in Parliament. There are many that are too buſie with their new *Sumpſimus*, and others that dote too much upon their old *Mumpſimus*, the new Religion, though true, he envied: the old, though his own, he deſpiſed, being as a *ſpeckled bird*, or a *cake half baked*, &c. *Plin. lib. 9. c. 35. Acts & Mon. 990*

Verſe 19 *The Topaz of Ethiopia ſhall not equal it*] Of the *Topaz*, ſee *Plin. lib.* 36. *cap.* 8. It ſeemeth to have the luſtre of Gold, and purity of Chryſtal, and thoſe agreeable mixtures of colours, which make the purple of Kings. The operations of this Stone are many and rare, as *Rueus* ſets them forth. *Lib. 2. cap. 9*

Neither ſhall it be valued with pure gold] *Plato* ſaith as much of moral wiſdome, Οὐκ χρυσὸς, οὐκ ἄδαμας, οὐκ ἄνθρακες, No Gold or Gem ſo gliſtereth. And elſewhere he ſaith, that if moral vertue could be beheld with mortal eyes, *mirificos ſui amores excitaret*, it would wonderfully enamour men. *Aurelius* the Emperour would ſay, That he would not leave the knowledg he might learn in one houre, for all the gold that he poſſeſſed. *Alphonſus* King of *Arragon* profeſſed, That he would rather chuſe to loſe his Jewels then his Books, his Kingdomes (whereof he had many,) *quam literas, quas permodicas ſcire dicebat*, then that little Learning he had attained unto. Many have been ſo taken with the ſtudy of the Mathematicks, that they could have lived and dyed in it. *Va igitur ſtupori noſtro*, Wo then to the world becauſe of wiſdome: This incomparable *Wiſdome of God in a myſtery*, as the Apoſtle calleth it. *Val. Max. Chriſtian. 118, 337. Leo Digges.*

Hæc quia pro vili, ſub pedibuſque jacet. *Ovid.*

Money is moſt mens ſtudy, not without an horrible neglect of pietie, which yet is the principal thing, *Prov.* 3. and profitable to all things, 1 *Tim.* 4. 8. as that which

hath the promiſe of both lives, *ibid.* Now the Promiſes are exceeding great and precious things, 2 *Pet.* 1.4. even the *unſearchable riches of Chriſt*, Epheſ. 3.8. Such gold as cannot be too deer bought, *Matth.* 13.44.46. nor too far fet, no, though ſo far as the Queen of *Sheba* came to hear the wiſdome of *Solomon*; and could have been content to have changed her throne for his footſtool. Sure it is, ſhe was no niggard, but parted with abundance of precious things, and ſweet odours for that wiſdome which ſhe held (and worthily) far more ſweet and precious then all her annual entradoes. Sure it is, that if the mountaines were Pearle, the huge Rocks Rubies, and the whole Globe a ſhining Chryſolite, yet all this were nothing to the worth of the wiſdome here commended. How greatly bound then are Gods people to bleſſe his Name for communicating unto us this unvaluable treaſure by his Word and Spirit, 1 *Cor.* 2. Hath he not *written for us excellent things in counſels and knowledge*, Prov. 22.20? hath he not made his Son, that eſſential wiſdome of his, to become unto us, *Wiſdome, Righteouſneſſe, Sanctification and Redemption*, 1 Cor. 1.30? Should ſome earthly Prince give us a rich Ring off his finger, wherein there were a Chryſolite, a Saphire, a Topaz, or ſome other precious Stone, how highly would we honour him, and what would we not be ready to do or ſuffer for him? And ſhall we not much more do ſo for God, *rich in mercy* plenteous in goodneſſe, abundant in kindneſſe and in truth, who giveth us all things richly to enjoy? O pray for that bleſſed ſight, *Epheſ.* 1.18. and 3.18. and reckon one grain of grace more worth then all the gold of *Ophir*; one remnant of faith beyond all the gorgeous and gay attire in the world.

Verſe 20. *Whence then cometh wiſdome*, &c?] See the Note on *verſe* 12. *q. d.* No where ſurely is ſhe to be found but with God the fountain of wiſdome, *verſ.* 23. To ſeek her elſewhere is but laborious loſſe of time; witneſſe the Philoſophers anxious, but bootleſſe diſquiſitions after the *Summum Bonum*, the true bleſſedneſs or chief good; about which there were eight ſeveral opinions, and yet all out.

Maxima pars eorum quæ ſcimus eſt minima pars eorum quæ neſcimus.

Verſe 21. *Seeing it is hid from the eyes of all living*] As hath beene before ſet forth *verſe* 13. They that ſee moſt into it, ſee but in part, and muſt needs ſay, that the greateſt part of their knowledg, is the leaſt part of their ignorance. Something they know of his revealed will; but nothing at all of his ſecret. Whereunto we may add, that there are many occult qualities in nature, the reaſon whereof the wiſeſt men underſtand not.

And kept cloſe from the fowles of the Aire] Which yet fly very high, and ſeem to touch the clouds of heaven; as the Eagle which delighteth in high-flying. Some will have the Angels (elſewhere ſet forth as winged creatures) to be here meant: who although they ſtand alwayes in Gods preſence, and ſee much of his Majeſty, yet not at all, nothing neer, *Iſai.* 6. they cover their faces with their wings, as with a *double ſcarf*, (as not not able to behold his glory) and make their addreſſes unto him with greateſt ſelf-abaſements.

Junius.

Verſe 22. *Deſtruction and death ſay, &c.*] That is, the dead in the grave, and damned in hell, as ſome gloſſe it. Others, man in his corrupt eſtate, though a child of death, yet capable of ſalvation; and the wiſedome of God hath found out a way to ſave him by his Son, letting in life by the ear, according to that, *Hear and your ſoule ſhall live. The dead* (in ſins and treſpaſſes) *ſhall hear the voice of the Son of God* (in the preaching of the Word) *and ſhall live*, the life of grace here, and of glory hereafter, *John* 5.25. Theſe have heard of Gods wiſdome in his various dealings with the ſons of men, and that *with their ears*: both with the griſtles that grow on their heads, and with the inward ears of their minds, ſo that one ſound hath pierced both; but yet the one half hath not been told them; they can truly ſay, as the Queen of *Sheba* ſaid to *Solomon*, Thou haſt added Wiſdome and goodneſſe to the fame, 1 *Kings* 10.7. And as *David* in the perſon of Chriſt, *Pſal.* 16.11. Thou wilt ſhew me the path of life: whereby is hinted, that Chriſt himſelf as man did not ſo fully underſtand in the daies of his fleſh, the unconceivable joies of heaven, as he did afterwards, when his whole perſon was glorified with the glory which (as God) he had with the Father before the world was, *John* 17.5.

Vatabl. Iſaiah 55.3.

Verſe 23. *God underſtandeth the way thereof*] The only wiſe God, who alone knowes

knowes her price, knowes her retreat. *Haec ſunt inferni & mortis verba*, ſaith *Brentius*; Theſe are the words of hell and of death. But we may better take them, as ſpoken by *Job* himſelf; which yet are to be underſtood, not as if *Job* thought that there was any place, out of God, where his wiſdome might be ſought; or any way, out of himſelf to go to it. But theſe things are ſpoken after the manner of men, ſaith *Merlin*: for wiſedome is in God, yea God is wiſdome it ſelf. For the wiſdome of God is nothing elſe, but the moſt wiſe God: ſith whatſoever is in God, is God. Therefore ſeeing he is well known to himſelf, how can his wiſdom be but as well known unto him? His infinite knowledg and underſtanding is in ſome ſort ſhadowed out unto us in the words following.

Verſe 24. *For he looketh to the ends of the earth*] He is πολύφθαλμος, all eye: ſo that together and at once he beholdeth all things in the whole courſe of Nature, and under the whole cope of heaven. His eyes behold, his eye-lids try the children of men, *Pſal.* 11 4. Where the former pointeth out Gods knowledg, the latter his judgment, his *critical deſcant*, ſaith One. And ſurely this All-ſeeing eye of God, ſaith another Interpreter) ſhould keep us within the compaſſe of obedience, as much as any thing; ſith he who is our Judge, is a conſtant eye-witneſſe of our cogitations, communication and whole converſation. *Cave, ſpectat Cato*: Take heed, *Cato* ſeeth you, was an old watch-word among the Romans, and a retentive from vice. How much more ſhould this be among Chriſtians? *Ne pecces, Deus ipſe videt*; Be adviſed, God beholdeth you. Think not that he who is inviſible cannot ſee, or that becauſe he is the high and lofty One that inhabiteth eternity, therefore he cannot ſee ſo far as earth; for he looketh to the ends and extremities of the earth, his eyes run to and fro, they are in every place beholding the evil and the good, *Pro.* 15. 3. The world is to him as a ſea of glaſſe, *Rev.* 4. 6. He ſeeth through it, and every man before him is all window: he ſeeth the very entrals of the ſoule, the heart of the heart, *All things are naked and open before him*, ſaith the Apoſtle, *Heb.* 4. 13. *Naked* for the outſide, and *open* for the inſide of them: the word ſignifieth, diſſected, quartered, and as it were, cleft through the back-bone: He ſearcheth the Raines, thoſe ſeats of Luſt and moſt abſtruſe parts of the body, ſo wrapt up in fat and fleſh, as if no eye ſhould come at them. *Baſil.*

And ſeeth under the whole heaven] His providence like a well drawn picture, looketh every way, and extendeth to every the leaſt and lighteſt occurrence; governing all things wiſely and powerfully, and ordering the diſorders of the world to his own glory. Epicures and Atheiſts would ſhut him up in heaven, as hath been before noted, as if he did neither know nor do any thing here below; but they will find it otherwiſe.

Verſe 25 *To make the weights for the wind.*] He ordereth wind and water, raine and thunder, *Pondere, menſura, numero, facit omnia*, —— therefore wiſdom is with him. The winds he weigheth in a balance, then when they ſeem to blow where they liſt, piercing through the aire with their violent blaſts, God ſets them their bounds, and appoints them their proportion: He ſends them out as his Poſtes, and makes them pace orderly.

And he weigheth the waters by meaſure] Both the raine, (not a drop falls in vain in a wrong place, or at randome, but by a divine Decree, as a witneſſe of his Wiſdome and Goodneſſe, *Acts* 17. 14.) and the ſea and Rivers: neither doe the winds blow, nor the waters flow without the Lord, who is the great Moderatour, that meaſureth the waters in the hollow of his hand, &c. *Iſai.* 40. 12.

Verſe 26. *When he made a Decree for the rain*] And hence it is, that it raineth upon one City, and not upon another, *Am.* 4. 7. See the Note there. The riſe of raine out of vapours drawn up from the earth by the heat of the Sun, and the generation of it in the clouds, is no leſſe wonderful, then the uſe of it is neceſſary for the refreſhing and fatning of the earth; allaying the heat, and nouriſhing the herb and tree, &c. Theſe ſhowres may ſeeme to ariſe, and be carried up and downe at randome, and without a Law; but *Job* aſſureth us, that God maketh a decree, a Statute, or a bound for them, and that he gives, or with-holds rain at his pleaſure.

And a way for the lightning of the thunder] Or, for the lightning and the thun-

der: In both which there is much of God to be ſeen and heard; theſe being the Harbingers, as it were, and Officers to make roome for him, and to manifeſt his power, which the greateſt muſt acknowledg, *Pſal.* 29. 1,2. and the Saints muſt take comfort in *verſe* 11. As for thoſe impious wretches, that ſlight theſe wonderful works of Almighty God, & ſpeak baſely of them (as he of whom Mr. *Perkins* ſomewhere writeth, that hearing it thunder, ſaid it was nothing but *Tom Tumbrel a hooping his tubs*, & was thereupon killed with a thunder-bolt: and thoſe old Italians that uſed in time of thunder, to ring their greateſt bells, and ſhoot off their greateſt Ordnance, &c. on purpoſe to drown the noiſe of the heavens:) As they are worſe then *Pharaoh* and *Caligula*, and other heathens, who ſtiled their chief god, *Altitonans*, the high-Thunderer: ſo they ſhall one day ſee the Lord Chriſt ſuddenly coming upon them as lightning, and dreadfully thundering out that diſmal *Diſcedite, Go ye curſed.*

Verſe 27 *Then did he ſee it, and declare it, &c.*] Or, *Then doth he ſee it, and number it, &c. ſcil.* When he ordereth winds, waters, and other creatures, he hath wiſdom ready *& in numerato*, as we ſay; as well known, and as familiar as men have thoſe things they daily deal in. *Illa vero verborum congeries*, ſaith an Expoſitour, This heap of words, *God ſaw it, numbred it, prepared it, ſearched it out*, ſerveth but to ſhew how intimate wiſdom is with God, and how proper to him. And leſt any ſhould ſay, Hath God then communicated no heavenly wiſdom to his creature? Yes, ſaith *Job*, but ſuch as is thus circumſcribed;

Merlin.

Verſe 28 *But unto man he ſaid &c.*] *q.d.* Let him not curiouſly pry into Gods ſecrets, nor raſhly cenſure others (as you have done me) but out of a reverential fear of God, eſchew evil and do good, for this ſhall be his wiſdom, *Deut.* 4.6. and the contrary, *Jer.* 8.9. See like texts, *Deut.* 29.29. *Eccleſ.* 12.13. *Pſal.* 111.10. *Prov.* 1.7. and 9.10. with the Notes.

Inſignis eſt hic locus. Mercer.

CHAP. XXIX.

Verſe 1. *Moreover Job continued his Parable.*]

OR, *his ſentence*, as *Tremellius* rendreth it, his ſententious and elegant oration, his *aureum flumen orationis*, golden flood of grave diſcourſe, as we may better call it, then *Tully* did *Ariſtotles Politicks*. Here *Job* deſcribeth graphically his former felicity; as in the next Chapter his preſent miſery. The promiſe of Proſperity to Gods people is to be underſtood with exception of the croſs, wherewith, *if need be*, (1 *Pet.* 1.6.) they are ſure to be exerciſed (and they ſhall take it for a favour too, *Heb.* 12.6.) *by the armour of righteouſneſs on the right hand, and on the left; By honour and diſhonour, by evil report and good report, &c.* 2 Cor. 6.7,8. they muſt learn to be *abaſed, and to abound*, to be *full and to be hungry, &c. Phil.* 4.12. though this be an hard leſſon, *Perquam durum eſt? ſed ita lex ſcripta eſt.* ſaith the Civilian: Hard or not hard, we muſt frame to it, and hope for better. The Epicures held, that a man might be cheerful amidſt the moſt exquiſite torments: 1. In conſideration of his honeſty and integrity: this indeed was *Jobs* great comfort, as we ſee *chap.* 31. And, 2. In conſideration of thoſe pleaſures and delights that formerly he had enjoyed, and now cheared up himſelf with the remembrance of. But how ſlight and ſlender a comfort this was, *Job* ſetteth forth in this Chapter. And who knoweth not that as it is a ſweet thing in proſperity to relate what hazards and hardſhip we have paſſed through: ſo in adverſity it is grievous to call to minde what better dayes we have had? And yet it is but reaſon, that we ſhould eate the *cruſt and crum* together; receive, I mean, evil at the hand of God as well as good, *Job* 2.10. See the Note on *chap.* 27. 1.

Tota oratio graviſſimis ſententiis, & verborum luminibus illuſtris eſt. Merlin.

Ulpian.

Ex præteritarum voluptatum recordatione. Cicer. *de finib. l.* 2. Sen. *de benef. l.* 4. *c.* 22. —*Olim. hæc meminiſſe juvabit.* Virg. *Miſerum eſt fuiſſe felicem.* Sen.

Verſe 2. *Oh that I were as in months paſt*] *O mihi præteritos, &c.* Though *Job* deſireth not ſo much to be young again, (which to be, *Chiron* and *Cato* are ſaid ſeriouſly

Secundum menſes antiquitatis vel antiastis.

ouſly to have refuſed) as to proſper again; for this is that we all covet: but we ſhrink in the ſhoulder, when called to carry the croſs. To ſhew his earneſt deſire, he redoubleth his wiſh, *as in the dayes, &c.* and God anſwered him to the full, by redoubling upon him his former proſperity; not for dayes and months, but for divers years together: and by giving him again *all things richly to enjoy*: So liberal is the Lord to his, that he many times giveth them more then heart can wiſh.

When God preſerved me] That he acknowledged God to be the author of his earthly felicity, was well done: but not ſo well to think that God preſerved him not, becauſe he proſpered him not: ſee the like *verſe* 5. God oft wraps himſelf up in a cloud, and will not be ſeen till afterwards; but his hand is ever upon all them for good, that ſeek him, *Ezek.* 8. 22. he knoweth their ſouls in adverſity, *Pſal* 31.7.

Verſe 3. *When his candle ſhined upon my head*] When I was apparently bleſſed by him, and all went *haile well* with me. The Sun ſmot me not by day, nor the Moon by night, *Pſal.* 121. 6. but both ſeemed to be made, and to make for me. Nay, more, the ſweet ſunſhine of Gods loving countenance was diſplayed upon me, which is not like the winter-ſun, that caſts a goodly countenance when it ſhines, but gives little comfort and heat. *Job* had both counſel and comfort from God; and that when other men were to ſeek of both: For,

By his light I walked through darkneſs] Without the leaſt fear of thoſe evils and miſeries, that put others into very great diſtemper. So *Noah* was ——*Mediis tranquillus in undis*. *Abraham* ſtands upon the Hill, and ſeeth the Cities of the Plain burning. *David* can *walk* (not ſtep,) *through* (not croſs,) *the valley* (not a dark entry,) *of the ſhadow of death* (the darkeſt ſide of death,) *and not fear* (though he ſhould go back again the ſame way.) And why? *for thou art with me*, ſaith he, *thy rod and thy ſtaffe they comfort me*, Pſal. 23. 4.

Verſe 4. *As I was in the dayes of my youth*] *Hyberyorum meorum*, ſo *Junius*; As I was in the dayes of my winter-quarters, when I lay and did little more then gather up mine aſſignations. Others render it, *As I was in the dayes of mine Autumne*: that is, when, being a great man, I refreſhed the poor as Autumne doth the paſſenger and others with its fruits. But they do beſt that render it *dayes of my youth*, which hath the ſame name in Hebrew with *winter*, and with *reproach*; becauſe (ſay ſome) young people are prone to reproachful practiſes, and that age is commonly frozen in vice, no vertue then ſpringing or ſhewing it ſelf. So *Eccleſ.* 11. 10. the word uſed to ſignifie *youth*, ſignifieth *darkneſs* or *blackneſs*: to note that youth is the dark age, many times ſooted with ſin: and therefore young men ſhould cleanſe their wayes by cleaving to the word, *Pſal.* 119. 9. נערים

When the ſecret of God was upon my tabernacle] *i. e.* When God did ſo friendly and familiarly intermedle with mine affairs: making them to proſper. When his moſt wiſe conduct did govern my houſe, and did provide for it; ſtopping thoſe ſecret leaks, and that hole in the bottom of the Bag, by which other mens Eſtates do uſually run out: and ſupplying me and mine, *tanquam virgulâ divinâ*, with all things neceſſary for life and godlineſs. The Greek hath it, *When God gave my houſe a viſit*. And ſome taking the *ſecret of God* here, for his law and covenant, ſay, that *Job* was good betime: and when but a young houſe-keeper, had a Church in his houſe, and much reſort thither of godly people. *Annotat.* Diod.

Verſe 5. *When the Almighty was yet with me*] To proſper me, and give me all that heart could wiſh, or need require. But if that be not done, Gods people are apt to think him abſent. *Is the Lord amongſt us?* ſay they in the wilderneſs: as if that could not be, and they athirſt. So *Gideon* in the invaſion of the *Midianites*; *The Lord*, ſaith the Angel, *is with thee, thou valiant man*. But *Gideon* ſaid unto him, *Oh my Lord, if the Lord be with us, why then is all this befaln us? If it be ſo, why am I thus?* as ſhe ſaid, *Gen.* 25. 22. *Si amatur, quomodo infirmatur?* If *Lazarus* be Chriſts friend, why is he ſick? But theſe two may very well ſtand together: and God is never nearer to his Children then when they for crying cannot ſee him. *Moſes* ſpeaks of the *goodwil of him that dwelt in the buſh*, the burning buſh, *Deut.* 33. but not conſumed. God is with his in the fiery tryal, *Iſa.* 43. 2. as he was with the three Children, and with the Martyrs. Exod. 17. 7. Judg. 6. 12, 13. Aug.

When

When my children were about me] Round about my table, *Pſalm* 128.3. Morigerous and obſequious unto me: When my children and ſervants (for the word ſignifieth both) were *about me*; as Circles about a Point or Center, all looking at, and obſerving me, to do as I directed them.

Verſe 6 *When I waſhed my ſteps with butter*] When I had of every thing *Gods plenty*, as they call it. Butter enough to have waſhed my feet in, had I been ſo proud and profuſe. And Oyle great ſtore, inſomuch as that Rivers thereof ſeemed to flow for me from thoſe Rocks and craggy Mountaines in *Arabia Petræa*, where ſome ſay *Job* dwelt. *Lavater* upon the Text, tells us of Rocks that yeeld Oyle, and of *Petrolium* or *Petrelæum*, a Soveraign Oyntment (very good againſt diverſe Diſeaſes) that iſſueth out of Rocks, whence alſo it hath its name (not unlike that berry which the French call, *Uva de Spine*, the Grape of a thorn:) But this whole verſe ſeemeth to be an *Hyperbole*, (not unlike that of *Zophar*, *chap.*20.17. and that of *Moſes*, *Deut.*32.13. Confer *Gen.*49.11. and *Pſal.*80.16.) importing the very great abundance of all outward comforts and contentments, that *Job* once enjoyed. He had the reward of humility, and the fear of the Lord, even *Riches, and Honour, and Life*, *Prov.*22.4. Riches he had *quantas optare nullus auderet*, (as *Auſtin* ſaith of *Conſtantine* the Great) more then heart could wiſh. What Honour he had with his Wealth, (and that is to be choſen before Riches, *Proverbs* 22.1.) he ſetteth forth at large in the following verſes. And what long life he promiſed himſelfe, not without the continuance of both the former, ſee *verſe* 18,19,20, with *chap.* 42.12,16,17.

Dec.D.l.5.c.25

Verſe 7 *When I went out to the gate*] *i.e.* To the place of Judicature, called by *Solomon*, the *holy place*, Eccleſ.8.11. Becauſe God ſitteth in the midſt of thoſe Gods, *Pſal.*82.1. The *Ethiopian* Judges were wont to keep the chief Seat empty for him. It appeareth by this Text, that *Job* was a Judge or chief Magiſtrate, not like thoſe whom *Eſay* calleth *Scabs* or *Wounds*; but thoſe whom the ſame Prophet calleth *Healers*, or *Binders up* of Wounds; and *Hoſea*, *Shields*, as *Junius* tranſlateth, *Hoſ.*4.8. and another Prophet, *Heires* or *Poſſeſſours of reſtraint*, Judg.18.7. It appeareth alſo that he did Juſtice in his own perſon: ſo did *David*, *Solomon*, *Jehoſaphat Auguſtus*, *Cæſar*, more vigorouſly then any young man, and more prudent then any old man, as the Hiſtorian ſaith of him: Which whileſt *Aurelian* the Emperor neglected to do, he was even bought and ſold by his Deputies.

Iſai.5.7
Vid. Piſc in loc.
Iſai.3.7
Ἁπαντὸς μᾶλλον ἀνδρὸς νεανικώτερον, παντὸς δὲ γέροντος φρονιμώτερον. Dio.
Ἥιτις ἀρχὴ ab ἄρχω, Medela.

When I prepared my Seat in the ſtreet] *i.e.* My Judgement-ſeat, where he ſate *Sub dio, non attollens inane ſupercilium, ſed exhibens utile miniſterium*: Not priding himſelf, but profiting others, whilſt *Juſtice, Juſtice*, as *Moſes* ſpeaketh, that is *pure Juſtice*, was duly adminiſtred. Over this Tribunal might well have beene ſet that Diſtich at *Zant*.

Deut.10 20.

Hic locus odit, amat, punit, conſervat, honorat,
Nequitiam, pacem, crimina, jura, bonos.

Verſe 8. *The young men ſaw me, and hid themſelves*] As awed with my preſence, and fearing the cenſure of my gravity. *Valer. Maximus* reporteth the like of *Marcus Cato* among the Romans; as being *Vir irigida innocentiæ*, ſaith *Livy*; *Et virtuti quam ſimilimus*, as *Velleius* hath it; that is, a moſt ſtrict and very vertuous Magiſtrate. Hence at their *Floralia*, thoſe wanton ſports, the youth could not play their pranks till he departed; they all crying unto him, *Aut vultum depona, aut diſcedas*, either lay down your grave looks, or leave the place.

Lib 5.cap.2

And the aged aroſe and ſtood up] Performing that reſpect to me which was due to them, *Lev.*19.32, and ſaluting me as the Athenians did their *Phocion*, by the Title of *Bonus*; Or as the Romans did their *Trajan*, by the ſtile of *Optimus*, the beſt Ruler that ever they had: and all both young and old crying out, as once they did at *Rome* to *Severus* the Emperour, All men do the better in all reſpects for thy good Government. Theſe Acclamations and publick honours, though *Job* ſought not, yet it could not but be a comfort to him, as it was to *David*, that whatſoever he did pleaſed the people.

Πάντες πάντα καλῶς ποιοῦσιν ἐπὶ σοῦ καλῶς ἄρχοντος. Dio.

Verſe 9 *The Princes refrained talking*] Not only as acknowledging his Authority, but as admiring his great Eloquence, and hanging upon his lips, as the babe

babe doth upon the breſt, the Bee upon the flower, or the little bird upon her Dams bill.

And laid their hand on their mouth] Kiſſing their hands and adoring me (*adorare eſt applicare manum ad os*) Or rather, as ſtopping their mouths, being aſhamed to ſpeak in his preſence, whom they knew to be far beyond them in wiſdome and elocution. Now of this honour done *Job* by all ſorts of people, *Brentius* hath this Note, *Parùm eſt ingentes camelos poſſidere, &c.* It is a ſmall matter, that *Job* had many Camels and Flocks of ſheep: this was a greater bleſſing of God upon him, that he was honoured and obſerved by all ſorts. This followeth vertue (as the ſhadow doth the body) at the heeles. *To do worthily in Ephrata*, is the way to be *famous in Bethlehem*, Ruth 4.11.

Verſe 10. *The Nobles held their peace*] The Hebrew word for Nobles, ſignifieth ſuch as *ſtand in the preſence of great Princes*; or, ſuch as the people eyeth and referreth all things to them. Theſe (after the example of thoſe forementioned Princes, *verſe* 9) *Held their peace*] Heb. *Hid their voice*, as aſhamed to hear themſelves ſpeak before ſuch a *Maſter of ſpeech*, as *Job* was; of whom it might well be ſaid, as once of Dr. *Whitaker*, *That never any man ſaw him without reverence, nor heard him without wonder.*

Conticuêre omnes, intentique ora tenebant. Virg. Dr. Hall.

And their tongue cleaved to the roof of their mouth] *Ex metu loquendi*, as being afraid before me, though themſelves were *Anteceſſores vocis* (as ſome render the former words) eloquent men and able Speakers. *Demoſthenes* that great Orator, being to ſpeak before King *Philip*, three ſeveral times ſtood ſpeechleſſe, and thirty ſeveral times forgat what he had prepared to ſpeak unto him. An awful reſpect to *Jobs* dignity and worth, cauſed this extreme ſilence in theſe Grandees. And beſides, it may be they were of *Plinyes* mind, who ſaid, *Non minus interdum Oratoris eſt tacere quam dicere.* There is a time to keep ſilence, and a time to ſpeak, *Eccleſ.* 3.7.

Τοῖς ἄφωνος ἐγένετο. τοσαύτης σιγὴν ἐλάβεσθαι ἢ λαλεῖν ἰσχύσεν. Τzetzes Chiliad. 7

Verſe 11. *When the ear heard me, then it bleſſed me.*] That is, it praiſed me, and praiſed God for me, as for a common bleſſing: ſo weighty were my words, and ſo juſt my ſentence, not unlike that of the *Areopagites* in *Athens*, which was ſo upright, that none could ever ſay, That he was unjuſtly condemned by them; but both parties, as well thoſe that were caſt, as they that caſt them, were alike contented.

Ἡσθῆναι δίκαιον σιγῇ γνώμης ὁμοίως τοῖς κερδησασι τὸν ἥττονα δυσμοδίνης.

And when the eye ſaw me, it gave witneſſe to me] *Job* (though he neither ſought it, nor was puffed up with it) had that *Pulchrum monſtrari, & dicier Hic eſt.* The like happineſs befel *Demoſthenes* at *Athens*, and *Pliny* at *Rome*.

Verſe 12. *Becauſe I delivered the poor that cryed*] Here are ſet forth the true cauſes of that great reſpect that was generally given *Job*: he was a good Juſticer, ſuch as *Jethro* deſcribeth, *Exod.* 18.21. He hated much more then did *Mithridates*, ſuch as maliciouſly perſecuted Vertue forſaken of fortune. And as *James* 5 of *Scotland* was called, The poor mans King, ſo might *Job* well have been: for no ſooner could a poor body cry to him for help, but he relieved him, and reſcued him out of the hands of his oppreſſor. *Theoderick* of old, and *Guſtavus* King of *Swedes* of late, are famous for ſo doing.

Caſſiodor

Mr. Clark.

And the fatherleſſe, and him that had none, &c.] The fatherleſſe, and friendleſs, from whom he could not expect any reward. He was not of thoſe who follow the adminiſtration of Juſtice as a trade only, with an unquenchable and unconſcionable deſire of gain, but held out a conſtant courſe of integrity, and righted thoſe whom others would have ſlighted.

Verſe 13 *The bleſſing of him that was ready to periſh came upon me*] Such poor creatures as were deſtined to deſtruction, and ſeaſonably delivered by my meanes, gave me their good words and wiſhes; yea, they cryed me up for their *gracious Deliverer*, with a Courage, as the Grecians did *Flaminius* the Roman General, as the Chriſtian Captives did *Huniades*, who had ſet them at liberty from Turkiſh ſlavery: as the drowning man pulled out of the water by King *Alphonſus*, cryed, *Arragon, Arragon*: and as the Italian priſoners in 88, releaſed and ſent home by Queen *Elizabeth*, ſainted her, and ſaid, That although they were Papiſts, yet they would worſhip no Saint but her.

Plut. Turk Hiſt. Val. Max. Chriſt 41

And I cauſed the widowes heart to ſing for joy] *Seil.* By ready righting her upon her

her Adversary; and this out of conscience of duty, and not for her importunity, as that unjust Judge, *Luke* 18.5. or because she conjured him to it, as that widow did *Adrian* the Emperour, to whom, when he had answered, That he was not at leisure to hear her Cause, she boldly replyed, Καὶ μὴ βασιλεύε, Then lay down the Empire. Whereupon he turned again, and did her right, and sent her away a joyful woman.

Dio in Adrian.

Verse 14 *I put on righteousnesse, and it clothed me*] It was not ambition, popularity or self-interest, that put *Job* upon these and the following good practices and proceedings, but the care he had of discharging his trust, and the pure love he bare to Justice and upright dealing. For although he desired more to be loved then honoured (as it is said of *Trajan* the Emperour,) yet he would not do any thing of popularity or partiality, by writhing or warping, but retained the gravity of the Law; which is a heart without affection, an eye without Lust, a mind without passion, a Treasurer which keepeth for every man what he hath, and distributeth to every man what he ought to have. *Job* did *put on righteousnesse*, and *it put on him*; so the Hebrew hath it. By which similitude he declareth, that he could as little be drawn from doing Justice, as he could go abroad without his cloathes, or suffer them to be puld off him.

Vomem horum officiorum aperit Merlin.

Φιλόμβρος μᾶλλον ἢ τιμάμενος ἔχαιρε. Dio. *Declinatione & detorsione judicii.* *Merlin.*

My judgment was as a robe and a Diadem] *Righteousnesse* is that whereby the innocent is delivered, *Judgment* is that whereby the guilty person is punished, saith *Brentius*. With these was *Job* arrayed and adorned, far better then was *Alcistbenes* the Sybarite with his cloak, sold by *Dionysius* to the Carthaginians for an hundred and twenty talents; or *Hanun* with his massie Diadem, the *weight whereof was a talent of gold with the precious stones*, 2 Sam. 12.30. Some Judges have nothing more to commend them then their Robes, which are oft lined with rapine and robbery: So were not *Jobs*: He made the like use of them that old *Eleazer* did of his hoarinesse, he would not do any thing that might seem to be evil, because he would not spot his white head: No more would *Job*, lest he should stain his purple, disgrace his Diadem. He knew that *dignitas in indigno est ornamentum in luto*, Ruledom without righteousnes is but eminent dishonour.

Athenæus.

Calvian.

Verse 15 *I was eyes to the blind*] Here he saith the same in effect as before, *vers.* 12,13. only he setteth it forth *Pulcherrimis allegoriis per Synathroismum velut conglobatis*, by a heap of most elegant allegories. He meaneth here, I gave advice to the simple, and support to the weak and impotent. But how many great men are there, *qui etiam videntes, circumveniunt & fallunt*, who *put out the eyes of men*, as *Korah* falsely accused *Moses*, Numb. 16.14. And cut off their legs (as that Tyrant in the Story served his Guests that were too long for his bed) by disabling or discouraging them to follow their just causes, so that they are ready to say with *Themistocles*, that if two wayes were shewed him, whereof the one led to hell, and the other to those corrupt courses of Justice, he would seriously chuse the former rather then the latter.

Mercer.

Plut.

Verse 16. *I was a father to the poor*] *Ab laebionim*, an elegant *agnomination*, as *Mercer* here noteth. *Job* was not only a friend to the poor as aforesaid, but a father providing for their necessities, and protecting them from injuries. So *Augustus Cæsar* delighted to be called, *Pater Patriæ*, the Father of his Country. And our Queen *Elizabeth* would many times say that she could believe nothing of her people, that parents would not believe of their children.

Gen.

Camden. Eliz.

And the cause which I knew not I sought out] Sifting it to the bran, and not pronouncing sentence till I had fully understood each circumstance of the controversie. Judge not according to the appearance, but judge a righteous judgement, *John* 7.24. *Thucydides* well saith, That there are two things most opposite to right proceedings, τάχος τε καὶ ὀργήν, *Haste and Anger*; A Justicer must do nothing rashly, but with greatest deliberation and industry, to come to a right understanding of matters, in capital causes especially, lest he repent it too late: as that Sir *James Pawlet* did, who out of humour and for revenge, laid by the heels *Thomas Wolsey*, then a Country Minister (afterwards a Cardinal, and Lord Chancellour of *England*,) for the which he suffered long imprisonment. And as that Judge mentioned by *Fortescue*, who having condemned a Gentlewoman to death for the murder of her husband, upon the bare accusation of her man, which afterwards was found

Negociat. of Card. Wolsey.

false

falſe, *ſæpius ipſe mihi falſus eſt.* He afterwards confeſſed unto me, ſaith the Authour, that he ſhould never during his life be able to clear his conſcience of that Fact. We know what paines *Solomon* took in the caſe of the two harlots that ſtrove before him. And we have read of a Judge, who to find out a Murther, cauſed thoſe that were accuſed to open their boſomes, and felt the beating of their hearts. And when he found one of their hearts to beat extraordinarily, *Tu, inquit, feciſti.* Thou art the Murtherer certainly, ſaid he. The man preſently confeſſed the fact, and was executed for it. *Joh. Manl. loc. com. pag. 290*

Verſe 17. *And I brake the jawes of the wicked*] It is a mercy to have Judges, ſaith One, *Modò audeant quæ ſentiunt*, as the Oratour hath it: ſo they dare do as their conſciences tell them they ſhould do. *Job* was ſuch a Judge, he feared not to encounter and keep under thoſe unruly Beaſts and Belialiſts, who oppreſſed the poor, and then doubted not to oppoſe with creſt and breſt whatſoever ſtood in the way of their humours and luſts, *Hic forti magnoque animo opus fuit*, ſaith One: Here *Jobs* courage was put to the proof, if ever. Is it nothing to break the Jaw-bones of the wicked, to take the prey out of the Lions mouth, and to reſcue the oppreſſed from the man that is too mighty for him? Is it nothing to encounter the *Hydra* of ſin, to oppoſe the current of times and torrent of vice, to turn the wheel over the wicked, and to leave them as powerleſſe as old *Entellus* in *Virgil* did *Dares*; whom his fellowes led away well beaten, and well nigh broken, *Cic. pro Milon.*

Jactantemque utroque caput, craſſumque cruorem
Ore rejectantem, miſtoſque in ſanguine dentes? *Virg. Æneid.*

And pluckt the ſpoile out of his teeth.] *i.e.* I made him make reſtitution of his ill gotten goods, whether by fraud or force. So that *Jobs* Court, we ſee, was not *vitiorum ſentina, ſed virtutum Officina*; his courſe was, *Parcere ſubjectis, & debellare ſuperbos*, to ſuccour the afflicted, and to puniſh the proud. *Auguſtus* the Emperor was wont to ſay, That ſuch an one only was fit to be a Magiſtrate, that was free from foule offence himſelfe, and could withſtand the corruptions of the times; keep a conſtant countermotion to the evil manners of the multitude: as *Cato* was ever inveying againſt covetouſneſſe and riot in the Roman State. Here alſo we have in *Job* the lively picture of a good Magiſtrate, much better then that of *Cæſar Borgia*, that Villain, whom *Machiavel* propoſeth as the only pattern for Princes to imitate. Ὁς μετὰ τὰ αὐτὸς ἁμαρτάνειν ἐν τοῖς τῶν ἄλλων ἀνθρώποις ἀνεκώλυεν καὶ τοὺς ἀνθρώπους ἐπανώρθου. *Dio.* *De Principe p. 185*

Verſe 18. *Then I ſaid, I ſhall dye in my neſt*] Heb. *I ſhall expire and breath out my laſt*, by a natural death in my houſe, and amidſt my people; as a bird dyeth in his neſt when he hath lived his utmoſt. *Pollicebar mihi ſecuritatem*; I promiſed my ſelf a proſperous and long life, all health and happineſſe. This ſome make to be a fault in *Job*, as it was likewiſe in *David*, when in his proſperity he ſaid, *I ſhall never be moved*, Pſal. 30. 6. And indeed the holieſt hearts are apt in ſuch a ſtrait to grow proud and ſecure: like as wormes and waſps eat the ſweeteſt apples and fruits. But others are of judgement, That this was a commendable confidence in *Job*, grounded upon Gods Promiſes, and the conſcience of his own uprightneſs: an εὐθυμία, a ſpiritual ſecurity, a bleſſed calme and compoſedneſſe, a Sabbath of Spirit, flowing from faith, and cauſing joy. This was all well, only that of *Bernard* muſt be carefully heeded and held to, *Læti ſimus non ſecuri, gaudentes in Spiritu ſancto, ſed tamen cavetes à recidivo.* Be merry we may, but not carnally ſecure; rejoycing in the Holy Ghoſt, but yet beware that we backſlide not. *David* by miſreckoning of a point miſſed the Haven, and ran upon the Rocks, *Pſal.* 30. And *Job* here ſeemeth to have been miſtaken, by taking the promiſes of outward happineſs without exception of the croſs, for the which he is afterwards reproved by *Elihu*, and alſo by God himſelf. *Bronk.*

And ſhall multiply my dayes as the ſand] *i.e.* Very long, by a Scripture hyperbole, *Gen.* 22. 17. and 32. 12. and 41. 49. The Septuagint read, *As the Phœnix*: The Vulgar Latine, *as the Palm-tree*, which is reckoned among the long lived trees, as is likewiſe the Phœnix among the longeſt lived creatures. *R. Solomon* ſaith he liveth a thouſand yeers, others five hundred, and then dyeth in his neſt, made of Frankinſense and Myrrhe, and other ſweet Odours, which being kindled by the heat

heat of the Sun, he is burnt to aſhes, they ſay: out of which aſhes, a long time after, cometh another *Phœnix*. How true all this of the *Phœnix* is, I have not to ſay. Let them that will, reade more in *Geſners* Hiſtory of Birds: or let them look upon *Lactantius* his *Poem* called the *Phœnix*, with *Beſuleius* his Comment.

Verſe 19. *My root was ſpread out by the waters*] Heb. *Opened to the waters*; which therefore had free recourſe to it, and much refreſhed it. Hereby he deſcribeth his flouriſhing condition when time was, through the perpetual inflowings of Gods free Grace and favour.

And the dew lay all night upon my branch] *Pernoctabat*; becauſe in the night the dew falleth. *Beza* thus Paraphraſeth this whole verſe: For, downward the root of my good and upright conſcience was ſpred out by the everflowing waters of Gods bountifulneſs, with which it was daily watered: and upward, the boughs growing out of this root, to wit, my children, my ſervants, my flocks of ſheep, and in a word, my ſubſtance, were waſhed with the cœleſtial dew which from heaven fell down upon them: ſo that by this bleſſing of God they were marvellouſly increaſed.

Verſe 20. *My glory was freſh in me*] *i. e.* I had daily new acceſſions to mine honours: and I was herein like a *Bay-tree* that is alwayes green. This was alſo *Joſephs* happineſs in *Egypt*; *David* in the Court of *Saul*; *Mordecai's* and *Daniels* in the Court of *Perſia*; and Queen *Elizabeths*; concerning whom (beſides that famous Epitaph ſet upon her Tomb by command of King *James*) *Thuanus* a French Hiſtorian teſtifieth, that the Lady *Anna Ateſtina* (Mother to the Guiſes and Nemours) pronounced her to be *Gloriosiſſimam & omnium quæ unquam ſceptrum geſtarunt feliciſſimam fœminam*, The moſt glorious and happieſt Woman that ever ſwayed Scepter. Among her Subjects ſhe got a continual increaſe of honour and reſpects, by coupling mildneſs with Majeſty, and ſtooping yet in a ſtately manner, to the meaneſt ſort: but eſpecially by ſetting up God and his ſincere Service, wherever ſhe had to do, truſting God with her precious life, (ſo much ſought for by Popiſh *Aſſaſſinates*,) which whiles her Contemporary *Henry* 4. of *France* durſt not do, he loſt his life, and much of his honour: witneſs that known Anagram, *Borbonius*, once *Bonus orbi*, now *Urus boni*.

Robur meum inſtaurabitur magisque reddetur. Vatab.

And my bow was renewed in my hand] That is, I had freſh and new ſupplies of ſtrength, by friends and otherwiſe outwardly and inwardly, according to that above, *chap.* 17. 9. The righteous alſo ſhall hold on his way, and he that hath clean hands ſhall be ſtronger and ſtronger. See *Gen.* 49. 24. 1 *Sam.* 2. 4.

Verſe 21. *Unto me men gave eare, and waited*] *i. e.* Such a gift I had in ſtexanimous Oratory, that my Auditours were held as it were by the ears in great attention to my ſpeeches: as *Lucian* ſaith of *Alcibiades*, and *Cicero* of *Craſſus*: and as the Poets fable of their *Hercules*, that he had the ears of his hearers chained to his tongue, as being,

Hom. Ἀμφότερον βίης τ' ἀγαθὸς, κρατερός τ' ἀίχμητης.

Tanquam ex tripode dictum. Erant κυρίαι καὶ δημώδεις λέξεις. Laval.

And kept ſilence at my counſel] Received it as an Oracle from Heaven with all humble ſubmiſſion, and plenary ſatisfaction: ſo great was the force of his wiſdom, the weight of his counſel, and the authority of his perſon. In ſome mens diſcourſes a man ſhall have *ſatis eloquentiæ, ſapientiæ parùm*, much eloquence little enough wiſdom. But where there is a concurrence of theſe two, as was in *Job*, much may be done. This great men are not ignorant of, and do therefore greatly covet eloquence, *Non pleberiam illam ſed fortem, non effœminatam ſed virilem*, not a Pedantike ſtile or phraſe, but majeſtick: ſuch as was that of *Phocion* a great Orator, but one that could ſpeak much in few, as *Plutarch* reporteth: or that of *Julius Cæſar*, who wrote as he fought, and whom a man might know to be a Souldier by his words, had he never heard of his noble atchievements.

πλεῖστον ἐν ὀλιγίστῃ λέξει νοῦν ἔχει. *Plut.*

Verſe 22. *After my words they ſpake not again*] They replyed not, but reſted in my words, as if I had been ſome *Doctor Reſolutus*, or rather *Irrefragabilis*. The vulgar rendreth it, *Verba mea addere nihil audebant*, they durſt not adde any thing to my words, as holding them currant and ſufficient.

And my ſpeech dropped upon them] *Vid.* As dew-drops, *Deut.* 32. 2. or as ſome Propheſie, ſaith *R. Levi* here. Confer, *Mica.* 2. 6. *Am.* 6. 17. Surely as the dew refreſheth

refresheth and cherisheth the dry and fady fields; so do fit words the hearers. And as the dew allayeth great heats, and moisteneth the earth, that it may fructifie; so it is here. *Ille regit dictis animos, & pectora mulcet.* And lastly, as the dew lies in a little compass; so in fewness of words there is oft a fulness of matter, &c. *Virg.*

Verse 23. *And they waited for me as for the rain*] Which in those hot Countries was highly prized, and dearly longed for.

And they opened their mouth wide] *Stupebant, me loquente, & ore hiabant*; They gaped, as if they would have eaten my words: they listened as for life.

As for the latter rain] A rain which came very seldom in that Countrey, saith *Diodate*; but was much desired for the refreshing and nourishing of the corn and other fruits and benefits of the earth, *Prov.* 26. 1. *Zach.* 10. 1. *Merlin* collecteth from this text, that *Job* came not into the publick Assemblies there to speak, and gave counsel, but upon deliberate premeditation. *Demosthenes* would not be drawn to speak *extempore* to an Audience. *Aristides* being by the Emperour put upon such a task, answered, *Propound to day, and I will answer to morrow*: for I am *not of those that spet or vomit out my conceptions*; but *of those that weigh things before I utter them, and polish before I publish them.* Mr. *Bradshaw* was called the *weighing Divine*: and *Melanchthon* took time to Answer *Eckius* his cavils; though by him, and his Popish-party, he was jeared for so doing. It must be an elaborate speech that shall perswade or prevaile much. Among the *Romans*, the Prince was not to be treated with, otherwise than by writing. *Cæsar* brought in this custome, that he might have time to consider of that which was demanded, and what Answer to return. *Augustus sermones libello habuit; nè plus minusve loqueretur*; *Augustus* had his Speeches set down in a book, lest he should say more or less than that he thought of. ὁ δὲ ἐσιώπα ἀντὶ ἐμούντων ἀλλὰ ἀντὶ ἀκουόντων. *See his life by Mr Clark.* *Suetón.*

Verse 24. *If I laughed on them, they believed it not*] They took it for a great favour, and could hardly think that I would grace them so far as to smile upon them, or jest with them: which if I did at any time, they were over-joyed. *Ingeni tractus tenuissimus est risus*, saith *Tully*. To break a jest is no such witty thing, as men conceit it. Howbeit, an harmless jest (that hath nothing in it which may justly grieve or offend another) may very well consist with Piety and Christian gravity; whatever some sowre *Anabaptists* have held to the contrary. Jocularity indeed and scurrility are flatly forbidden; and reckoned among those *τὰ ἀνήκοντα things that conduce not to the main end* of our lives, *Ephes.* 5. 4 But *Socrates* would be very merry when he liked his company; yet so, as that his mirth should be some way profitable, saith *Xenophon*. And *Erasmus* did the Papists more prejudice by his jesting, saith a grave Author, than *Luther* did by his stomaching and storming. Good mens jests should have something in them of seriousness and usefulness. All their speeches should be seasoned with salt of grace: and in the midst of their recreations they should shew, that their best affections are upon better things. Great care must be taken, that too much familiarity with those below us, breed not contempt, which some think is meant by the next clause, *And the light of my countenance they cast not down*. Or, *Yet the light, &c.* that is, they did not slight me because of this familiar carriage, they did not therefore count me ridiculous and vain: as men did that *Rodulphus the* 35. *Archbishop of Canterbury* that succeeded *Anselm*; whom, for his jesting and merry toyes, unbeseeming the gravity of his age and place, they sirnamed, or rather nick-named, *Nugax*, the *Trifler*: *Sed authoritatem meam non spernebant, nihilominùs me reverebantur*; They despised not mine authority, they reverenced me no whit the less: but rather they took care that nothing might be done whereby of merry I might be made sad: they cherished this signe of complacency in me as a rare thing, and so much the more accepted, as less expected and unusual: neither would they be so bold and so *bob* with me, as to return me jest for jest, as if I had been their compeer, and hail fellow well met. One Paraphrast senseth the whole verse thus; If I by my smiles gave any intimation of my suspicion of any report or business, it was presently distrusted and dissented from of all the rest. And on the other hand; my least countenance or shew of approbation to any cause was observed of others, as a rule to go by. He goes on to give the meaning of the next words thus: *Lib 4. de dic. & fact. Socr.* *Godw. Catalog. p. 82.* *Vatab.* *Mr. Abbot.*

Verſe 25. *I choſe out their way, and ſate chief.*] In thoſe dayes I was the onely man in all matters, choſen by conſent of all to be the Prolocutour, and advanced to the firſt place in all Aſſemblies and places of Judicature &c. *Tremellius*, and others, read it thus, *If I choſe their way*, (that is, If of mine own accord, I came unto them at any time) I ſate chief, and was Chair-man: in a word, I dwelt as a King amidſt his Troopers, when he comforteth them being caſt down; that is, when after ſome defeat or diſappointment, he cheereth up their ſpirits by his ſpeeches, and cryes, *Courage my hearts:*

Flebile principium, melior fortuna ſequatur:
Victorem à victo ſuperari ſæpè videmus.

The Tigurines render the former part of the verſe thus, *Accommodam me illorum moribus cum judicio*, I fitted my ſelf to their faſhions, yet with diſcretion. *R. Solomon* and others thus, They asked me, What way ſhall we go? What courſe take? And I choſe out their way, and ſet them down a courſe; as a Counſellour doth to his Clyents, a King to his Souldiers, or a Caſuiſt thoſe that reſort to him for comfort.

And dwelt as a King in the army] Where he is continually ſurrounded by his ſouldiers, and highly honoured. The Bees, in their Common-wealth, have a King, whoſe Palace they frame as fair in ſhew, as ſtrong in ſubſtance: if they find him fall, they ſtabliſh him again in his Throne with all duty, with all devotion: they guard him continually for fear he ſhould miſcarry, for love he ſhould not. *Job* had ſo tempered and mixed gravity and lenity, he had ſo fourbiſhed the ſword of Juſtice with the Oyle of Mercy, that he was at once both feared as a King, and loved as a Comforter.

As one that comforteth the mourners] That mourn for the loſs of ſome dear thing or perſon, as the word ſignifieth: and eſpecially, for the loſs of Gods favour, as *Zach.* 12. 10. groaning under the ſenſe of ſin, and fear of wrath. Now to comfort ſuch mourners in *Sion*, is as difficult a work as to raiſe the dead, ſaith *Luther*; and ſcarce one of a thouſand can skill of it, *Job* 33. 23. Every Chriſtian ſhould have *feeding lips*, and an healing tongue, to comfort the feeble-minded, to drink to them in a cup of *Nepenthes*, that cup of conſolation, *Jer.* 16. 7. taking them down into Chriſts Wine-cellar, *Cant.* 2. 4. and there ſtay them with Flagons, and comfort them with Apples, *verſe* 5. thoſe Apples of the *garden of Eden*, (as the Chaldee there hath it) the ſweet and precious Promiſes, which are *pabulum fidei*, the food of Faith, and do give the *joy of faith*; even that peaceable fruit of righteouſneſs unto them that have been in a low and loſt condition. But this, few can do to purpoſe; becauſe they are either *unskilful in the word of truth*, or unexperienced; they dig not their diſcourſes out of their own breſts, they utter them more from their brains, than from their bowels, from their own experience I mean; which made even Chriſt himſelf a more compaſſionate high-Prieſt, *Heb.* 5. And that eminent ſervant of his, St. *Paul*, had by this means got an excellent faculty in comforting the diſconſolate, 2 *Cor.* 1. 4. So had *Luther*, as having himſelf from his tender years been much beaten and exerciſed with ſpirittual conflicts. Conceive we may the like of *Job*, who was therefore flocked unto from far and near, as known to be able to *ſpeak a word*, and to ſpeak to the hearts of drooping and dejected perſons. *But now, &c.*

Melanthon.

CHAP.

CHAP. XXX.

Verſe 1 *But now they that are younger than I, have me in deriſion*]

ID quod ei morbo ſuo longè gravius fuerit, ſicut & Hebræi teſtantur, ſaith *Mercer*. This troubled him much more than all his ſores and ſickneſſes; that every young ſhackrag ſlighted him, and laughed him to ſcorn. In this caſe eſpecially,

——*Facilis motus mens generoſa capit.* *Ovid.*

You ſhall finde ſome, ſaith *Eraſmus*, that if death be threatned, can deſpiſe it: but to be deſpiſed or belyed, they cannot brook; but leaſt of all by baſe perſons: *Quilibet ab aquila quam corvo diſcerpi mavult.* *Job* was now grown ancient, and had been honorable, as he had ſet forth *chap.* 29. Old-age and Honour, in the Greek tongue, are near a kin: and, Cognata ſunt γῆρας & γέρας, ut ἦθος & ἔθος.

Summa fuit quondam capitis reverentia cani:
Inque ſuo precio ruga ſenilis erat.

But it is a ſigne of gaſping devotion, and that things are far out of order, when the Child behaveth himſelf proudly againſt the ancient, and the baſe againſt the honourable, *Eſa.* 3. 5. as at *Bethel*, where thoſe ill-bred Children derided the old Prophet, and petulantly cryed after him, *Go up thou baldhead, go up thou baldhead*, 2 King. 2. 23. If the like unworthy uſuage befal us, let it ſuffice us that our betters, *Job*, *David*, *Chriſt* himſelf have ſped no better. Art not thou glad *to fare as Phocion?* ſaid he to a meaner man, that was to die with him.

Whoſe fathers I would have diſdained to have ſet with the dogs of my flock] i. e. To have made my dog-keepers, that they might feed with them as the prodigal ſon did with the ſwine. Dogs are commonly looked upon as paltery carrion Creatures: only ſome, for their minds ſake, and others for certain neceſſary uſes, as ſhepherds, and hunters, make ſome reckoning of them: It was not permitted to a dog to enter into the *Acropolis*, or tower of Athens, for his libidinouſneſs and ill-ſavour. At *Rome* they crucified a dog yearly, in deteſtation of thoſe dogs in the Capitol that gave not warning of the approach of an Enemy. *Job*, it ſeems, had his dog-feeders, men of meaneſt account. Now theſe mens ſons, a beggarly breed, and very raſcals, inſulted and trampled upon this precious man, dealt as baſely and courſely with him, haply, as thoſe factious fellows in *Geneva* did with reverend *Calvin*, whom they not only in contempt called *Cain* (as *Athanaſius* was ſomtimes by his enemies called *Sathanaſius*: and *Cyprian*, *Copriam*; that is, a dunghil-fellow) but alſo named their Dogs *Calvin*, as *Beza* in his life reporteth. διὰ τὸ ἀκολάτε ἢ δυσώδες. Plut. ἀλλυτικ. p. 175.

Verſe 2. *Yea, whereto might the ſtrength of their hands profit me?*] For, to ſay the truth, (thus *Beza* here paraphraſeth) the ſtrength of thoſe young ſtriplings could not have ſtood me in any ſtead at all: and as for the old-age of their fathers, it were ſuch, that having ſpent the greateſt and beſt part of their life partly in idleneſs, and partly in divers wicked & lewd pranks, they might worthily ſeem to have lived in vain, all that while: Thus he. The Greeks ſay, Ἔργα νέων, and the Latines *Juniores ad labores*, young men are fit for hard labour, becauſe ſtrong and luſty. But theſe *Samſones* in the text were, through idleneſs, mear nullities in the world, ſuperfluities in the earth, *Jovemies* rotten girdle, good for nothing but to devour victuals: vermine, apes, monkeys, their whole life was to eat and drink (when they could come by it) and ſleep, and ſport, and ſear, and jear at Gods afflicted, with words as full of ſcorn as profane wit or rancour'd malice can make them. Theſe are *excrements* in humane ſociety: Peſts, the ſcripture ſtileth them, *Pſal.* 1. 1. λοιμοὶ ſeptuag.

In whom old age was periſhed] Their fathers alſo were old dottrels, *in ipſa ſenectute ſenectute carentes*, old, but not wiſe, like the *Brabanti*, who are ſaid to be the elder the fooliſher. Some men live long but are good for little. *Non ille diu vixit, ſed diu fuit*, ſaith *Seneca* of ſomebody; He hath not lived long, but only been long: *Moria Encom.*

as a ſhip in a ſtorm, he hath been toſſed much, but ſailed nothing. Thoſe old men who have not gotten wiſdom by long experience, are not worthy of their years, their old age is periſhed, and their honour forfeited: The vulgar rendreth it, *they were reckoned unworthy of life it ſelf*: Depontani.

Verſe 3. *For want and famine, they were ſolitary*] Miſerably poor they were, and nittily needy: ſcarce having a rag to their backs, and therefore aſhamed to ſhew themſelves in company of others, *propter penuriam, & propter eſuriem*, they lurked in by-corners, and ſeldom came abroad, unleſs it were when hard hunger drove the Wolf out of the wood. *Slow-bellies* they had ever been, and *evil beaſts*, fitter therefore to live *in the Wilderneſs, in former time deſolate and waſte*, than in a civil ſociety: or if in any place, at *Ponteropolis*, a City built by *Philip* King of *Macedony*, for varlets and vagrants, and with ſuch kind of perſons peopled; that they might not peſter other places. *Job* would have none ſuch about him: and was therefore, haply, now in his low condition, ſo much hated and affronted by them.

In former time deſolate and waſte] And ſo perhaps haunted by the Devil, as *Iſa.* 13. 20, 21. *Brentius* rendreth it, *Heſternam preſſuram & conſternationem*, yeſterdayes preſſures, and fright; that is, ſaith he, The Creditors eagerneſs to be ſatisfied, which frighteth theſe caytiffs, and putteth them to their ſhifts.

Verſe 4. *Who cut up Mallows by the buſhes*] Pitiful poor fare they are glad of: not ſo good as that of the Baptiſt, *Locuſts and wild Honey*, Mat. 3. but Mallows, which, together with *Aſphodelus*, *Heſiod* mentioneth as poor folks fare. *Tremellius* rendreth it, *Herbas e ſalſilagine cum ſtirpibus*, ſalt, and bitter herbs and ſtalks: *Brentius* rendreth it, Nettles: Some take it for *Samphire*, which is a kind of *Sea-mallows*, or *Sea-purſlain*. The Hebrew word comes from another, that ſignifieth ſalt; and ſounds like the Latine *Malva*, and the Engliſh Mallows. Courſe and homely Proviſion the wretches were glad to make uſe of, to appeaſe the cruel hunger that devoured them. And this hath been ſometimes the caſe of better men; as of thoſe Worthies, who wandered in deſarts, and in mountains, in dens and caves of the earth, *Heb.* 11. 38. The Duke of *Lorraine* had proſcribed ſome thouſands of his Proteſtant ſubjects, who were thereby forced to feed upon leaves of trees and graſs of the fields, till the Senat of *Straſbrough*, overcome by the importunity of their Divines, took them in, and relieved them, till they could be otherwiſe provided for. In the late Wars of *Germany*, people were found dead in the high-wayes with graſs in their mouths, periſhing for want of better food.

Ut famem quoquo modo ſedarent. Merc.

Sculter. Annal.

And Juniper roots for their meat] Theſe, though they ſurpaſs all other in bitterneſs, were their ordinary food. Our forefathers, as they coloured their bodies with Woad, (and were therefore called Picts) this was their fine clothes: ſo their food was barks of trees, and roots, ſay our Chroniclers. Is not the matter well amended with us? and ſhould we not ſerve the Lord with joyfulneſs in the abundance of all things, *Deut.* 28. 47. *Lavater* thinks, That theſe poor people for a living digged up Juniper-roots, and ſold them to others for the uſe of perfuming.

Verſe 5. *They were driven forth from amongſt men*] *E corpore*, ſaith *Tremellius*, out of the Body; that is, out of the Community, as not fit to live in a Common-wealth. The Jews are, for their inexpiable guilt, baniſhed out of the world, as it were by a common conſent of Nations. Out of *England* they were exiled for ever by King *Edward* the Firſt, *anno* 1290. Out of *France*, 1307. Out of *Spain*, 1492. *Portugal*, 1597. *Naples* and *Sicily*, 1539. In *Turkey* they pay for the very heads they wear: but in *Cyprus* if a Jew be taken (though driven thither by tempeſt) he is put to death immediately. Countrey they have none, nor reſting-place any where. In *Jeruſalem* there are not to be found, at this time, an hundred houſhoulds of them: Indeed in *Conſtantinople* and *Theſſalonica*, there are eſteemed to be about 160000. Jewes, who yet are exceedingly contemned and hated there: and at every Eaſter in danger of being ſtoned by the Chriſtians, becauſe at that time, they crucified our Saviour, derided, and buffetted him. All this, and more they ſuffer, and yet they continue, by a juſt judgement of God, upon them, wofully hard-hearted, blood-thirſty, theeviſh, treacherous, flagitious. Howbeit there is a remnant according to the Election of Grace, *Rom.* 11. 5. *Anno Dom.* 1556. at *Weiſſenſten* in *Germany*, a Jew for theft (they *had cryed after him* with Hue and Cry,

Breerwoods enquiries.

Biddulph.

as

as after a thief) was in this cruel manner to be executed: He was hanged by the feet with his head downward, betwixt two dogs, which constantly snatcht and bit at him. The strangeness of the torment moved *Jacob Andreas* (a grave Divine) to go to behold it: Coming thither, he found the poor wretch, as he hung, repeating verses out of the Hebrew Psalms, wherein he cryed out to God for mercy. *Andreas* hereupon took occasion to counsel him to trust in Jesus Christ, the true Saviour of mankind. The Jew embracing the Christian Faith, requested but this one thing, That he might be taken down, and be baptized, though presently after he were hang'd again, (but by the neck, as Christian malefactors suffered) which was accordingly granted him. *Mekh. Adam in vit.*

They cryed after them, as after a thief] Presuming that, by doing nothing, they had learned to do naughtily: and that having nothing of their own, and not willing to work, they lived by rapin and robbery. Such therefore as these they served as *Philip* of *Macedony* did a couple of his idle (and therfore evil) subjects; he made the one of them run out of the Countrey, and the other drive him. *Solon* made a law at Athens, that every man once a year should shew the Magistrates by what Art or Trade he maintained his Family. This if he could not do to their good liking, he was presently expelled the City. At *Corinth* also, *Periander* ordained, That if any man spent freely, and could not make it appear that he got it honestly, he should without further process of law, be trussed up for a thief. *Melanct.*

Verse 6. *To dwell in the clifts of the vallies*] Like wilde beasts and Serpents: which these idle persons will rather chuse to do, and suffer any hardship, then labour for their livings, and do good in their places; earning it before they eate, and contributing something to the weal-publick, as Bees bring their honey to the common hive: This, those that will not do, are worthily cast out, and made to dwell in the clifts, &c. In the time of *Cato Censorius*, when any one would be a Citizen of *Rome*, they took his hand betwixt theirs; and if it felt smooth and soft, they presently as an idle vagabond, gave him his *Mittimus*: but if hard and knotty, they forthwith admitted him to dwell in their City. And if a malefactor were apprehended whose hands were labouring hands, his punishment should be mitigated, though his Crime were grievous: as if otherwise, a severe punishment was inflicted for a light offence.

Verse 7. *Among the bushes they brayed*] Through grief and discontent at their low condition and many miseries; which yet they would rather bootlesly bewayle, than take a right course to remedy. *They lust and have not, they kill* (themselves through idleness,) *and desire to have* (if it would come without labour) *but cannot obtain*, Jam. 4. 2. And hence they bray like the wild-Ass when empty, and roar as the Lion when hunger-bit.

Under the Nettles they were gathered together] Or they were pricked, *whealed*, (as we call it) *Urtica ab urendo*, they were nettle-stung, whilest they got under those weeds for shelter and warmth. All this *Job* relateth of those that derided him: not to be even with them, or out of a desire to disparage them, but to aggravate the indignity of his misusage, and to comfort himself, as *Seneca* in like case did, *Male de me loquuntur, sed male*; They speak evil of me: but who are they? base persons, and wicked above measure: and, oh how easie a thing it is to wagge a wicked tongue! especially when the devil hath the doing of it, as he hath in this kind of men, *qui revera os aperiunt, & diabolum loqui sinunt*; whose mouth the Devil borroweth to vent the language of hell by. *Lavat.*

Verse 8. *They were children of fools, yea, children of base men*] *Homines flagitiosissimi, etiam homines ignominiosissimi afflictissimi evant, exterres*, so *Tremellius* translateth, Naught all over they were, and nought esteemed: what wonder therefore if heavily afflicted, and relegated? Their poverty was self-procured, and therefore unpitied; they had brought themselves into the briars, and also in their fathers iniquities they were *pining away* with them, *Levit.* 26. 39. Evil eggs they were of evil birds, *vilibi homunciones & ingloria*, as the Tigurines translate, fellows of no fashion, and as little account, *terræ filii*, earth-spring Mushromes, men in whom all true wisdom was faded and decayed, sapless persons, *Nabali, Nebulones*.

They were viler then the earth] *Terrâ quam ferimus, terrâ etiam quam terimus*: Or, *they were smitten out of the earth*, driven out of the land, *&c.* by me when I was in power:

power: but now these vile varlets shew themselves again, and trample upon me with the feet of pride and petulancy: *Leoni mortuo vel mus insultat.*

Verse 9. *And now I am their song*] They compose Comedies out of my Tragedies, and make themselves merry in my misery; they not only make Balads and Sonnets of my sufferings, but also *play them upon their Instruments*, as the Hebrew word importeth.

De me confabulantur & contemptim loquuntur. Disc.

Yea, I am their by-word] *Sermonis argumentum*, the matter of their Discourse; I am all their talk, neither have they any thing else whereof to chat and babble, but only of me, yea to make my disgraces to passe into a Proverb, they call all miserable men by my name. The Ale-stakes served *David* in like sort; the Drunkards upon their Ale-bench tossed his name as Dogs do carrion, making him their ballad and their by-word, *Psal.*69.12. The whole Church complaineth of the like contempt, *Psal.*79.4. *Lam.*3.14,63. *Ezek.*33.32. Thus when the invincible Armada, as they called it, was coming for *England*, *Don Bernardino Mendoza*, the Spanish Embassadour in *France*, solaced himself with a vain and false Poem or Song of *Englands* miseries: which as a tryumph before the victory, he absurdly printed. The Gunpowder-Traytors also did the like in their *sevenfold Psalmodie*, as they called it; that divellish ditty, which secretly the Papists passed from hand to hand with Tunes set to be sung or plaid. The matter consisted of railing upon King *Edward* 6, Q. *Elizabeth*, K. *James*, and others; of Petition, Imprecation, Prophesie, and praise.

Cambd. Elizt.

Spec. Bell. Sacr.

Verse 10. *They abhor me, they flee far from me*] As if I were a Leper or a Bugbear, or that my breath were infectious; like that maid spoken of by *Avicen*, who feeding upon poyson, was her self healthy, yet infected others with her venemous breath. *Job* was wont to be honoured; now he is as much abhorred. People were used to hang upon his lips for learned counsel, but they stand aloof off, and keep at a distance. They looked upon that face of his as the face of an Angel, which now with utmost despight and detestation, they spit upon and spare not. *At virtutes everti non possunt*, as *Demetrius Phalereus* said, when the Athenians threw down the many Statues they had once erected in honour of him, *But they cannot throw down my vertues and valiant acts, whereby I deserved those Statues.* *Job* was not without his cordial in this sad and sudden change of his condition. For first, the *Bird in his own bosom sung sweetly* still, as birds in the Spring tune most melodiously, when it raines most sadly. And secondly, What if these miscreants *prate against Job with malicious words*, as *Diotrephes* did against *Demetrius*, 3 *John* 10. Yet it is enough for *Job* or *Demetrius* that they have a *good report of all men*; that is, of all good men, who indeed are the only men (as a good name only is a name, *Eccles.*7.1. and a good wife only *a wife*, *Prov.*18.22.) to be reckoned on; and *of the truth it self*, that's more, *ver.*12.

Junius

And spare not to spit in my face] *In signum videlicet maximi contemptus & indignationes*; In token of greatest contempt and indignation, as *Numb.*12.14. *Isai.* 50.6. *Deut.*25.9. The face is the table of beauty or comelinesse: and when it is spit upon, it is made the seat of shame. Their words were, likely, such as the English Barons here said of the Popes that excommunicated them, *Fye on such rascal ribaulds &c.* Our Lord Christ also was spit upon in like manner, that he might cleanse our faces from the filth of sin, and make them shine with his beames, 1 *Joh.* 3.2.

Marcidi ribaulddi Mat. Paris.

Verse 11. *Because he hath loosed my cord*] *i.e.* God hath taken away mine Authority, whereby I heretofore kept them in order, and made them more obsequious, so that now like head-strong horses, having gotten the bit between their teeth, they run whithersoever they list, and rise up against their Rider. It is God who casteth *contempt upon Princes*, as he did upon *Solomon* in his old age, upon his son *Rehoboam*, upon *Ephraim*, *Hos.*13.1. (see the Note there) upon our *Edward* 2, and *Henry* 6. Some render it, *He hath loosed my Bow string*, in reference to *chap.* 29. 20. So that I cannot now shoot at those that slight me. *Job* was disarmed and disabled to do as he desired, as *Philip* King of *France*, was in the battle between him and *Edw.*3. King of *England*, at the instant whereof there fell such a piercing shower of rain, as dissolved the strings of his Archers, and made their Bowes unuseful.

Psal.107.40 Job 12.21.

Dan. Hist. f 237

And afflicted me] When a tree is felled, each man pulleth off a branch, saith the

the Greek Proverb. When a dog is worried, every Cur will fall upon him, and throw a sling at him. When a Deer is wounded, the whole Herd will set against him, and thrust him out of their company: So when God hath afflicted *Job*, every base beggerly fellow sate heavy upon his skirts. This was an addition to his affliction.

They have also let loose the Bridle upon me] Those Insolents, having pulled their heads out of the halter, lay the raines in the neck, and run riot, yea, they *run at tilt* against me, as it were, beyond all reason and measure, without fear, shame or manners. For, *Upon me*, some read, *Before me*; *q.d.* Now they dare do any thing even in my presence, who formerly stood in aw of me. *Effrenati in me irruerunt.* Jun.

Verse 12. *Upon the right hand rise the youth*] *Broughton* readeth, *The Spring-gals.* The Hebrew hath it, *The blossom, or the young buds*: the youngsters, the boyes scoffed and abused *Job*. The lawless rout, riding without raines, took a licentious boldnesse to despise and despite him, because he was ever most severe against their unruly practises. *Vix puberes*, Such as are scarce out of the shel.

They push away my feet] They trip up my heeles, as we phrase it, and lay me along. *Vide admirandam humanæ sortis varietatem*, saith *Brentius* here: *i.e.* See the strange turnes of humane condition. *Job* was wont to have the chief Seats in the Temple, and Salutations in the Market-place; now he cannot have a room any where to stand in, but every paltry boy is pushing him down. May it not be said of *Job* as it was of that Emperour, that he was *fortuna pila & lusus*? But he saw God in all.

And they raise up against me the waies of their destruction] *Allegoria castrensis.* *Job* borroweth this expression from the Camp, as he doth many more from other things, whensoever he speaketh of his great afflictions, and the contempt that was cast upon him. *Upon me they tread the paths of their unhappinesse*: so *Broughton*: that is, they make a path in which they may practise that their malapert boldnesse in doing mischiefe. They beat their paths by running up and downe therein, to undo me, so *Vatablus*: They *cast upon me the causes of their ruine*, so *Broughton*.

Verse 13. *They marre my path*] That is, all my studies and endeavours, they obstruct all passages whereby I might hope for help, as if they were resolved upon my ruine.

They set forward my calamity] See *Zach.* 1.15. see the Note there. Or they count it profitable to them to vex me: So great is there malice against me. And though it do them no good, yet if they may do me hurt, they have enough.

They have no helper] Neither need they any to animate them, or egg them on to mischief, who of themselves are over forward, though but small and young, as *Vajezatha*, *Hamans* youngest son was: See the Note on *Esth.* 9.9.

Verse 14. *They came upon me as a wide breaking in of waters*] *Quasi irruptione latâ irruerunt in me.* As Souldiers when they have made a breach in a wall, come tumbling in upon the Town, and sack and ransack it, yea, raze it, and harrasse it; so have these dealt with me.

They rolled themselves upon me] Labouring wholly to suppresse me, *Gen.* 49.23. Taking occasion by this my downfall, which they ought rather to have lamented and pitied, they unmercifully fell upon me, as if themselves had lived out of the reach of Gods rod.

Verse 15. *Terrors are turned upon me*] *I am horribly afraid of thy judgements*, as *David* expresseth it; and this was it that pointed and put a sting into all other sufferings. For a wounded conscience who can bear? If the shoulders be galled, the burden will be very tedious and irksom. *Be not thou a terror unto me, Lord*, saith *Jeremy*, and then I care not much what else soever befalleth me. But why were these terrors so troublesome?

They pursue my soul as the wind] *Brentius* rendreth it, *They pursue my liberality*, or, *They take away from me all the cheerfulness and readiness of my mind*; whereby heretofore I fulfilled so many commands, and shunned not for the joy of the Lord was my strength, and then nothing could smile to me. Thou hast strengthened me with strength in my soul, *Psalm* 138.3. and upheld me with thy noble spirit, *Psalm*

Animam meam nobilem & inclytam. Vat.

30.12. The Chaldee hath it, *Kingly Spirit*, and it is the same word in the Original that is here rendred, *My soul*: It is, *my Princess*, or, *my Nobility*, for so the soul is the more noble part. *David* calleth it his Glory, *Psal.* 16.9. and his Darling, *Psal.* 22.21. Some of the Jew-Doctors make it the same with *welfare*, in the words following: but that's not likely.

Terrorum vim simili à vento illustrat, & salutem à se abeuntem similitudine nubis. Merl.

And my welfare passeth away as a cloud] *i.e.* Totally, as before, irresistibly like the wind: *Job* aboundeth with similitudes, which do notably illustrate. He would say, I am utterly deprived of all means of avoiding this misery.

Verse 16. *And now my soul is powred out upon me*] Now that I am under these inward terrors, I am become strengthless, even weak as water, my soul doth melt away for grief, as *Psal.* 42.4. and I am as an hollow tree, wherein there is not any heart of Oak: I am utterly dispirited.

The dayes of affliction have taken hold upon me] And so hard hold, that I despair of ever getting loose whiles alive.

Verse 17. *My bones are pierced in me in the night season*] Sleep is the *Nurse of Nature*, and the sweet *parenthesis* of mens griefs and cares. But *Job* had so many aches and ailements in his body, (over and above the terrours and troubles of his mind) that rest he could take none at all in the night season, when all creatures are wont to be at quiet. For why? the very marrow of his bones raged through intolerable paine: as if it had been run through with a *Tuck*. Nay more,

Vatabl.

And my sinewes (or, *My Pulses*) *take no rest.*] Heb. *Sleep not*; My sinewes or arteries are rackt with the Cramp, and my pulses, by the force of a Feaver, beat excessively, and pant without intermission: *Qui tamen minus deberent, quia calor retrahitur in partem interiorem*; which yet should move more slowly by night, because then the heat is drawne into the internal parts.

Merlin. Totum cruentem & sordidatum. Merc.

Verse 18. *By the great force of my Disease is my garment changed*] *foeda, sudore, cruore, sanie, sanguine*; By the matter that my Disease forceth outward in Boils and Botches, is my garment (which once was *decorum & Magistratus insigne*, the Ensign of my Authority) utterly stained and spoiled, loathsom to my self, and noysom to others. Every one (say some *Chymicks*) hath his own Balsom within him: his own bane it is sure he hath. Physicians hold, that in every two years there is such store of ill humours and excrements ingendred in the body, that a vessel of one hundred ounces will scarce contain them. Now if these, by Gods appointment (for he is the great Centurion, *Matth.* 8.9. who hath all diseases at his beck and check) break outward, what an ulcerous Leper and Lazar must that man needs be? This was *Jobs* case, and *Munsters*, (who called his sores, *Gemmas, & preciosa Dei ornamenta*, Gods Gems and Jewels, wherewith he decketh those whom he loveth) and King *Philips* of Spain, who, besides many other diseases, had *ingentem puris ex ulceribus redundantiam, qua binas indies scutellas divitis pudore impleret*; Abundance of filthy matter issuing out of his sores, insomuch as that no change of cloathes, or Art of Physicians could keep him from being devoured by Lice and Vermine thereby ingendred.

Job. Manl. loc. comm. 128.

Carol. Scriban. Instit. Princip. cap. 20

It bindeth me about as the collar of my coat] It is become so stiff and starky, that it straines me and hales me, as an uneasie collar girds and gripes a mans neck: *As the edge of my coat it girds me*, so *Brenthius* readeth it. *Beza* rendreth this latter part of the verse thus: *He* (God) *compasseth me about as the collar of my coat*. *Pisator* the whole, thus: *By the greatnesse of his* (Gods) *strength*, (which he putteth forth in wrestling me with diseases) *my garment changeth it self*, (putteth on, as it were, another garment of scabs and scurfe) *as the mouth of my coat he* (God) *girdeth me*, and *Mine hose* [*coupes mouen*] he pincheth my body with diseases. But the former reading is better.

Verse 19. *He hath cast me into the mire*] *My Disease hath*, so *Vatablus* senseth it. Others, *God* hath as it were trampled me to dirt, thrown me into the kennel, and so done me the greatest disgrace that can be.

Vatabl.

I am become like dust and ashes] Like a dust-heap behind the door, *vadum sordium & sentinam*, saith *Munster*. Being covered all over (saith *Beza*) with the scabs and scurfe that fall from my scabs, I am become more unlike unto the supposable dust and ashes, then unto a living man. Dust and ashes are not more like one another,

another, then their names are in the Original: *ſic nóvis, cinis,* See *Gen.* 3. 19. and 18. 17.

Verſe 20 *I cry unto thee, and thou doſt not hear me*] This was a ſore trial, that God ſhould caſt him into ſtraits, and there leave him. His enemies indeed he uſually dealeth ſo by, *Ezek.* 22.20. and 29.5. but not by his ſervants, *Heb.* 13.5. Or if he do leave them, yet he will not forſake them. The mother leaves her child ſometimes, but when he ſetteth up his note and cryeth luſtily, ſhe haſteneth to help him. So doth God: But now *Job* cryed unto him, and was not heard or anſwered, to his thinking at leaſt, and that was a great cut to him, as *Pſalm* 22. 2.

I ſtand up] *ſcil.* To make ſupplication to my Judg, as *Haman* ſtood up to make requeſt for his life, *Eſth.* 7.7. as the Publican ſtood and prayed, *Luke* 18.13. and as *Moſes* and *Samuel* are ſuppoſed to ſtand before God in prayer for their people, *Jerem.* 15. 1. Hence that Proverb amongſt the Jewes, *Abſque ſtationibus, non ſtaret mundus.* Did not the Saints ſtand in prayer, the world could not ſtand.

And thou regardeſt me not] This was but a Miſtake in *Job*, for the eyes of the Lord are upon the righteous, and his eares are open to their prayers. Only God anſwereth our prayer, *non ſecundum voluntatem, tamen ad utilitatem*: Not alwayes or as ſoon as we would, but doth that which is better for us, and takes it ill to be miſconſtrued, as he was by *Job*, witneſſe the next words, bloody words indeed, and not far from Blaſphemy.

Accuſat ergo Job Dominum mendacii. Brent. Contumelioſus videri poteſt. Merl.

Verſe 21 *Thou art become cruel to me*] *Mutatus es mihi in tyrannum*, thou art turned Tyrant towards me, ſo *Brentius* rendreth it: and the like he had ſaid before, *chap.* 16.13. and 19.8,9,10. out of the vehemency of his pain, and the ſenſe of his fleſh, which ſhould have been ſilenced, and faith exalted; the property whereof, is to pick one contrary out of another (as life out of death, aſſurance of deliverance out of deepeſt diſtreſſes, *Deut.* 32.36.) and to perſwade the heart that God concealeth his love, out of increaſement of love, and in very faithfulneſs afflicteth his darlings, that he may be true to their ſouls, *Pſal.* 119.75.

With thy ſtrong hand thou oppoſeſt thy ſelf againſt me] Heb. *Thou hateſt me, Satanically hateſt me; Inteſtinum odium exercet adverſum me*; and accordingly thou doſt practiſe all thy might upon me. Thus *Job* in his heat, and that he may not ſeem to rage without reaſon, he ſubjoyneth *Tremell.*

Verſe 22. *Thou liſteſt me up to the wind*] Thou whiffleſt and wherrieſt me about as chaff, or thiſtle-down. *Pro libidine tractas me*, thou uſeſt me at thy pleaſure. *Brent.*

Thou cauſeſt me to ride upon it] Upon the wings of the wind, lifting me up aloft that I may fall with the greater poiſe, as the Eagle is ſaid to do the *Tortoiſe*; *Ut lapſu graviore ruam.*

Thou diſſolveſt my ſubſtance] Or, *Thou melteſt my wiſdome*: I have neither fleſh nor reaſon remaining. The iſſue that he expecteth of all theſe his forementioned miſeries, followeth,

Verſe 23. *For I know that thou wilt bring me to death*] Such hard thoughts had *Job* of God, and ſuch heavy thoughts of himſelf. *Nam experior, mors avocat me.* ſo *Tremellius*: For I feel it, death calleth me away. *Sic ludis mecum, ut facilè conjiciam mihi moriendum eſſe*, ſaith *Brentius*: Thou ſo dallieſt with me, that I plainly perceive I muſt ſhortly dye, there's no avoiding of it. Thus good *Job* was *preſſed out of meaſure, above ſtrength, inſomuch as he deſpaired even of life, and had the ſentence* (or denunciation) *of death in himſelf, &c.* But God was better to him then his fears, and delivered him from ſo great a death: this is uſual. 2 *Cor.* 1.8,9,10

Qui nil ſperare poteſt, deſperat nihil.

And to the houſe appointed for all living] That is, the grave, *Pſal* 49.14. and 89.48. that *Congregation houſe of all living*, (as heaven is called, *the Congregation houſe of the firſt born*, Heb. 12.23.) the pulick or common meeting place, as *Iſai.* 14.13. *the houſe of conſtitution* or *aſſignation* to all living (as the Hebrew here hath it) *Marigenus.*

it) that is, to all men, who are by an excellency called, *every creature*, Mark 16.15 as being the beſt living creatures upon earth.

Verſe 24 *Howbeit he will not ſtretch not his hand to the grave*] He will not dig up the dead (as the Papiſts dealt by *Bucer* and others) to afflict them any more. *Quid facere poterunt? Occident? Nunquid, reſuſcitabunt ut iterum occidant?* What can they do? (ſaid *Luther* concerning his enemies who threatned him) Will they kill me? but what then? Will they raiſe me up to life again, that they may kill me again? No: *Charles* the Fifth Emperour, when he might have done that, and was moved to do it, would not. *Mors requies ærumnarum.* Dead men are at reſt, was *Chaucers* Motto. *There*, (in the grave) the wicked ceaſe from troubling, and there the weary be at reſt, *chap.* 3.17. Thus *Job* ſpeaketh, going no further then the afflictions of the body, as being for his own part fearleſſe of eternal puniſhment. But as for the wicked, when they dye out of bodily miſery, it is but as the mans flying from a Lion, and a more ſavage Bear meeteth him: or going from it into the houſe (this *houſe* mentioned in *verſe* 23.) and that more venemous Serpent, (the Divel, who hath the power of death, *Heb.* 2.14.) there biteth him, *Amos* 5.19.

Though they cry in his deſtruction] *i. e.* Whiles God is cruſhing or killing of them. Or, *Is there any cry in his deſtruction?* It was never yet known that dead men made moane; what ever the Popiſh Legenders tell us of one that cryed out, *I am dead, I am judged, I am damned*; which gave occaſion to *Bruno* to found the Carthuſian Order.

Verſe 25. *Did I not weep for him that was in trouble?*] *Rurſum, per pathos, excandeſcit.* Here *Job* wondreth, and is much moved again at his unpitied condition, ſith himſelf was ſo pitiful to the afflicted. He could ſafely ſay with *Cyprian*, *Cum ſingulis pectus meum copulo, mœroris & funeris pondera luctuoſa participo, cum plangentibus plango, cum deſlentibus deſleo.* He had teares ready for the afflicted, and wept with thoſe that weep: not for a Complement, as the *Braſiliani*, who

Mercer.

Ut flerent, oculos erudiêre ſuos.

Ovid.

Nor out of melch-heartedneſſe, as *Gordian* the Emperour, who would weep for the beating of a boy at School. But out of hearty compaſſion and commiſeration, as good *Nehemiah*, *chap.* 2.2. and thoſe Chriſtian Hebrewes, *chap.* 10.33,34. Now for as much as the merciful have the promiſes of mercy made unto them, *Matth.* 5.7. *James* 2.13. And all men ſay, *Ab alio expectes, alteri quod feceris*, *Job* marvelleth at others hard heartedneſſe toward him, and expoſtulateth the unkindneſſe.

Was not my ſoul grieved for the poor?] Into whoſe caſe good *Job* put himſelf, and ſo became *mendicorum maximus* (as *Salvian* ſaith of Chriſt, becauſe he ſhareth with his Saints in all their neceſſities) he drew out not only his *ſheaf*, but his *ſoul* to the hungry, (*Iſai.* 58.7,10) and *ſatisfied the afflicted ſoul*: this was right. *Contriſtata eſt anima mea ſuper egenum.* Some render it, *Reſtagnavit lachrymis anima mea*, My ſoul ſtood with tears, like a ſtanding pool. Others *uſtulatur*, *ἀυξάνει*, My ſoul burneth; which is agreeable to that of the Apoſtle, 1 *Cor.* 11.29. Who is weak, and I am not weak? *Who is offended, and I burn not?*

Ad Eccleſ. Cabol. l.4

Verſe 26. *When I looked for good*] According to that general rule, and the common courſe of Gods proceedings, *With what meaſure ye mete, it ſhall be meaſured to you again*, Matth. 7.2. With the merciful thou wilt ſhew thy ſelf merciful, *Pſal.* 18.16. *Middah cenegedh middah*, ſay the Hebrewes; *Men ſhall have meaſure for meaſure*, like for like. Hence *Job* expected to have all things at will, but it fell out ſomewhat otherwiſe; and this puzled him, he could not unriddle theſe croſs occurrences. He could almoſt find in his heart to think, that he was therefore ſo little pitied by others, becauſe he had been ſo pitiful to others.

When I waited for light, then came darkneſſe] Things grew every day worſe and worſe with me, mending like *ſowre Ale in Summer*, as we ſay. Thus it fares many times with Gods beſt ſervants, theſe children of light walk in darkneſſe, nevertheleſſe let them *truſt in the Name of the Lord, and ſtay upon their God*, in the faile of all outward comforts, *Iſai.* 50.10. *Habak.* 3.17,18. This is the tryumph of faith, which tells the

the ſoul, that things muſt go backward before they can come forward, and when matters are at worſt they will mend.

Verſe 27 *My bowels boyled, and reſted not,*] Being toſſed and tumbled with continual boyling and bubbling, rumbling and making a rattle (as the word ſignifieth) whether through paſſion or compaſſion. With moſt compaſſionate ſympathy (ſaith one learned Paraphraſt) did my bowels yearn over the afflicted, ſo that I could have no quiet in my ſelf, for grieving and taking thought for them: I was ſeldome or never without ſorrow for ſome one or others affliction. *Olla more inſonuerunt.* Merc.

The dayes of affliction prevented me] *Previſion* ſhould have hindred this *prevention*: Evils foreſeen come no whit the ſooner, but far the eaſier. It is a labour well loſt if they befall us not; well ſpent if they do: whereas coming on the ſudden, they find weak minds ſecure, make them miſerable, leave them deſperate. Expect them therefore and prepare for them: Darts foreſeen are dintleſs.

Verſe 28 *I went mourning without the Sun*] *Ater ambulo, ſed non ob Solem*; I am not Sun-burnt, but heart burnt; black and diſcoloured without, becauſe parched and dryed up within by the force of my diſeaſe and my griefe, wherewith I am pained, pined, and even periſhed.

I ſtood up and cryed in the Congregation] Which was not very handſome, but I could not hold. Riſe I did, and roar I muſt amidſt the preaſs of people, whatever they ſhould think of me. So *Mordecai* went out into *the midſt of the City, and cryed with a loud and a bitter cry, and came even before the Kings gate, &c.* Eſth. 4.1,2. In extreme heavineſſe men care not to keep *decorums*.

Verſe 29. *I am a brother to Dragons, &c.*] *i.e.* I utter a very lamentable voice, or rather noiſe, like Dragons, which ſucking the Elephants blood till he fall down dead upon them, and quell them with his huge bulk, make an horrible howling; ſo horrible and hideous ſay ſome, that they amaze, yea, kill thoſe that hear it. *Plin. Solin.*

And a companion to Owles] I give forth rude and confuſed cryes, as if I howled with Owles, or grunted with Oſtriches. We uſe to ſay of ſuch, that they roar like Beares, and bellow like Bulls, filling the air with their Out-cryes. Young Oſtriches caſt off by their Dams, *Job* 39.14. *Lam.* 4.3. make pittiful moan; ſo do the young Ravens for like cauſe, *Pſal.* 147.9. *Job* cryed out more like a beaſt then a man, in his pain and miſery. This the Stoicks cenſured as effeminate, and would not allow a wiſe or valiant man to ſigh, or cry, or ſhew any token of grief whatever befel him. But this was to deſtroy nature, and to transform men into ſtocks and ſtones void of ſenſe. The Patriarks bewailed their deceaſed friends. *David*, likely, was not ignorant of the Gentiles proverb, Weeping becometh not a King; yet he wept abundantly, yea, he out-wept *Jonathan*: As the better any one is, the more inclined to weeping and lamentation, which yet muſt be duly moderated. *Eurip.* —Ἀγαθοὶ δ' ἐσὶ δακρυοις ἀνδρες.

Verſe 30 *My skin is black upon me*] Through the violence of the Feaver, and aduſt matter, his skin was as black and mud-coloured as the waters of the River *Nilus*, which hath its name *Sihor* in the Hebrew, from this root, *Jer.* 2.18. The Ethiopians skin is black, but that's natural to them, and they think it beſt ſo, and therefore paint the divel white, &c.

And my bones are burnt with heat] In the Feaver they call *Epialis*, the heat is all inward, and dryeth up the radical moiſture. *Job* complaineth of ſuch a diſtemper, and ſo doth *David*, *Pſal.* 32.3,4. and *Solomon* telleth us, that a heavy heart dryeth up the bones. *Beza* expoundeth it of the Jaw-bone, dryed and pined away for want of moiſture.

Verſe 31. *My harp alſo is turned to mourning*] All the dayes of the afflicted are evil, *Prov.* 15.15. his Harps are hanged up, his Lute no longer ſo but for melancholy airs; his Song nothing but *Lachryma*, doleful ditties: his Organs, and all thoſe inſtruments that were wont to divert him, are condemned either to ſigh or to be ſilent. *Gilimer*, overcome and beſieged by *Beliſarius*, ſent to requeſt of him three things, 1. a loaf to eaſe his hunger, 2. a harp to eaſe his grief, 3. a ſponge to dry up his tears. Such mournful Muſick was *Jobs*, if any at all. *Intempeſtiva in luctu Muſica* Eccluſ. 22.6. ὡς ᾠδὴ καιρὸς τοῖς λυπουμένοις ὡς λύρα ἐν οἴκῳ πενθοῦντος. *Sophocl.* *Val. Max. Chr.* pag. 262

CHAP.

CAAP. XXXI.

Verſe 1. *I made a covenant with mine eyes*]

THis Chapter, as it is one of the largeſt in all the book, ſo it is elegant, various, and very full of matter: for it ſhewes us, as in a mirrour, both what we ſhould do, and what we ſhould not do. Good *Melanchthon*, about the beginning of the Reformation, mournfully complained, *Quos fugiamus habemus; quos ſequamur non intelligimus*: We have whom to flie from, (meaning the Papiſts,) but whom to follow, we yet underſtand not, (by reaſon of the many diviſions among Proteſtants.) But here we may be at a better certainty; by treading in *Jobs* footſteps, and ſtriving to expreſs him to the world: who againſt all the cavils and calumnies of his foe-friends, makes it out here, that he is no hypocrite or flagitious perſon (as they falſely charged him,) but a man fearing God, and eſchewing evil, *chap.* 1. 1. Let therefore as many as *would be perfect*, *be thus minded*; and thus mannered: propounding to themſelves the higheſt pitch, and the beſt patterns; reſolving to reſemble them as much as may be. Here we have *Jobs* holy care to *flie fornication* as a deadly evil; by avoiding the occaſion, by taking bonds of his ſenſes, and by doing all he could to be out of the way, when the temptation came. *Auſtin* thanks God that the temptation and his heart met not. *Job* would prevent that miſchief, by laying lawes upon his eyes, thoſe *windows* of wickedneſs, and *loop-holes* of luſt, the very door and bait of all evil concupiſcence, *Mat.* 5. 29. 1 *Joh.* 2. 16. that fleſh-pleaſing luſt, that neſt-egge of the Devil, (as One wittily calleth it) that eldeſt child of old *Adams* ſtrength, bearing name of the Mother, which is called in general, *Luſt*, or *Concupiſcence*. Now that *Job* might not luſt, he would not look on a forbidden object: for he knew that wanton glances cauſe contemplative wickedneſs; ſuch as will ſoon break out into foul practiſes: as ill humours in the body, do into ſores and botches.

ἐκ γὰρ ὄψεως γίνεται τὸ ἔρως. *Ut vidi, ut perii! — oculi ſunt in amore duces.*

Why then ſhould I think upon a Maid?] *Contemplarer in virginem*; Luſtfully conſider her beauty, till my heart be hot as an oven with lawleſs luſts, and my body be moyled with that abominable filth. For unbrideled luſt, like the wild figge, will ſoon mount over the wall: and thoſe baſe, vain wanton, capering thoughts will break out, if not timely ſuppreſſed: if we handle them not roughly at the door (as *Eliſha* ſaid) their maſters feet will not be far behind them. Quell them therefore and cruſh them in the egge: it is not ſafe being at Satans meſs, though our ſpoon be never ſo long; remember, that of looking comes thinking; and of thinking, worſe. Look upon the woful chain of *Davids* luſt, and remember how many have died of the wound in the eye. The *Baſilisk* ſlayeth with his ſight. *Circe* will enchant all that behold her. Irregular glancing, or inordinate gazing, is that which metamorphoſeth a man into a beaſt, and makes him a prey to his own brutiſh affections. Hence *David* prayeth, *Turn away mine eyes from beholding vanity*, Pſal. 119. 37. *Job* here ſteppeth one degree further, from a prayer to a vow; yea, from a vow to an imprecation, *verſe* 7. That his eyes ſhould be eyes of Adamant, that will turn only to one point; that he would not *look* but where he might lawfully *like*. Saints have a *ſingle eye* (and contrariwiſe the wicked, *Hoſ.* 3. 1.) like that Perſian Lady, who being at the marriage of *Cyrus*, and afterwards asked how ſhe liked the bridegroom? How? ſaid ſhe: I know not: I ſaw no body but my husband. *Charles* 5 uſed to clap to his caſement: and the young Lord *Harrington* to pull his Hat over his eyes, when fair Ladies paſſed along.

Verſe 2. *For what portion of God is there from above?*] What? but a portion with the Devil, and hypocrites? The unjuſt are reſerved unto the day of judgement to be puniſhed, ſaith *Peter*; but *chiefly*, they *that walk after the fleſh, in the luſt of uncleanneſs*, 2 Pet. 2. 9, 10. Such ſhall have a ſpecialty of puniſhment, even the hotteſt fire in hell: And hereby *Job* frighted his Conſcience from this foul ſin; and well he might: did men but conſider what ſin would coſt them, they durſt not but be innocent; but the hope of impunity hardeneth them, and ſo haſteneth their deſtruction.

on. *Hac, quamquam fœnâ, semper usus est antiquus ille serpens*, this hope, as a Bawd, that old man-slayer, hath ever made use of, to allure men into wickedness. But set the threats of Gods Word (such as are 1 *Cor.* 6. 9. *Heb.* 13. 3. *Ephes.* 5. 3.) against this sin, and the sin is laid. Satan can no more abide by it, than an Owle by the shining of the Sun. A man will be loth to fetch Gold out of a fiery crucible. *Merlin.*

Or, What inheritance of the Almighty from on high?] *God*, and *Almighty*, and *from above*, and *from on high*. By all these expressions, *Job* affecteth himself with the due apprehension of the divine Majesty, that he may be wise, and beware how he fall into the punishing hands of this living God. The Lord your God, saith *Moses* to the people, *is God of gods*, and *Lord of lords*; *a great God, a mighty and a terrible, &c. Circumcise therefore the foreskin of your hearts*; cut off and cast away that filthy foreskin, shave your eye-brows, (as the Leper was to do,) pull out your *right eyes, &c.* So *Joshua*, God, saith he, is *an holy God, he is a jealous God, he will not forgive your transgressions, nor your sins*; *sc.* unless you will part with them, though never so dear or delicious, *chap.* 24. 19. *Deut.* 10. 16, 17.

Verse 3. *Is not destruction to the wicked?*) Yes; that's their portion, their inheritance; and so *Job* makes answer to his own question proposed in the verse aforegoing. The ruine of impure souls is infallible, unsupportable, unavoidable: if God hath aversion from all other sinners, he hath hatred and horrour for the *unchast*: such stinking goates shall be set on the left hand, and sent to hell, where they shall have so much the more of punishment, as they had here of sensual and sinful pleasure, as sowre sawce to their sweet meats, *Rev.* 18. 7. Not to speak of the miseries they meet with here, which are not a few: in their souls, hardness of heart, or horrour of conscience: in their bodies, foul and lothsome diseases; such as will stick to them, when their best friends forsake them: in their names, indeleble reproach and infamy; like an iron-mole which nothing can fetch out; like the Leprosie which could never be scraped out of the walls: in their estates, poverty, even to a piece of bread, *Prov.* 6. 26. Harlots are *Pecuniummia*, *Crumenimulgæ*; fuck-purses, *Luk.* 15. 14. In their posterity; as Jericho was built, so is uncleanness plagued, *both in the child and gonorsey*. It goes through the race, till it have wasted all.

Carpat, apes, anorem, famem, vim, lumina, scortum
Debilitat, perdit, necat, aufert, stupris, urbat.

And a strange punishment to the workers of iniquity?] Even such as is unusual and extraordinary, as upon the Sodomites, who *going after strange flesh, were thrown forth for an example*, as *Jude* hath it, *verse* 7. So those Benjamites, *Judg.* 20. the Trojans, the Lacedemonians at Lenctra, *Timur* and *Cushi*: *Zedekiah* and *Ahab*, *Jer.* 29. 22. *Elies* two sons; *Heraclius* the Emperour, *Muleasses* King of *Tunis* in Barbary, bereft by his own son *Amida* (another *Absalom*) not of his Kingdom only, but of his eyes too, put out with a burning basason: those eyes of his, that had been *full of adultery, and could not cease from sin*. In Hebrew, the same word signifieth both *an eye* and a *fountain*, to shew, saith One, that from the eye, as a fountain, floweth both sin and misery.

Verse 4. *Doth he not see my ways, and count, &c?*] Yes, sure he doth so; and the conscience of Gods Omniscience, who would soon take him tripping, kept him from this great wickedness. So it did *Joseph*, but so it did not *David*, who is therefore said to *despise God and his commandment* (2 Sam. 12. 9, 10.), to *do evil in his sight*; and this was no small aggravation of his offence. *Ne peccet, Deum ipse videns.* *I have seen the lewdness of thy whoredoms, Jer.* 13. 27. *Even I know, and am a witness*, saith the Lord, *Jer.* 29. 23. That should be a powerful restraint from vice, *Prov.* 5. 21.

And count all my steps?] Doth not he *cipher them up*? *Hebens omnia in numerato*; not my *ways* only, my counsels and cogitations, but my *steps* also, that is, all mine outward attempts and actions. A most needful, and yet little considered truth, to keep men within the compass of obedience. See this doctrine of Gods foreseeing providence plainly and plentifully set forth, *Psal.* 139. 1, 2, 3, 4.

Verse 5. *If I have walked with vanity*] As they do who *disquiet themselves in vain*;

vain, in heaping up riches by evil arts, by deceits and covin in bargaining, by getting other mens means fraudulently, &c. The *getting of treasures by an evil tongue*, (or any the like indirect course) *is a vanity tossed to and fro of them that seek death*, *Prov.* 21.6. *Eventually* such do seek death, though not *intentionally*; they spin a fair thred to strangle themselves, both temporally and eternally. Such vain and vile wayes therefore *Job* carefully declined; for he knew them to be both base and bootless. *Ephraim* fed upon the wind, the balances of deceit were in his hand: if thereby he filled his purse with coyn, yet he had emptiness in his soul: *Lucrum in arca, damnum in conscientia*: filled he was with aire, and that aire was pestilential too; his breath and death he drew in together: *Job* would none of that.

Furtum à Virg. vocatur inane. Æneid. 6.

Or if my foot hath hasted to deceit] If I have been nimble and active to go beyond and *defraud another in any matter*, 1 Thess. 4.6. which, what is it else, but *crimen stellionatus*, the very sin of cozenage? and this not only *acted*, but *acted* after long trading in it, as the words of *walking* and *hasting* seem to import?

Verse 6. *Let me be weighed in an even balance*] Heb. *Let him weigh me*. *Examinet me*, saith *Tremellius*. *David* with the like confidence, *Search me, O God*, saith he, *and know my heart: try me, and know my thoughts: and see if there be any wicked way in me*, *any course* of sin (that is grievous to God or man) wherein I *have walked*, or *my foot hath hasted*. *Job* would not rest in his own hearts applause; neither would he be borne down by his friends false charges: but puts himself into Gods hands to be weighed, and then makes no question, but his present sufferings will be found heavier than his former miscarriages, in his inter-dealings with men for matter of gain: and that there is some other cause (though what he knoweth not) for which God doth so grievously afflict him. See *David* doing the like, *Psal.* 7. 4. & 26. 2.

Psa. 139. 23, 24

That God may know mine integrity], *i.e.* That he may make known mine innocency and upright-heartedness in this particular of commerce with others, that I have not dealt deceitfully. Otherwise, if God should weigh the best that are in a balance, they would be found too light: if he mark iniquities, no man living can be justified, *Psal.* 130. 3. & 143. 2. If he turn up the bottom of the Bag, all our secret thefts will out, and come to reckoning. It is an idle conceit of some ignorant folk, That God will weigh their good deeds against their bad: and they shall well enough set off with him by the one for the other. This they have drawn (as they have not a few other fopperies) from that practise of Popish Priests, to perswade people, that when men are at point of death, St. *Michael* the Archangel bringeth a pair of balances, and putteth in one scale their good works, and in the other their sins; and that if those weigh down these, they are saved: as if otherwise, they are damned. But what saith an Ancient, *Væ hominum vitæ etiamsi laudabilis, &c.* Woe to the best man alive, if God should weigh him in a balance of justice: such his sins would be found heavier than the sands of the Sea, *Job* 9.15. & 10.15.

Verse 7. *If my step hath turned out of the way*] *&c.* Of justice and equity, in trading and trucking to get the Mammon of unrighteousness. No: the Sun might sooner be turned out of his course, (as it was once said of *Fabricius*) than *Job* out of the track of truth and honesty. He had laid laws upon his feet, his eyes, and his hands too: binding them all to the good behaviour: Witness the next words.

And mine heart walked after mine eyes] As it doth too often to the coveting of other mens Goods, which St. *John* calleth, *the lust of the eyes*, 1 Epist. 2. 16. *Alexander* the Great called the Persian Maids, *Dolores oculorum*, the griefs of the eyes. The wedge of Gold and Babylonish Garment proved to be so to covetous *Achan*, *Josh.* 7. 21. and *Naboth's* Vineyard to that Non-such *Ahab*, 1 *King.* 21. 2. He was even sick of it, and could not be cured but by a Sallet out of it. Hence the law flatly forbiddeth men to go after *the sight of their eyes*, and *the lust of their hearts*: for these are seldom findred, *Numb.* 15. 39. *Eccles.* 11. 9. Unruly eyes, like *Jacob's* sheep, 106 firmly fixed on unlawful objects, make the affections bring forth spotted fruit. *Job* would therefore set a guard upon them, lest they should prove brokers to make ends to the heart: as that hang-by *Hiram* the Adullamite was to *Judah*, *Gen.* 38. 20. There is an easie passage for evil through the eyes into the heart, saith *Aristotle*.

Oculus & cur sus pronuncia peccati. Hebr. Proverb.

And

And if any blot hath cleaved to my hands] If I have been fingering that which was not fit for me to meddle with; *viz.* evil-gotten goods, whether by bribery, usury, deceit, or the like; the very touching whereof will blot and benumb the hands, as *Pliny* writeth of the fish *Torpedo*; and as scholers know, that *Demosthenes* (a great Lawyer) by poizing *Harpalus* his goblet, was tempted and swayed to favour his Cause, to the great danger of his Countrey, and his own indeleble infamy.

Verse 8. *Then let me sow, and another eate*] God loves to retaliate: and let him do so to me, according to that he hath threatned, *Deut.* 28. 30. *&c.* and as he executed upon *Laban*, *Nabal*, *Saul*, *Haman*, others. The Greeks have a Proverb,

Ἄλλοι μὲν σπείρεσι ἄλλοι δ' ἂν ἀμήσονται.

Some sow that which others reape. This *Job* wisheth may befal, if he had been oppressive and injurious; as *Eliphaz* had wrongfully accused him, *chap.* 22. 6.

Yea, let my Off-spring be rooted out] Or, *Let that which I have planted, be pluckt up by the roots.* It is commonly seen, that oppressours and unconscionable persons procure their own ruth and ruine: and he that gathereth the fruits of another mans tree, pulleth his own up by the roots.

Οἱ ἀνῳκισμένοι τύχοι ἀνὴρ, ἄλλῳ κατὰ τέρχεν.

They who spoyle houses which they builded not, *Job* 20. 19. shall, when they cease to spoile, be made a spoile: and when they have made *an end of dealing treacherously*, *be treacherously dealt with themselves*, Isaiah, 33. 1.

Verse 9. *If my heart hath been deceived by a woman*] By a *shee-sinner*, as they call such, a strange woman, (as the Scripture) whose lips are snares, whose hands are bands, whose words are cords to draw a man in, as an Ox to the slaughter, *Prov.* 7. 21. whose face is as a glass, wherein whiles larks gaze, they are taken in a day-net. Here *Job* disavoweth and disclaimeth the sin of Adultery, (purging himself as it were by Oath) as before he had done of fornication, and of wrong-dealing. These sins he reckoneth up, either as they came to minde; or else in such order as men are many times tempted to them. Young people are prone to fornication: *Job*, when young, had kept himself clear from that iniquity. When men have got some yeares over their heads, and are entred into the world (as they call it) they usually grow greedy and gripple: they are set upon't, and will be rich, however they come by it. *Job* was none such neither, *verse* 5. 7. Afterwards, when married, they are sick of a *Plurisie*: and as the Devil, who sets them a work, they long to be sowing another mans ground, *Matth.* 13. 25. The temptation to fornication is strong, but to adultery stronger: God doth often punish fornication, unrepented of, with strong and vexing honings and hankerings after strange flesh. But *Job* either was never troubled in this kinde; or else when the temptation came, he was sure to be ever out of the way. The Devils fire fell upon wet tinder: and if he knockt at *Jobs* door, there was no body at home to look out at the window and let him in: for he considered the punishment both humane, *verse* 11. and divine, *verse* 12. due to this great wickedness.

פתה *Hinc mulier persuadeo.*

Adulterium quasi ad alterius torum.

Or if I have laid wait at my neighbours door] Either as waiting the opportunity of his absence, as *Prov.* 7. 19. or as insinuating my self into her familiarity, whiles she was standing in her door. Of the Italian Women, one giveth this Character; That though witty in speech, and modest in outward appearance, yet they are *Magpies at the door, Goats in the garden, Devils in the house, Angels in the streets, and Syrens in the windows*: *Jobs* heart was not deceived by any such: neither sought he to defraud his brother in any such matter, 1 *Thess.* 4. 5, 6. See the Note on *Job*, 8. 4.

Verse 10. *Then let my wife grind unto another*] *i. e.* Let her be his slave, as *Lam.* 5. 13. *Exod.* 11. 5. *Matth.* 24. 41. Or rather, let her be *his Whore*: and may my

my ſin, which hath ſerved her for example, ſerve her alſo for excuſe. Not that *Job* would hereby licenſe his wife to commit filthineſs (as thoſe Lituanians, who have their *Connubii adjutores*, coadjutors in wedlock, and prize them far above all their acquaintance, as *Maginus* relateth: and as ſome wittals amongſt us, pandars to their own beds, who either for gain, or for a quiet life, wink at their wives diſloyalty; and, as Wood-culvers, or ſilly Hedg-ſparrows, hatch and bring up that which Cuckow's lay in their neſts) but to ſet forth by this horrible imprecation, how extreamly he abhorred the ſin of Adultery.

Vatab. — Alienas Permolere uxores. *Horat.* *Sic μύλλειν. i.e. molere, apud Theocrit. ei ſ. ſ. eſt coire.*

And let others bow down upon her] A clean expreſſion of an unclean act. Some *Barborologi podicem ex ore faciunt*, being like Ducks that ever have their noſes puddling in puddles: *ſic hi ſpurcitias Veneris eliminant*; delight in ribaldry, and obſcene language; as did *Proculus* the Emperour, and before him, that beaſt *Tiberius*. Theſe are to be avoided as Peſts and botches of humane ſociety. So alſo are Stage-playes for that very cauſe, as the Brothels of bawdery, the corrupters of youth, the canker of the Common-wealth, as *Plato*, an heathen, complained; Filthineſs and fornication ſhould not *be once named* among Chriſtians, *Epheſ.* 5. 3. Groves were flatly forbidden by God to be planted near the places of his Worſhip; in deteſtation of that heatheniſh cuſtome of *Priapus* his worſhippers, promiſcuouſly ſatisfying their luſts in a thicket, after they had ſacrificed; thereby, as they conceived, beſt pleaſing their god.

Verſe 11. *For this is an heinous crime*] *Hoc enim grande flagitium eſt*; ſo the Tigurines tranſlate: For this is a wickedneſs with a witneſs, though counted by ſome a light offence, a *peccadillo*. The Popiſh Prieſts, deeply guilty of it themſelves, ſeldom cryed out againſt it in their Sermons: this the great ones, and others, obſerved; and therefore ran into it, as if it had been a venial ſin, if any ſin at all. But we have not ſo learned Chriſt: and there was once found an Engliſh Biſhop, (*Adelm*, Elect Biſhop of *Sherborn*, *anno* 705.) who boldly and ſharply reproved Pope *Sergius* to his face for this foul ſin. *Joſeph* calleth it a *great wickedneſs*, Gen. 39. 9. becauſe a breach of the bond of loyalty, which cannot but be treachery: as alſo becauſe it deſtroyes ſociety, and the purity of poſterity, ſtealing ſometimes an heir into the eſtate, &c.

Godwin. Catal. pag. 333.

Yea, it is an iniquity to be puniſhed by the Judges] Sith it is a theft of that which is moſt precious and moſt peculiar to the owner; as *Joſeph* told his Miſtreſs, *Gen.* 39. the ſuſpicion or jealouſie of it, raiſeth the rage of a man to ſuch an height, that it will not be allayed without revenge, *Prov.* 6. 34, 35. Some render it, *iniquitas judicata*, an iniquity already adjudged capital. The Hebrew hath it, *an iniquity of the Judges*; that is, That which Judges ſhould ſeverely puniſh. Before the Law *Tamar* was to have been burnt for it, *Gen.* 38. 24. as under the Law the High-Prieſts daughter, *Levit.* 21. 9. *Ahab* and *Zedekiah* were roſted in the fire for this offence, by *Nebuchadnezzar* King of *Babylon*, *Jer.* 29. 22, 23. Some think that theſe two were the Elders that aſſaulted *Suſanna*. The Egyptians cut off the Harlots noſe, and the Adulterers members. The Locrians pulled out their eyes. The Julian Law among the Romans, adjudged them to dye; and *Hierom* ſaith, this Law was yet in force in his time; but the Poet complaineth, that for want of due execution, it lay *dormant*, as many other good Lawes do by the baſeneſſe and partiality of the Judges: Such as were thoſe *Athenian* Judges, who having before them *Phryne* that notable Strumpet, were about to paſſe ſentence of death upon her; but when her Advocate *Hyperides* had opened her boſom, and ſhewed them her beautiful breſts to move them to mercy, they acquitted her, and let her go. In like ſort alſo they dealt with the Dame of *Smyrna*, whom they appointed to appear ſome hundred years after. How much better the old Saxons, who whilſt they were yet heathens, made a Law (and ſaw it well executed) that the Adultereſs ſhould be firſt ſtrangled, and then burnt in a bonfire, over which the Adulterer was to be hanged in chaines, and burnt to death by degrees? And of another Heathen people we read, that they put the Adulterers and Adultereſſes heads into the paunch of a beaſt, where all the filth lyeth, and ſo ſtifled them to death.

Ezek. 23. 25. *alludeth to this cuſtome.*

Lex Julia dormis?

Plutarch. vit. 10 Rhetor. in Hyper.

Lavat. in loc.

Burroughs on Hoſ. vol. 1. p. 276

Verſe 12. *For it is a fire that conſumeth to deſtruction*] *Ad Gehennam uſque*, to the place of deſtruction. Heb. *to Abaddon*, that burneth as low as hell it ſelf. In caſe men ſhould be ſlack to puniſh this heinous Crime, yet Whoremongers and Adulterers

God

God will judge, *Heb.* 13.3. ſhutting them out of heaven, *Rev.* 22.15. (for what ſhould any ſuch dirty dog do trampling on that golden pavement?) and thruſting them into hell, as he did the filthy Sodomites, *Jude* 7. beſide that hell above-ground which he rained from heaven, upon them, hot fire for their burning luſts, and ſtinking brimſtone for their ſtinking brutiſhneſſe. How God ſignally puniſhed this ſin in *Charles* 2 King of *Navarre*, roaſting him to death. See my Note on *Gen.* 19.24. *Joane* of *Naples* alſo, and *Mary* of *Arragon*, wife to the Emperour *Otho* the third, burnt at a ſtake, are ſet upon Record as inſtances of the divine diſpleaſure againſt Adultery, a fire which burns hearts, and conſumes houſes.

And would root out all mine increaſe] Leaving me nothing, as a devouring fire burnes up men, cattle, houſes, corn, trees, &c. So doth this ſin all a mans income, baring him to the very bones, and exhauſting him to the utmoſt: So that like *Tiberius* at *Caprea*, he doth *indies perire*, which is a bitterneſſe beyond that of death, *Eccleſ.* 7.26. Or like *Samſon*, befooled and bereft of all by *Dalilah*, who had not her name for naught, for it comes from *Dalal*, to exhauſt and impoveriſh. And indeed ſuch kind of creatures do ordinarily drain the ſtrength, exhauſt the purſes, dry up the credit, waſte and conſume the All of the mightieſt *Samſons*. Beſides, the loſs of their immortal ſouls, and perpetual ſhame at the laſt day, (when all their faults ſhall be written in their foreheads) unleſſe the matter be taken up in the Judges privy Chamber of mercy; and unleſſe, by timely repentance, courſe be taken to ſtop his open judicial proceeding in Court.

Verſe 13. *If I did deſpiſe the cauſe of my man ſervant, &c.*] Servants of old (among the Heathen eſpecially) were mere *ſlaves* to their *Maſters according to the fleſh*, who had power to uſe them at their pleaſure, as they did their cattle. A ſervant (ſaith *Ariſtotle*) is the Maſters Inſtrument, and wholly his. He might do what he would to them, ſaith *Seneca*, even to the taking away of their lives, without danger of Law. But *Job* held with the ſame *Seneca*, That *Poſſe & nolle nobile eſt*; and that in ſome caſes, *Nimis anguſta innocentia eſt, ad legem bonum eſſe*; That utmoſt right is utmoſt wrong; and that there will come an after reckoning, the forethought whereof awed him, and ſwayed him to do his ſervants right, when he might have oppreſſed them, and tyrannized over them; as now the Turks do over their Gally-ſlaves. Of Archbiſhop *Cranmer* it is recorded, that he never raged ſo far with any of his houſehold-ſervants, as once to call the meaneſt of them *Varlet* or *Knave* in anger. *Tremellius*, who was for a time entertained in his houſe, ſaith of it, That it was, *Schola vel Palæſtra pietatis & literarum*. A School or Nurſery of Piety and Learning. And therefore what wonder that there was ſo good accord betwixt him and his family, when there was ſo careful a performance of Domeſtical duties, and he was not a better man then a Maſter? Think the ſame of *Job*, Diſcontents might fall out in his houſe, and complaints might be made, which he heard with patience, and then ſet all to rights again, taking courſe that he might be both loved and feared by all about him.

Ὅλως ἐκείνη. *Enarr. in Hoſ. præfa.*

Verſe 14. *What then ſhall I do when God riſeth up, &c.*] *Job* conſidered, That himſelf had a Maſter in heaven, *Col.* 4.1. That there is *One higher then the higheſt*, *Eccleſ.* 5 8. with whom there is no reſpect of perſons, but wherein ſoever *any deal proudly*, *God is above them*. Exod. 18.11. Theſe and the like humbling conſiderations, and not any placability or natural courteouſneſſe, made him deale thus fairely and kindly with his ſervants; how much more then with his wife and children, &c?

And when he viſiteth, what ſhall I anſwer?] *Job* looked to be viſited, and called to an account of his houſhold Government. It is a good ſaying of an Heathen, *Ita vivamus, &c.* Let us ſo live, as thoſe that muſt render an account of all we do. And that which the Ruffian in *Seneca* ſcoffeth at in the ſober young man, is true of the godly in a ſenſe more divine, *Ita laborat, ita ludit, ita cœnat, ita potat, ita loquitur, ita vivit, ut qui Ephemeridas patris eſt approbaturus*: that is, He ſo laboureth, ſo ſporteth, ſo eateth, ſo drinketh, ſo ſpeaketh, ſo liveth, as he that muſt approve his day-books to his father. *Job* was not to learn, that there is a way of upright *walking in our houſes*, ſo as God will come to us, if our houſes be rightly ordered, *Pſal.* 101.2. and we ſhall look him in the face with comfort; for it is called there a *perfect way*, in oppoſition to hypocriſie. Now uprightneſſe hath boldneſſe.

Cic. 4. in Verr.

Ver. 15. *Did not he that made me in the womb, make him?*] In which regard, have not we *all one Father*, and hath not one God created us? *Mal.* 2. 10. Is it not he who formeth and ſhapeth us, and all by the Book, *Pſal.* 139. 16. We are all of all ſorts, in this reſpect, (whether Kings or Caitiffs, Lords or Loſels) made of the ſame mould, hewen out of the ſame Rock, digged out of the ſame pit, cut out of the ſame piece, the ſhears only going between, as they ſay. Thus for our bodies, and for our better part; is not the meaneſt made in Gods image, and as capable of heaven, if God pleaſe, as the greateſt? In the Law, the ſervant paid the half ſhekle, as well as the Maſter. And in Chriſt Jeſus, as there is neither *Jew nor Greek, ſo neither bond nor free*, Gal. 3. 28. Truth it is, God hath made theſe diſtinctions and degrees amongſt men, but himſelf is no reſpecter of perſons. *He acknowledgeth no faces* (ſo the Hebrew expreſſeth it.) He taketh no notice of any mans outward condition, as Countrey, Sex, Wiſdom, Wealth, Dignity, &c. Theſe neither pleaſe God, nor diſpleaſe him, but as they are in a good or bad man: as a Cypher by it ſelf is nothing without a figure before it. This reaſon wrought with *Job*, and ſhould do doubtleſſe, with all Superiours, to bring them to a moderation. Why ſhould a poor man be ſlighted or brow-beaten? Is he not Gods handy work alſo? Was he not made in ſecret, and curiouſly wrought in the loweſt parts of the earth, *Pſal.* 139. 15. that is, in his mothers womb, as it followeth,

Aptè & concinnè elaboravit. Vatab. *Servus ſuus δοῦλος & οἰκέτης domini ſui eſt.*

And did not one (that is God) *faſhion* (Heb. *apt* or *fit*) *us in the womb?*] *Quum fortuna, non natura eos fecerit ſervos, cur, propter fortunam, eos contemptiores habuiſſem?* For as much as not nature, but providence hath made them my ſervants, why ſhould I for that cauſe deale hardly with them: and not rather favour them the more, for our common condition of birth and death, and coming to Judgment?

Verſe 16. *If I have with-held the poor from their deſire*] The *poor man ſpeaketh ſupplications*, he comes to the rich with his *God help me*, as *Lazarus* did, *Luke* 16. (his very name ſpeaks as much) but the rich anſwereth him *roughly*, *Prov.* 18. 23. Either the anſwer cutteth off half the petition, as the eccho doth the voice: or elſe he is commanded *ad quercum dicere*, to tell his tale to the Statues and Images, as *Diogenes* uſed to do; for of living men he could get no hearing. But *Jobs* ſuitors ſped better. Pennyleſſe they were, but not friendleſſe: *Drawn dry* (as the Hebrew word importeth) and ſuch as whoſe wealth was utterly waſted; but *Job* ſhored them up and ſupplied them. And this he did readily, and at the firſt asking, they no ſooner deſired relief, but they had it. *Job* was a cheerful giver, he neither denyed nor delayed thoſe that came to him for relief or refuge. *Multi contrà ſtudioſè cauſas inquirunt quibus ſe à benefaciendo cohibeant.* Many ſeek occaſion to put off poor people, and to rid their hands of them. *Merlin.*

Mercer. *Or have cauſed the eyes of the widow to fail*] *Viduæ ſæpe ſunt verecundæ.* Widowes many times are modeſt, their eys are weakned with much weeping, whiles they remember their by-paſt comforts, and preſent croſſes. This good *Job* conſidered, and therefore ſoon condeſcended to their requeſts. He held it enough that their hearts aked, and would not ſuffer their eyes to ake with expecting his help, but ſpeedily ſped them.

Ἡ χήρεις ἡ βεβλάπτας ἄχαρις δὲ χάρις.

Verſe 17 *Or have eaten my morſel my ſelf alone*] As that churle *Nabal* did, and therefore merited the title of *Pamphagus*. Many rich wretches are like little children, who though they have their mouthes full of meat, and both their hands full, yet wil part with none to another, but rather mar it. The richer they are, the harder, as *Dives*; whom to upbraid, *Lazarus* was laid in the boſome of liberal *Abraham*, of whom it is recorded, that he ſat in the door of his Tent in the heat of the day (the uſual time of repoſe and repaſt) purpoſely to invite paſſengers, *Gen.* 18. 1. He purſued hoſpitality, as the Apoſtles expreſſion is, *Rom* 12. 13. and a very hearty houſe-holder he was. I think the ſame of *Job*, whoſe cup overflowed into other mens leſſer veſſels, as *Pſ.* 23. 5. neither did any thing he eat do him good without ſome good company to take part with him. *Charity is no churle.* Of a certain Biſhop of *Lincoln* it is ſtoried,

fied, That he never thought he had that thing which he did not give. *Hoc habeo quodcunque dedi*, saith One: And another,

Quod nondum dederit, nondum se credit habere. Senec.

Quas dederis solas, semper habebis, opes. Martial.

And the fatherlesse hath not eaten thereof] These were his *Fellow-Commoners*, and the like is reported of *Charles* the Great, and of Bishop *Hooper*, who had his *Board of Beggars*, widowes and Ophans sent for to his Palace in *Worcester*, and served every day with whole and wholsome meats, ere himself sat down to dinner. Neither were these any losers by their liberality. The flowers hurt not their own fruit, though they yeeld honey to the painful Bee. The Sun loseth not light, though it lend it to the Moon. But as the Moon, the fuller she is of light, the further she gets from the Sun. And as the Sun moveth slowest when he is highest in the Zodiack; so are those farthest off from bounty, for the most part, who abound most in plenty. Your fattest men have the least blood, and your richest men do the least good. Whereas those that are rich in this world, should be *rich in good works*, ready to distribute, willing to communicate to widowes and fatherlesse especially, sith those are Gods own Clyents. *Act. & Mon.* 1369. 1 Tim. 6. 17.

Verse 18. *For from my youth he was brought up with me, &c.*] i. e. Ever since I could do any thing, it hath been my delight to be doing good to the poor Orphans, whom I have tenderly bred, as a father useth to breed his children. *Non est vulgare Dei donum*, saith *Mercer*; This is no ordinary mercy, for men to be of a merciful disposition, and melting hearted toward the poor and necessitous, as some are naturally, and from the womb: Such are said to have been *Artaxerxes Longimanus*, *Titus* the Emperour, *Otho* the third, *Steven* King of *Hungary*, *Oswald* King of *England*, &c.

And I have guided her from my mothers womb] *Ductavi illam*, meaning the widow, or the Orphan, to whom I have been a manly guide, and that of a child little. See the Note aforegoing. *Suttons Hospitals* and many more Monuments of Charity in this kind are worthily alledged by some of our Divines, to prove that for their time and ability, Protestants have equalled and exceeded Papists in this way of good works. *Jobs* desire of doing good appeared betimes, as if it had been born with him: like as *Plutarch* writeth of *Coriolanus*, that he was so natural and expert a Souldier, that he might seem to have been born with his arms upon his back, and his weapons in his hands. ἐγγενῆ καὶ σύμφυτα.

Verse 19. *If I have seen any perish for want of cloathing*] *Job* was *ad omnem humanitatem effectus atque confectus*. This liberal man devised liberal things; and as he dealt his bread to the hungry, so when he saw the naked he covered him: he hid not himself from his own flesh, *Isai.* 58. 7. *Giles* of *Brussels*, and Mr. *Wisehart* the Scot are famous among the Martyrs for their charity in this kind. And so is Mr. *Fox* the Martyrologer, of whom it is reported, that as he gave away his horse at one time to a poor man, when he had no mony to give him: So at another, having bestowed his wives money in a petticoat, and meeting by the way home with a poor woman that wanted cloathing, he freely gave it her; telling his wife, that he had sent it to heaven before her. The poor mans belly is surely the best *Cubberd*, and his back the best *Wardrobe*; *Ubi non pereunt, sed parturiunt*, where they rot not, as those moth-eaten ones in Saint *James*, *chap.* 5. 2. but remain for ever. Great *Alexander* believed this far better then most amongst us, for when he had given away all almost, and his friends asked him, where it was? he pointed to the poor and said, *In scriniis*, in my chests. And when he was further asked, what he kept for himself? he answered, *Spem majorum & meliorum*, the hope of greater and better things. And another of his name, *viz.* Pope *Alexander* the fifth, was so liberal to the poor, that he left nothing to himself; so that he would merrily say, that he was a rich Bishop, a poor Cardinal, and a beggarly Pope. Ὡς ἔφασαν, It was wont to be said,

Pauperibus sua dat gratis, nec munera curat
Curia Papalis, quod modo percipimus. Heidfeld.

But this Distich must be read backwards, saith mine Author, thus, *Percipimus modo quod*

quod Papalis, &c. This Pope *Alexander* then was a rare bird at *Rome*.

Or any poor without covering] Whether he craved it of me or not; if I did but see it, the poor creature was sure of it. The liberal man preventeth the poor and needy, *Psal.* 41. 1. *Praeoccupat votum petituri*, so *Augustine* expounds that Text. He stayes not till he is asked a good turn, but ministreth to the *vses*, not only to *the necessities* of the Saints, as the Apostles word is in the Original, *Rom.* 12. 13. So did Dr. *Taylor* Martyr, when he visited the Alms-house in his Parish once a fortnight to see what they lacked, and to supply them. And so did Mr. *Fox*, when unasked, he gave the poor woman the petticoat, as abovesaid.

In Psal. 103.

Τῶν χρειῶν.

Verse 20. *If his loynes have not blessed me*] As being warm-cloathed by me; not with a suit of words, as those great benefactors, *Jam.* 2. 15, 16. who were much in *mouth mercy*, which indeed is good cheap. But a little handful of *Jobs* wool, is much better then a mouthful of such airy courtesies, and would open more mouthes to blesse men: who now adayes (for most part) will be but as *friends at a sneeze*, the most you can get of them is, *God blesse you*. These have as many flouts and curses as *Job* had well wishes, and God thereby had praises; according to that of our Saviour, *Matth.* 5. 16.

And if he were not warmed with the fleece of my sheep] His sheep were his *owne*, else his charity had beene unwarrantable. *Honour the Lord with thy substance*, *Prov.* 3. 9. but see it be thine, and not anothers. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor, *Prov.* 22. 9. specially if he have spared it out of his own belly to give to the hungry; if it were the bread of his own *ementse*, or allowance, as some interpret it.

Verse 21. *If I have lift up my hand against the fatherlesse*] That is, against any that are destitute of humane helps and defences. Such to ill treat and oppresse, is easie for great ones. See *Gen.* 50. 15, 16. &c. But where the true fear of God is, no such thing will be done. The Tigurines render, *Si ministratus sum Orphano, &c.* If I have lifted up my hand in threatning first, and then let it fall in striking and punishing the fatherless or friendless.

When I saw my help in the gate.] *i.e.* When by my greatnesse and grace with the people, I might have born out my worst miscarriages; when I might have had more then enow that would have defended, yea applauded me, as the Senate of *Rome* did *Nero*, even for his most malapert misdemeanors, and most horrid outrages.

Verse 22. *Then let mine arm fall from the shoulder-blade*] That unworthy arm of mine (as *Cranmer* cryed out of that *unworthy right hand of his*, which he therefore burnt first,) so injuriously lifted up against the fatherlesse, *vers.* 21. let it never be useful to me any more, but let me be punished with that wherewith I have sinned. God sometimes takes notice of the offending member: as in *Jeroboams* withered hand, *Abimelechs* head, which had stolne the Crown, *Samsons* eyes, the rich mans tongue, the Adultereresses thigh, *Numb.* 5. 27. This *Job* knew, and therefore subjoyneth this imprecation, *Dirus se arvovens*, thereby to clear himself from *Eliphaz* his false imputations, *chap.* 22. 6, 7. The like may be done by us, but sparingly, and not without great necessity, for the helping of the truth in necessity, lest if we do it falsely or rashly, God say, *Amen*, and set his *Fiat* to it; as he hath done in sundry instances in several ages: Witnesse *Alexander* the cruel keeper of *New-gate*, and his son in Law *John Peter*, who rotted above ground according to their wish. So *Anne Averies*, in Queene *Elizabeths* dayes: Sir *Gervaise Elleways* in King *James* his, hang'd on the Tower-hil, which he confest was just upon him, for that in Carding and Dicing he had often wished himself hanged, if it were not so and so.

Acts & Mon.

And mine arme be broken from the bone] *Broken to shivers*, as the word signifieth, and by the infamous hands of the hang-man, for a terrour to all false Judges, as some do sense it: *Rumpar medius*, saith *Brentius*, as *Judas* burst in the midst with a huge crack, *Acts* 1. 18. his guts gushing out; as did likewise *Foxsords* a great Persecutor in *Henry the Eighths* time. Some mens sinnes *go before to judgement*, God hanging them up, as it were, in Gibbets, that others may hear and fear, and do no more so.

Acts & Mon. 962.

Verse 23. *For destruction from God was a terror to me*] Such an eminent and exemplary

plary calamity or misery, as is mentioned in the former verse, affrighted me from wrong-dealing. I foresaw the evil event of such practises, and therefore durst not venture. We may not fear the punishment only, and not the offence (for that's a servile fear, and hath torment:) Neither may we fear the punishment more then the offence. But to fear the punishment with the offence, the offence being feared in the first place, and most, this is incident to Saints, and commanded *Matth* 10.28.

And by reason of his highnesse (or *excellency*) *I could not endure*] *Non prævalui-ssem*, saith *Tremellius*. The Hebrew is, *I could not*; *scil.* Prevail or subsist. If there be no standing before a Lion, or bearing up sail before a tempest, why should any one think to contest with Omnipotency, to strive with his Maker, whom nothing can disarm or pacine, but an humble yeildance to his Justice in hope of mercy, with a resolution to fear before him continually, as the Scripture phraseth it?

Verse 24. *If I have made gold my hope*] If I have *trusted in uncertain riches, and been high minded*, as *Paul* expounds it, 1 *Tim.* 6 17. Holding my self simply the better or the safer for the wealth I have gotten. This is creature confidence, this is flat Idolatry, worse then that of the belly-god, who sacrificeth to his gut, but trusteth not to it. An Ancient complaineth (and not without cause) *Divites facultatibus suis alligatos magis aurum consuevisse suspicere quam cœlum*, That rich men mind *Gold* more then *God*; and *money* more then *mercy*. If wealth be wanting, they sit down in a faithless, sullen discontent and despaire; as if they have it, they rise up in a corky, frothy confidence that all shall go well with them. This Saint *Paul* calls Idolatry, *Col.* 3.5. Saint *James*, Adultery, *chap.* 4.4. and *enmity with God*, in a sense both Active and Passive; for it maketh a man both to hate God, and to be hated by God. Now who would buy Gold at so dear a rate?

The LXX read *Si posui aurum in conjugium meum*; signifying the covetous mans great love. *Minut. Oct.*

Or have said to the fine gold, Thou art my confidence] This the Mammonist speaketh, as if he were bowing before his golden god, whereunto, though he bow not the knee, yet with his heart he serveth it. (and *Obedience is better then Sacrifice*) and with his tongue he talketh to it, saying *Thou art my confidence*; if thou fail me, I must needs sink, and with all his might he makes after it, as if his life lay upon't, which yet our Saviour saith, doth *not consist in the abundance of those things a man hath*, Luke 12. 15. sith (as a ship) he may have enough to sink him, but not enough to satisfie him.

Verse 25. *If I rejoyced because my wealth was great*] Those that trust in it cannot but rejoyce in the increase of it; though in truth they do rather revel than rejoyce: for true *joy is a severe thing*, saith the Philosopher, and must have a better bottom, than these *bona fcabelli*, than corn, and wine, and outward substance, *Psal.* 4. 7. *Job* rejoyced not, though the world came tumbling in upon him, as we say. For he knew, he was but a *weather-sheep*, upon whom the shepherd had bestowed a Bell more than upon the rest of the flock: and therefore he would not cast his nose into the wind, and carry his crest the higher, for outward prosperity. If God should take what he had so graciously given, he would bear it not only patiently, but thankfully, and fruitfully, as he did *chap.* 1. 21. suffering with joy the spoiling of his Goods, as having in Heaven a more enduring substance, *Hebrews* 10. *ver.* 34.

And because mine hand had gotten much] Heb. *Had found very much.* This he speaketh in the worldlings language, who ascribe all they have to their own industry and good fortune: God is not in all their thoughts. But *Job* is of another spirit; and as for this sinful self-ascribing, he utterly detesteth and disavoweth it.

Per nimium verba avarorum imitatur. Lavat.

Verse 26. *If I beheld the Sun when it shined*] *Viz.* To adore it as the Persians did, and other heathens. The Egyptians had their *Heliopolis*, or City of the Sun: and the Canaanites their *Timnath Heres*, Judg. 2.9. Josh. 24. 30. that is, the *figure of the Sun*: so called, from the Idolatry there committed, in worshipping the Sun (though I know there is another reason given:) The Persians consecrated a Horse to the Sun; as the swiftest to the swiftest: and the idolatrous Israelites had their *horses of the Sun*, which *Josiah* took away. It is not amiss to behold the Sun, Moon, and Stars in their pomp and lustre. It is sweet, saith *Solomon*. *Eccles.* 11. 7. Comfortable, saith *David*, *Psal.* 97. 11. and useful in many respects, to minde us of our

preſent beauty and ſafety, *Rev.* 12. 1. *Pſal.* 84. 11. and of our future felicity and glory, *Matth* 13. 46. *Dan.* 12. 3. but above all, of Chriſt that *Sun of righteouſneſs*, *Star of* Jacob, *&c.* But this we muſt do: not to worſhip them, as they of old did *the Queen of Heaven*, (and this is thought to be the ancienteſt idolatry in the world) nor to ſwear by them, as *Matth.* 5. 34. but to ſee and worſhip the Maker of them: which becauſe the blind Ethnicks did not, they were damned, *Rom.* 1. 19. Oh the, what will become of us, who ſee much more of God, by ſo clear a light, in that moltenook ing-glaſs, *Job* 37. 18?

Or the Moon walking in brightneſs] Heb. *Bright* or *precious*; that is, illightened with the precious light of the Sun, as when ſhe is at Full, and ſhineth like the fineſt Gold: and was therefore idolized by the Heathens, under the names of *Phebe*, *Diana*, *&c.* Of this Idolatry *Job* here purgeth himſelf; as he had done before of that other of Covetouſneſs.

Verſe 27. *And my heart hath been ſecretly enticed*] *ſc.* By the Devil, who is διαλοχαρδὸς, as ſaith *Syneſius*, a *great promoter of Idolatry*: and probably had tempted good *Job* to this ſin alſo; but was bravely repulſed. If I have done this *ſecretly*, ſaith he, that is, contrary to my open profeſſion of ſincere Religion: See *Deut.* 27. 10.

Or, my mouth hath kiſſed my hand] An action of Idolaters, who kiſſed their Idols that were preſent, 1 *King.* 19. 18. *Hoſ.* 13. 2. (as the Papiſts now do their Mawmets, even to the wearing of hardeſt marble) and to thoſe which were further from them, they held out their hand, and afterwards did put it to their mouth; as an acknowledgement that they had their life and breath from them, ſaith *Diodate*, as a ſigne of ſubjection, ſaith *Piſcator*, from *Gen.* 41. 40. *Pſal.* 2. 12. Kiſs the Sun, *ſc.* with a kiſs of homage, ſuch as wherewith *Samuel* kiſſed *Saul*, 1 *Sam.* 10. 1. And *Plutarch* ſaith, that not to all, but to ſome ſpecial Commanders in chief, and Captains General it was granted among the *Romans*, That the hand ſhould be kiſſed before them by way of honour: and this was called, *adorare, quaſi applicare manum ad os*, That ſaying of *Bernard* is worthy the inſerting, *Qui in ſe, non in Domino gloriatur, manum ſuam oſculatur*; He that glories in himſelf, and not in the Lord, kiſſeth his own hand, and is, *interpretativè*, an Idolater.

Plut. in Caton. Uticenſ.

In Cantic. ſerm. 4.

Verſe 28. *This alſo were an iniquity to be puniſhed by the Judge*] No leſs than Adultery, but rather more. This alſo is *iniquitas judiciaria*, a God-provoking, Land-deſolating ſin, a wickedneſs with a witneſs, a capital crime: ſee *verſe* 11. and take notice how theſe foule ſins ſwell in *Jobs* eyes as ſo many toads: and how *full in the mouth* he is in ſpeaking of them.

For I ſhould have denyed the God that is above] Far above any of theſe *deaſtri gentium*, even the moſt high God, *Gen.* 14. 18. 22. I ſhould rob the Maſter, to give to the ſervant: aſcribe that to the creature, which is due only to the Creator: this he will by no meanes endure. For, be the gods of the Heathens *good-fellows*, ſaith One; the true God is a jealous God, and will not ſhare his Glory with another.

Verſe 29. *If I rejoyced at the deſtruction of him that hated me*] If I rejoyced at his ruine, or fed my thoughts with his fall. Fleſh and blood would have taught him ſo to do; there being nothing more natural to us than revenge: as we ſee in little ones. Heathens commended it for *manhood*, and held it out as ſweeter than life it ſelf.

Ariſt. Rhet. c. 1. *lib.* 9.

At vindicta bonum vitâ jucundius ipſâ.

Howbeit ſome Heathens profeſſed againſt it, as *Seneca*; *Immane verbum eſt ultio*, ſaith he; Revenge is unmanly, both word and thing. And, *Qui ulciſcitur excuſatius peccat*; he that avengeth himſelf, ſinneth, though he hath ſome colour for his ſin. *Socrates* is famous for forgiving of injuries: and *Julius Caſar*, when he had *Pompey's* head preſented to him, wept, and ſaid, I ſought not revenge, but victory. Both Law and Goſpel forbids revenge: and *Job*, who lived before both, obeyed both; as here appeareth. Enemies he had, but he hated them not. That of *Solomon* was his practiſe, *Rejoyce not when thine enemy falleth, and let not thine heart be glad when he ſtumbleth, &c.* Prov. 24. 17, 18. See the Note there.

Non mihi placet vindicta, ſed victoria.

Or

Or lift up my ſelf, when evil found him] Sin will find men out ſooner, or later; *Nemeſis ſemper à tergo*; and they called her Ἀδράστεια, becauſe unavoidable. Men may ſhuffle from ſide to ſide, as *Balaams* Aſs did; but there's no eſcaping this puniſhing Angel. God will purſue wicked men to deſtroy them, till ſuch time as they throw the Traytors head over the wall. Now, good *Job* had put over his enemies to God, that he might order them, (which alſo he did) and therein did himſelf no diſſervice. But how did *Job* deport himſelf toward them in this caſe? Did he lift up himſelf and inſult? Did *he beſtir himſelf*, (as *Broughton* here elegantly tranſlateth) and was he well apaid? Nothing leſs.

Verſe 30. *Neither have I ſuffered my mouth to ſin*] Heb. *My palat*; which is one of the nine inſtruments of ſpeech. I have not ſo much as broken out into any paſſionate word againſt him: but when I was raging ripe, I refrained, and forbore boiſterous and bluſtering expreſſions, whereby ſome would have vented their choler in ſuch a caſe. Nothing is more eaſie and ordinary than to curſe an enemy; by prayer at leaſt to turn him over to God to be puniſhed; as *David* did *Nabal*, and it was ſoon done. But *Job*, out of private revenge, durſt not do this, whatever *David* did out of a zeal of Gods glory, which wicked men ſought to deface.

By wiſhing a Curſe to his Soul] Heb. *By asking his life by a Curſe.* *Job* knew that *curſing men, are curſed men*, *Pſal.* 109. 18. If the Prophets curſed their enemies at any time, as *Eliſha* did the Children at *Bethel*, and *David* oft in the Pſalmes, it was not *livore vindictæ, ſed zelo juſtitiæ*; not out of a vindictive ſpirit, but by the inſtinct of Gods holy ſpirit, and out of zeal for Gods glory. Our rule is, *Bleſs them that perſecute you; bleſs and curſe not*, *Rom.* 12. 14. Render not evil for evil, or rayling for rayling; *but contrariwiſe bleſs, knowing that we are thereunto called, that we ſhould inherit a bleſſing*, 1 *Pet.* 3. 9. *Epiphanius* and *Chryſoſtom* falling out about *Origens* writings, wiſhed a curſe to one another; and it fell out accordingly; the one died ere he came home, and the other was unbiſhoped. *Gorran.*

Verſe 31. *If the men of my tabernacle ſaid not*] *Contubernales, ſive domeſtici*; thoſe of my family and familiarity. A man is to take heed of *the iniquity of his heels*, that is, of his followers and attendants at the heels, as ſome ſenſe that text, *Pſal.* 49. 5. for theſe will be apt enough to put a man upon courſes of revenge, as they dealt by *David*, 1 *Sam.* 24. 4. and 26. 8. 2 *Sam.* 16. 9. and by the ſon of *David*, *Luke* 9. 54. And thus *Iſidor*, *Cajetan*, and others, interprete theſe words, as if they were added to the former *verſ.* 29, 30. further to commend *Jobs* love to thoſe that hated him. For although he were put on by his domeſticks, who ſeeing their Maſter deſpitefully uſed, would have torn thoſe his enemies in pieces: yet he was not moved thereby, but contained and kept them in from ſuch violence. *Beza* thus paraphraſeth this text, *And yet I proteſt that I wanted not ſetters on, even amongſt mine own houſhold ſervants, who ſtill perſwaded me to requite thoſe injuries which I received with moſt bitter revenge: nay, their minds were ſo inconſed, that they cryed out, That they ſhould never be ſatisfied on them, no not though they had eaten them up quick.*

Oh that we had of his fleſh!] So barbarous and bruitiſh is revenge. *Eraſmus* telleth of a Frier Auguſtine of *Antwerp*; that he openly in the Pulpit wiſhed that *Luther* were there, that he might bite out his throat with his teeth. I can hardly forbear with theſe nailes of mine to be thy death, ſaid Frier *Bruſierd* to *Bilney* the Martyr. At the town of Barre in France, the Italians, in hatred of *Lutheraniſme*, brake forth into ſuch fury, that they ript up a living child, took out his Liver, being as yet red hot, and eat it as meat. *Chriſtiern* King of *Denmark* pulled the dead body of his Enemy *Steven*, the Swediſh General, out of the grave, *inſitataque rabie dentibus adpetiit*, and like a mad dog, tore it with his teeth. The Jewes, in *Trajans* time, having one *Andrew* for their Captain, cut in pieces about *Cyrene*, many Greeks and Romans, eating their fleſh, beſmearing themſelves with their blood, and clothing themſelves with their skins. The like they did alſo about *Cyprus*, and in *Egypt*, to the ſlaughtering of above four hundred thouſand people. *Tacitus* noteth of the Jewes in general, that they are very kind among themſelves, but *contra omnes alios hoſtile odium*, againſt all others they bear hoſtile hatred. *Homo homini deus.* *See Pſal.* 27. 2. *Epiſt. lib.* 16. *ad obtrectat.* *Acts & Mon. fol.* 914. *Ibid.* 1951. *Val. Max. chriſtian.* 138. *Xiphil. in Dion.*

Planè inexplebile eſt vindictæ deſiderium. Mercer.

We cannot be ſatisfied] But with his heart blood. It is as eaſie to quench the fire of *Ætna*, as the thoughts fired by revenge. See *Pſal.* 124. 3. & 14. 4.

Verſe 32. *The ſtranger did not lodge in the ſtreet*] *Job* was ſo far from liking and commending thoſe enraged ſtomacks of his ſervants; that he would not ſuffer ſtrangers to lodge abroad in the night ſeaſon. *Gregory* noteth here, that he ſpeaketh firſt of his pacifick diſpoſition toward his enemies, and then of his hoſpitality: becauſe, ſaith he, the heart muſt firſt be freed from malice and wrath, and then charity is to be exerciſed, that we might be accepted. *Abraham* neither ſet up an Altar to God, nor ſhewed himſelf forward to entertain ſtrangers, till *Lot* and he were reconciled. *Hoſpitality* is commended to our practiſe, both by the Prophet *Iſaiah*, *chap.* 58. 7. by St. *Paul*, *Rom.* 12. 13. *Heb.* 13. 2. and by St. *Peter*, 1 *Epiſt.* 4. 9. Of *Cranmer*, *Tremellius* teſtifieth, that he was *homo φιλόξενος nec minùs φιλόλογος*, humane and hoſpitable, after the example of *Abraham* and *Lot*, whom *Syneſius* therefore calleth,

Epiſt. 57. κατὰ Λὸτ ξενοδόκους, θεοῦ ἐσιάτορας, *God-entertainers*: *Julian* the Apoſtate reckoneth the hoſpitality of the

Chryſ. in Joan. τῆς περὶ τοὺς ξένους φιλαρθρωπίας. Hinc tot olim Xenodochia.

Primitive Chriſtians, among thoſe three things that cauſed their Religion to be ſo generally embraced. Of the *Waldenſes* alſo, thoſe ancient Proteſtants in Germany, it is reported that they could travel from *Colen* to *Millain* in *Italy*; and every night lodge with Hoſts of their own profeſſion, who would bid them heartily welcome.

But I opened my doors to the Traveller] I bid the weary wayfaring man welcome to my houſe, and kept a good table for ſuch. *Menſa res ſacra eſt, per quam Deus honoratur præſes amicitiæ & hoſpitii.* *Job* was known to be a good houſe-keeper, and was much reſorted to: he *ſet open his gate in the high-way*; ſo *Beza* (after *Mercer*) rendreth this text. It was his will, That that part of his houſe which bounded upon the high-way-ſide, ſhould alwayes lye open to harbour Paſſengers.

Jupiter φίλιος, τὸ ξένιος dicebatur. Ad viam, vel verſus viam.

Verſe 33. *If I covered my tranſgreſſion as* Adam] A *tranſgreſſour* then *Job* yieldeth himſelf: the lives of the beſt alive are fuller of ſins, than the firmament is of ſtars, or the furnace of ſparks. But he did not *Adam*-like, or *after the manner of men*, cover or conceale them, extenuate or excuſe them, denying them (as *Cain* did, *Gen.* 4. 9. and *Gehezi*, 2 *King.* 5. 25. and *Ananias*, *Act.* 5. 8.) or at leaſt, dealing with them as the unjuſt Steward did, who for an hundred ſet down fifty. *Adam* went about to hide his ſin, alledging, *non cauſam pro cauſa*; that for the cauſe of his flight that was not the true cauſe thereof, *viz.* the voice of God, his fear thereupon, his nakedneſs, &c. thus ſin and ſhifting came into the world together. Secondly, when that would not do, but that he was driven from that κεφαλαιῶδες, then he ſeeks to excuſe it, by accuſing God, and tranſferring the blame upon him, for giving him a woman to tempt him, *Gen.* 3. 12. The like hereunto do they that plead *Predeſtination*, or *Conſtellations*, or natural inclination, &c. that put God to his proofs as they did, *Jer.* 2. 35. *Job* was none ſuch: but made it his daily practiſe to acknowledge his iniquities againſt himſelf, *Pſal.* 32. 5. and with utmoſt aggravation from all the circumſtances: laying open how many tranſgreſſions were wrapt up in each ſin, as it is *Levit.* 16. 21. leſt as *Samuel* once ſaid to *Jeſſe*, *Are here all thy ſons?* ſo God ſhould ſay to *Job*, *Are theſe all thy ſins?* and, there being but one only covered, that one ſhould prove deſtructive to his ſoul, as that baſtard *Abimelech* did to all his brethren. But now that he freely and fully confeſſeth his offences, he is ſure to find mercy, *Prov.* 28. 18. No man was ever kept out of heaven for his confeſſed badneſs: many are, for their ſuppoſed goodneſs.

By hiding mine iniquity in my boſom] As ſilly men think to do, 1 From God, who is *all-eye*, and every man before God is *all-window*, ſo that he needs not a window in his boſom (as the Heathen *Momus* wiſht) for God to look in at, *Job.* 34. 22. 2 From the world; which yet they cannot alwayes do: for God that deſcryeth will alſo diſcover all, ſooner or later; elſe how ſhould that be fulfilled, *The name of the wicked ſhall rot?* *Broughton* rendreth it, *By hiding mine iniquity of ſelf-love*: So *Kimchi* alſo readeth it. *Tremellius* to the ſame ſenſe, *Ex dilectione mei.* And ſurely it is this ſinful ſelf-love that cloſeth up mens lips, and keepeth them from pouring out their ſouls, as water before the Lord. Some deal with their ſouls as others do with their bodies: when their beauty is decayed, they deſire to hide it from themſelves,

by

by false glasses, and from others by painting; so their sinnes from themselves by false glosses, and from others, by excuses. But this was not *Jobs* practise; for though hee were a great man, and able enough to have crushed those that should accuse him of any miscarriage, yet he was far from it: as he sets forth in the next verse.

Verse 34. *Did I fear a great multitude?*] Or, *Though I should have terrified a great multitude*, yet the most contemptible of the Families frayed me (or humbled me) so that *I held my peace, and went not out of door*; *q. d.* I could by my greatnesse have born out my misdemeanors, and who durst have once questioned me, or quackt before me? But this I did not, I durst not, as being rein'd in by the reverential fear of God; yea, rather, if any one, though but of the meanest rank, had come to me, and admonished me friendly of my faults, or else more sharply reproved me, I took it well aworth from him, not once opening my mouth to contend with him for my sins, nor at all stirring out of doores to do him hurt. *Let's fight with our faults, and not with our friends* that tell us of them, said that German Emperour. And when a poor *Hermit* came to our *Richard the First*, *Anno* 1195. and preaching to him the words of eternal life, bade him be mindful of the subversion of *Sodom*, and abstain from things unlawful; otherwise (said he) the deserved vengeance of God will come upon thee: the King laid these things to heart, and became more devout and charitable to the poor, &c. *Hoveden. f.* 428

That I kept silence, and went not out of door] I replied not in defence of what evil I had done; I cryed not, as they use to do in Courts of Justice, *Non feci*, Not guilty, but, *Me, me, ego qui feci*, I am verily guilty, and for this cause I went not out of doors, but kept me at home as much as I might, through shame and grief for what I had done amisse. This was right: and this seemes to me to be the right Interpretation of the Text among those many others that are brought by Expositours. *I held my tongue, and hid my head.*

Verse 35. *O that one would hear me*] *Quis det mihi auscultantem mihi?* O that after all this purging and praising of my selfe (wherein I take no pleasure, but that I must do it, unlesse I will betray mine innocency, and lye under heavy imputations) some one would help me to a fair trial! that God, who is best able, would undertake the businesse, and effectually vindicate me from those calumnies and contumelies that are cast upon me.

That the Almighty would answer me] *i. e.* That he would give a reason why he dealt so harshly with me. This was *Jobs* desire, or mark he aimed at, with confidence enough: but sure he should have carried the matter with more modesty and lowly-mindednesse, with more reverence and godly fear, sith our God is a consuming fire, sith he is greater then our consciences, neither may we ever forget the infinite distance and disproportion that is betwixt him and our selves. *Hac in re petenda nimis importunus est.* Merl.

And that mine adversary had written a Book] Heb. *The man of my contention*; mine Antagonist, that he had made his declaration, and set down his charge. By these and the following expressions, *Job* denoteth his innocency and plerophory of faith, wherewith he was well acquainted, and whereby he was exceedingly supported. Oh that we could as bravely bear all contumelies and contempts for our consciences; wearing them as Crowns and confirmations of our conformity to Christ.

Verse 36. *Surely I would take it on my shoulder*] As a father doth his darling, or as a Standard-bearer doth his Ensign, or as a man carrieth his most desirable things out of a common combustion.

And bind it as a Crown to me] Heb. *Crownes*; I should be very proud of it, as we use to speak, and take it for a great glory, as not doubting with much ease and with a trice to confute it; or at least to slight it. The lash of lewd tongues, it is as impossible to avoid, as necessary to contemne. The best Apology to such, is that of *Isaac* to his brother *Ishmael*, patience and silence. If any reply be made, it should be like that of the faithful Steward to his passionate Lord, who called him knave and worse, *Your Honour may speak as you please, but I believe not a word that you say, for I know my self an honest man.* Do well, and hear ill, is written upon heaven gates, said that holy Martyr. A bad report is the ordinary

reward of very well doing, which made *Luther* wax proud even of his reproach, as he ſaid himſelf, *Indies magis mihi placeo, ſuperbus fio, quòd video nomen peſſimum mihi creſcere.* I pleaſe my ſelf herein every day more and more; I grow even proud of this, that I hear every day worſe and worſe for well doing: Surely ſhould ſuch curres wag their tailes and not their tongues, I ſhould ſuſpect mine owne innocency; as *Phocion* did, when the Athenians liked his Oration. And in another place he ſaith, *Major eſt mihi timor in laudibus; gaudium vero in maledictis & blaſphemiis*; When I am praiſed, I am afraid all is not well; but when I am reproached and railed on, it is a joy to me; for this will be accounted to my reckoning at the laſt day; this will adde weight to my Crown of Glory. Reproaches, as they make graces more ſplendent, ſo they will make glory more radiant: as the more dirty feet tread and rub, the more luſtre they give the Figure graven in gold. Hence *Auſtin*, Whoſoever (ſaith he) willingly reproacheth me, the ſame doth, though againſt his wil, add to my reward in heaven. And this I take for a great glory (ſaith *Jerome*) all the Hereticks rail at me.

Tom. 1. oper. Latin. p. 311.

Epiſt ad Nic. Hauſm.

Verſe 37. *I would declare unto him the number of my ſteps*] I would tell him all that ever I know by my ſelf, and turn him the inſide outward, deal ingenuouſly with him, and make him my *Confeſſour*; and ſo help him make up his book. *Elice igitur hinc*, ſaith *Lavater*. Hence we may learn ſo to demean our ſelves in all companies and conditions of life, that we may neither be aſhamed to live, nor afraid to dye; and that we need not care though our greateſt enemies knew of our worſt practiſes, though our faults were written in our foreheads, as they ſay. Of *Socrates*, *Pliny* ſaith, That his name was not the name of a man, but of integrity it ſelf. Of *Cato Major*, *Paterculus* ſaith, that he was free from all humane Vices, and as like to vertue it ſelf, as might be. *Tully* ſaith, That he was one of thoſe few that lived and dyed with glory. How much more truly and boldly may we affirm the like of *Joſeph*, *Moſes*, *Samuel*, *Daniel*, *Nehemiah*, *Paul*, who *knew nothing by himſelfe*, *Melanchon*, *George Prince of Anhalt*, *John Bradford*, and many other famous in their generations, whom for their piety and patience, as their enemies could not but admire, ſo their friends could never ſufficiently extoll them. This is no ſmal help to the Cauſe, ſaid *Eraſmus* concerning *Luther*, that his enemies can find no fault or flaw in his life.

Nat. Hiſt. l. 7. cap. 31

Vell. l. 2.

As a Prince would I go neer unto him] *Id eſt, Animo heroico & imperterrito, quippe benè ſibi conſcio*; that is, With an heroical ſpirit, and an undanted courage; I would not ſhrink back, or flinch him a jot, as having a clearing chearing conſcience that feareth no colours, that would not budg or yeild an hair for an Angels Authority, *Gal.* 1. 8. *Quaſi Princeps, hoc eſt, animo liberrimo & expoſitiſſimo, &c.* ſaith *Brentius*; As a Prince againſt whom there is no riſing up. I would ſpeak my mind, and lay open the whole matter of my deportment very freely and fully, that both preſent and future ages might judge of it. Of *Trajan* the Emperour it is recorded, That he neither hated nor feared any man living. And of *Trajan* General to *Valens* the Arian Emperour, That as he could ſpeak his mind fitly, ſo he durſt ſpeak it freely. Think the ſame of *Job*.

Piſcat.

Nicephol. l. c. 40

Verſe 38. *If my Land cry againſt me*] As unjuſtly gotten: Where we have an elegant *Proſopopeia*, not unlike that of the Prophet, *Hab.* 2. 11, 12. where the ſtone out of the wall cryes out againſt the Oppreſſour, and the *tignum è ligno*, the beame out of the timber anſwereth it by a woful *antiphony*. It hath been noted before, that *Goropius* will have the Engliſh to be called, *Angli*, becauſe they were good Anglers, and had skill to lay divers baits when they fiſhed for other mens livings. May it be our care to diſprove him, and to ſhew our ſelves *Angels* rather (as *Gregory the Great* derived us) and our Land to be *Regnum Dei*, the Kingdome of God, as it was anciently counted and called, by the holineſſe and righteouſneſſe exerciſed amongſt us. Theſe two make up one perfect paire of Compaſſes, which can take the true latitude of an upright heart (ſuch as *Jobs* was, witneſſe this whole Chapter.) The firſt like the top of *Jacobs* Ladder, reacheth to heaven: the ſecond, like the foot of the Ladder, reſteth on the earth, or rather walketh about in a perfect circle of all ſuch duties as one man oweth to another. *Job* was famous for both, whatever his friends ſurmiſed or ſuggeſted to the contrary: He was righteouſly religious, and religiouſly

Polydor. Virgil.

ligiously righteous; exercising the first Table of the Law in the second, and caring to keep alwayes a conscience void of offence toward God and toward men, *Act.* 24.16.

Or that the furrowes thereof likewise complain] Heb. *Weep, scil.* As it were, out of a desire after their old right Owner, from whom they are detained, as was *Naboths* Vineyard. *Si plorant porcæ.*

Verse 39. *If I have eaten the fruits thereof without money*] *i.e.* Not paying the Labourers their wages, which is a *boney sin*, Am. 5.12,13. A crying cruelty, *James* 5.4. such as hath a woe hanging on the heeles of it, *Jer.* 22.17. See what sinns it is set amongst, and what punishment is awarded to it, *Malach.* 3. 5. Let *Laban* be guilty of it, *Gen.* 31. 7. but *Job* protesteth against it here with an imprecation.

Or have caused the owners thereof to lose their life] That is, the occupiers thereof, the poor Rent-holders (by racking their rents) to misse of a subsistence, so that they could not make a living of it with all their labour. *Owners of the Land* he calleth them improperly; sith the Land was his, as in the former verse: but if he had the propriety, they had the paines, and therefore should have had a livelihood, as *Solomons* Vine-dressers had, *Cant.* 8.12. but so had not *Pharaohs* Laboureres, the poor oppressed Israelites, who toyled like horses, and yet were held to so hard allowance, that they were weary of their lives, and their soules were ready *to expire*, as the Hebrew here hath it. Prisoners pitance many poor Tenants have, such as will neither keep them alive, nor suffer them to dye.

Verse 40 *Let thistles grow in stead of wheat*] This was a piece of that first Curse, *Genes.* 3. 18. under which the earth hath lain bed-ridden, as it were, ever since, waiting for the coming of the Son of God, that it may bee delivered from the bondage of corruption, *Rom.* 8.20. and *Job* wisheth it as due to him, *Ex lege Talionis*, if he should be guilty of the fore-mentioned cruelty, *Jam.* 2.13. *Apuget et Arvum ab Heb. Arur*, accursed,

And cockle in stead of Barley] *Lolium & lappa*, stinking stuffe the word signifieth, as those were stinking grapes, *Isaiah* 5.2,4. rotten, corrupted, vitiated; and as that was blasted corn, yeelding nothing better then dust and chaffe, *Mat.* 13. 25. Whereas Wheat and Barley are the *precious fruits of the earth*, *James* 5. 7. whereof when the *Metapontines* had one yeare a great crop, they dedicated to their god at *Delphos*, in token of thankfulness, an *Harvest graven in gold.* ζιζάνιον. *Frumentum adustum.* Χρυσῆν Δηροῦν Strabo.

The words of Job are ended] *i. e.* His Conference with his three friends, whom having before silenced, and now for himselfe sufficiently apologized, he putteth a period to that discourse; having (as *Octavius* once said to *Decius*) to the understanding spoken sufficient, and to the ignorant or obstinate too much, had he said lesse.

CHAP.

CHAP. XXXII.

Verse 1. *So these three men ceased to answer Job*] They were as quiet as men *are on a Sabbath*, so the word importeth; they had tired themselves with talking, and now they were resolved to rest them, and the rather, because they judged there was little good to be done by ought that they should say; for *Job* was set.

Because he was righteous in his own eyes] And so there was no more hope of a fool then of him. Pertinacious they held him and contentious, self-conceited and opinionate; which indeed was a right character of themselves, if they could have seen it. He was only constant to himself, and to the truth; whereof he shewed himself a stout and resolute Champion. Only, as every Pomgranate hath some rotten kernels in it; so *Job* had his frailties, his outbursts, caused by extremitie of pain, and excess of passion; for the which these three did him wrong to give him up for deplored and desperate.

Verse 2. *Then was kindled the wrath of Elihu*] Or, *Then burnt the nose of Elihu*; a *Periphrasis* of anger, which appeareth in the nose, eyes, and other parts of the body; — *Quis enim celaverit ignem?* Who can hide fire? The Rabbins have a saying, that a man shewes what he is *becos, bechis, becagnas*, by his purse, his cups, and his anger; which if it be rash and unadvised, is a mortal sin, and not venial, (as the Papists falsely infer from *Matth* 5. 22.) dispossessing a man of his wit and reason, and disfiguring his body with fiercenesse of the face, swelling of the veines, stammering of the tongue, gnashing of the teeth, and many other impotent and unmanly behaviours. Hence angry men were counselled, in the heat of their fit, to look themselves in a glasse, where they may see themselves swolne like a toad, glowing like a divel, &c. But *Elihues* anger was not of this kind. A fire it was, but the *flame of God*, as holy Zeal is called, *Cant.* 8. 6. a most vehement flame, (as it is there rendred) kindled upon the hearth of his heart by the spirit of *judgement and of burning*, Isai. 4. 4. and such as *many waters could not quench*, for this zeal is the extreme heat of all the affections, and the *coales thereof are coales of fire*, Cant. 8. 6. only we must see that it burn clear and quick, without all smoak of sin; wherein, though *Elihu* somewhat faulted, yet, because he was right for the main, all was well taken. We are apt to mingle sin with our best actions, and so to plow with an Oxe and an Asse. But God considers whereof we are made, and graciously layes the finger of mercy on the scars of our sinnes, as that Limner in the Story.

Of Elihu the son of Barachel the Buzite] Descended he was of good parents (*Fortes creantur fortibus & bonis*) who gave him a good name, signifying, *He is my God*, or, *My God is Jehovah*; to inmind him of his duty, whereunto we have need of all helps that may be. His fathers name *Barachel*, signifyeth, *One whom God hath blessed*: He had blessed him indeed in so good a son, as could not but make him a *glad father*, *Prov.* 10. 1. The *Buzite* he is called, either from his Progenitor *Buz*, the son of *Nahor*, who was the brother of *Abraham*, and had by *Milcah*, *Huz* his first-born (of whom some think *Job* came) and *Buz* his brother, *Gen.* 22. 21. Or else from his country, the City of *Buz*, a City of *Idumea*, *Jer.* 25. 23. *Hierom* will have this *Elihu* to be the same with *Balaam*, who whiles young, was a Prophet of God, and dealt thus divinely with *Job*, but afterwards being corrupted by *Balac*, he became the *Divels Spelman*. This I look upon as a Jewish tradition, not much to be credited. His pedigree is here more fully described, *Ut certitudo historiæ ostenderetur*, saith *Mercer*; That we might not doubt of the truth and certainty of the history so circumstanced: as also, because *Elihu* did better then the rest of *Jobs* friends, who proved no better then Sarans instruments. How he came to make one amongst them, we know not. It is conceived, that hearing of the going of the other

Tradit in Gen.

ther three by consent to visit *Job*, he also went to hear their conferences, not doubting but that he should thereby very much benefit his understanding But failing in some sort of his expectation, and finding both parties out in their discourses, he steps forth, and takes the boldnesse to interpose as an *Arbiter*, or *Moderator*, blaming both sides, and beginning, in the six following Chapters, that determination of the difference betwixt them, which God himself will afterwards finish. Mean-while it is well observed by learned *Beza*, that *Elihu* in blaming *Job* (as there was cause) doth for the most part interpret *Jobs* words far otherwise then he meant them; and moreover, that even in finding fault with those things that were justly to be found fault withal, he kept not alwayes that moderation that was meet; which is evident to godly men, and especially such as are of a more earnest nature and disposition, so hard a thing is it even when we do well, not to offend on the one side or on the other. But if we consider how far *Job*, being thereto driven by the importunity of his Accusers, and his most intolerable calamity, did range out of the right way, and how we are all given, even to the uttermost, to defend and maintain our credit and estimation, especially when we are therein touched by those men, who ought, least of all others to have done the same: We shall confesse, that it was very requisite and necessary for *Job* rather to be censured in this sharp manner, as he was, then after any milder sort; to the end he might the better acknowledg and humble himself before God; as alwayes he had done, till through the slanderous speeches of his friends, he was drawn into these altercations. *Beza Praef. in this chap.*

Of the kindred of Ram] *E familia Syra*, so *Tremellius*; as if *Ram* were put for *Aram*. The Chaldee saith, it is put for *Abraham*, who was first called *Ram*, secondly *Abram*, thirdly, *Abraham*. But *Elihu* was of the family of *Nahor*, rather then of *Abraham*; and *Ram* seemeth to have been some famous man of that family.

Because he justified himself rather then God] This he did not directly, *& totidem verbis*; but by consequence; and *Elihu* was kindled at it. It is a blessed thing to have a stomack for God, and to be blown up in his Cause, as was *Moses Exod* 32. *Ehud* with his *Zelando zelavi*, *Phinehas*, *David*, *Christ*, Joh. 3. 17. the Angel of *Ephesus*, *Rev* 2. 2. To be all on a light fire, with love to God, and indignation against all that do him any dishonour by word or deed. *Job* had uttered some discontented speeches against God; which reflected upon his Justice and Goodnesse; he had also despaired of a restauration, and most earnestly wished for death, &c. and thereby seemed to justifie himselfe rather then God, this good *Elihu* could not brook.

Verse 3. *Also against his three friends was his wrath kindled*] True zeal is of a most masculine, disingaged couragious nature: like fire it catcheth on every side, and is impartial. *Elihu* was a man made all of fire, *walking among bubble* as *Chrysostom* saith of *Peter*: And surely, he that is not angry against sin, whether in himself or others, it is because either he knowes it not, or hates it not as he ought. He also kept within the bounds of modesty and moderation, and expressed himselfe without bitternesse. We read of *Idacius*, that he would needs be doing with *Salvianus* and *Instantius*, both *Priscillianists*. But by his passionate and intemperate language, he not only not converted them, but made them worse. *Sulp. Sever. l. 2. p. 171.*

Because they had found no answer] They were gravelled and non-pluft, as the Popish Doctors were oft by the Martyrs, *Philpot*, *Ridley*, *&c.* yea by those of the weaker sort, as *Anne Askew*, *Alice Driver &c.* The Prolocutor in Convocation, *Anno* 1553 confessed that those dejected Ministers (afterwards Martyrs) had the Word on their side, but the Prelates in place the possession of the sword, and that was their best answer to the others Arguments. *Act. & Mon. Speed. 1145. ex Grafton, Hollinshead, &c.*

And yet had condemned Job] Condemned him for a *wicked man*, as the word signifieth. So the Popish Doctors did innocent *Cranmer* of Adultery, Heresie and Treason: *Philpot* of Parricide, Heresie, &c. To accuse was easie, but how shamefully failed they in the proof? These three after they had also interested God himselfe in their rash accusation of *Job* were forced to give him over.

Verse 4. *Now Elihu had waited till Job had spoken*] Yea, though his speech was very long, yet he heard him out, though himself were *with child* to speak. *Broughton*

ton rendreth it, *waited to speak with Job*; he would not thrust in till they had all done their discourses. This was his modesty, though a man of singular abilities. *Raram facit virtus cum scientia mixturam*: To blame then surely was *Gregory*, for thinking so ill, and wrighting so harshly of this good young man, as if he had been proud, and arrogant: descanting to that purpose upon his Name, Countrey, and Kindred.

Because they were elder than he] And therefore ought of right to have the precedency of speech: though it appeareth by all that followeth, that in this controversie he saw further into it, judged righter, and rebuked *Job* with more gravity, and wisdom then any of them; so that *Job* was fully convinced, and made no reply at all: no more than *Jonah* did, when God set him down, *chap.* 4. 11. *so forcible are right words.*

Verse 5. *When Elihu saw that there was no answer*] And therefore *Job* looked upon himself, as one that had won the day. St. *Austin* professeth this was it that heartened him, and made him to triumph in his former Manichisme, that he met with feeble opponents, and such as his nimble wit was easily able to over-turn. And when *Carolostadius* opposed *Luthers* Consubstantiation but weakly and insufficiently, *Zuinglius* said he was sorry, that so good a cause, *non satis humerorum haberet*, wanted shoulders.

Then his wrath was kindled] *viz.* From their coldness; like as *Nehem.* 3. 20. Baruc *repaired earnestly*, (*se accendit*, he burst out into heat, angry with his own, and others sloth:) So *Elihu* here, when he saw that *Jobs* eloquence triumphed over their wisdom; and that their silence was a loud acknowledgement of their defeat, he grew more angry than before; and transported with zeal, he saith to them very briskly;

Verse 6. *I am young, and ye are very old*] Yet was he nothing inferiour to any of them in wit, piety, and learning: he had *lived long in a little time*, and was (as One saith of *Macarius*) μειρακιογέρων, an *old-young-man*; as if he had been an *Alban*-born, *qui albo crine nascuntur*, who come into the world hoar-headed, as did *Seneca*; and thence had his name, as *Cassiodorus* thinketh, *quòd canus, quasi senior natus sit*. Some young men are ripe betime, and more ready-headed than their ancients: as *David* was, *Psal.* 119. 100. and as *Solomon* was, a child-King, but very wise: contrarily, his son and successour *Reboboam* entered into the Kingdom at a ripe age; yet *Solomon* was the man, and *Reboboam* the child. Age is no just measure of wisdom. There are beard-less sages, and gray-headed children. Not the Ancient are wise, but the wise is Ancient; as *Elihu* will tell us in the next verses.

Niceph.

Canicie habent auspicium capillarum. Solin.

Wherefore I was afraid, and durst not shew you mine opinion] Heb. *My knowledge*; that is, the truth, so far as I understand it; *siquid ego aut cupio, aut sapio*; if I have any judgement. Thus he delivers himself in modest terms; using many prefaces. And if hereafter he seem to boast, and set up himself above the rest, as he doth, it is out of his zeal for God, whose honour he seeketh, and not his own. The words here rendred, *I was afraid*, and *to shew*, are both *Syriack*. *Elihu*, by his family of *Ram* or *Aram*, may seem to be that country-man; and to have a touch of that dialect, as *Livy* had of his *Patavinity*.

Verse 7. *I said, Dayes should speak*] This seems to have been a Proverb in those dayes; and it ran much in *Elihu's* mind. We use to say, That at meetings young men should be *Mutes*, and old men *Vowels*: Of *Arsacius*, who succeeded *Chrysostom* in the Sea of *Constantinople*, it is recorded (but nothing to his commendation) that at eighty years of age, he was as eloquent as a Fish, and as nimble as a Frog.

Antonin. tit. 10. c. 9.

And multitude of years should teach wisdom] Heb. *Should make known wisdom*: *sc.* such as consisteth in the knowledge of God and of his will, of our selves and of our duties. This is far beyond all that of the Heathen Sages, of the Seven wise Men of *Greece*, of *Archimedes* of *Syracuse*, who had a name and fame, saith *Plutarch*, not of humane, but of a kind of divine wisdom: So had *Socrates*, so had *Apollonius*, of whom *Philostratus* saith, that he was *non doctus, sed natus sapiens*, not taught, but born a wise man. These all were the *worlds wizards*; and what they came to, see *Rom.* 1. & 1 *Cor.* 1. & 2. *Lactantius* truly telleth us, in the name of the whole community

οὐκ ἀνθρωπίνης ἀλλὰ δαιμονίου τινὸς συνέσεως. Plut. *Instit. l.* 3. *c.* 30.

nity of Christians, That all the wisdom of a man consisteth in this, to know God and worship him aright. And that these Seniours should have taught and notified such wisdom, *Elihu* had well hoped: but it proved otherwise.

Verse 8. *But there is a spirit in man, and the inspiration of the Almighty*] Or, *Surely there is a spirit in man*, but *the inspiration, &c.* Man hath a reasonable soul, and a natural judgement, whereby he differeth from brute beasts: And not only so, but some there are that do *animam excolere*, as *Tully* and *Aristotle*; they improve their natural abilities by art, and so go far beyond others in worth; differing from the unlearned as much almost, as a man doth from a beast. Lo, such a spirit there is in some men: which yet amounteth not to wisdom, without the concurrence of Gods good spirit to sanctifie all, as the altar *sanctifieth the gold of the altar*. If this be not attained unto, the wiser any man is, the vainer he proveth, *Rom.* 1. 22. The Lord knoweth the thoughts of those wise (even of the choicest and most pickt men amongst them) that they are vain, 1 *Cor.* 3. 20. And to such we may say, as *Austin* once wrote to a man of great parts, *Ornari abs te diabolus quærit*, the Devil desireth to be tricked up by thee.

And the inspiration of the almighty giveth them understanding] He is the wise man, when all's done, whom (whether old or young) the spirit of God, who worketh most freely, is pleased to imbreath. And although Arts and Age be good helps to knowledge; yet they must be all taught of God that shall be wise unto salvation: and such as these, the elder they grow, the wiser they are, for most part; and if *young saints*, they become *old angels*. True it is, that God is debter to none: neither doth a longer life, of it self, deserve any thing at Gods hands: because the longer they live, the more sins they commit. But yet the promise is, that to him that hath shall be given, and he shall abound. *The righteous also shall hold on his way; and he that hath clean hands, shall be stronger and stronger*, *Job* 17. 9. Howbeit, some good mens first dayes, have been their best dayes: and they have suffered no small decayes in their spiritual-intellectuals: as did *Solomon*, *Asa*, *Joash*, and perhaps these three friends of *Job*, to whom this speech is directed. Certain it is, that he is a rare and a happy man, of whom it may be said in a spiritual sense (as it was said of *Moses*) that after long profession of Religion, his *sight is not waxed dim, nor his* holy *heat abated*. The Heathen Sages have cause to admonish us, to take heed of old age; as that which cometh not alone, but is it self a disease, and ever accompanied with many maladies, both of body and mind. *Elihu* seemeth to take this here for granted (experience sealing to it) that true wisdom dependeth not upon any mans authority, power, learning, experience, or old age: but upon the inspiration of the Almighty. And therefore the holy Scriptures must needs be the store-house of wisdom, the Statute-book of Heaven, as being θεόπνευστοι, *imbreathed by God*, as *Paul* speaketh; the very *heart and soul of God*, as *Gregory*. 2 *Pet.* 1. 21. 2 *Tim.* 3. 16.

Verse 9. *Great men are not alwayes wise*] *Rabbies* are not the *Grandees* of the Earth: they who seem to be somewhat, *Gal.* 2. 6. and take it ill if they be not so accounted, these are not alwayes wise, or these are none of the wisest. *Non sunt sapientes Magistri*, so *Brentius* reads it. Our Masters (*ut sunt Magistri nostri Parisienses*) have not ingrossed all the wisdom: And why? *Spiritus non est alligatus Rabinorum authoritati, & magistrorum nostrorum capitiis, &c.* the spirit of knowledge, and of the fear of the Lord, is in no wise bound to such, nor are his gifts held captive by any, but freely distributed according to the *good pleasure of his will, who worketh all, and in all*. *Paphnutius* was wiser than the whole Council, *John Wicliffe*, than the University of *Oxford*. *Daniel*, than all the Magicians of *Babylon*. *Patres legendi cum venia*. *Augustine* being oppressed with the authority of the Fathers, saith, he regardeth not *Quis*, but *Quid*; who speaketh a thing, but what he speaketh. Brent:

Neither do the aged understand judgement] Prudence is not proper to old age: and though knowledge be the daughter of time, it doth not alwayes fall out, that the most aged, are the most learned. Wisdom doth not ever lean upon a staffe, nor look through spectacles. Experience giveth us to see both old fools and young wise men, some of each sort. When the State of *Venice* once sent two young men Ambassadours to the Emperour *Frederike* 4. and he being offended at their age, refused to admit them, they did him to know, That if the Venetians had valued men by

their gravity and well-grown beards, as the only wise men, they would, doubtlesse, have sent on their Embassie, a paire of *well-bearded Goates*: For,

Si prolixa facit sapientem barba, quid obstat
Barbatus possit quin caper esse Plato?

Verse 10. *Therefore I said, Hearken to me*] This he speaks by way of *apostrophe* to *Job*, with whom he would fain ingratiate, that he might the better prevaile to convince him of his course dealing with God, whose cause he wholly pleadeth. *Elihu* had hoped to have learned much by this conference held by such heads: But finding it otherwise, he grows to a *Semper ego auditor tantum?* Hearken to me another while, that *God may hearken to you.* Hearken I say, all of you: but thou, *Job* dipercially; for with thee lyeth my main business.

Nunquam à te nisi doctior redeo.

Tu nominatim & notanter, Job.

I also will shew mine opinion] He saith not *my judgement*, (that might savour of arrogancy in so young a man) but *mine opinion*, or *knowledge*; I will offer my thoughts, judge you of them as you please. See *verse* 6. *Elihu* was far from the spirit of *Bacon* the Carmelite, who would endure no *guessing*, or doubtings: and was therefore called *Doctor Resolutissimus*; as requiring that every one should think as he thought: this was too *Magisterial*.

Verse 11. *Behold, I waited for your words*] Whilest you had any thing to say, I was silent, and no way troublesome, or obstreperous. This he speaketh to *Jobs* friends, who had free liberty to speak whiles they would, without interruption; and should therefore now be content to hear (though perhaps what they would not) if God thereby might be glorified, and *Job* better convinced.

Ut cum dicitur, Redite usque ad me, Joel. 2.

I gave eare to your reasons] Heb. *To your understandings*: *Usque ad intelligentias vestras*, to the utmost of your best arguments, and most elaborated demonstrations; for the which you had eviscerated your brains, and well nigh *crackt your sconces*, but all to no purpose: sith you hover in generals, and, declining that which was the main matter in question, (like lapwings that cry fartheſt off from the nest) you brought only such reasons as were not cogent, and used such discourses as did *nec cœlum, nec terram attingere*, never come at the business: which was no better then *laborious losse of time*.

Verse 12. *Yea, I attended unto you*] *Et usque ad vos perpendebam*; I throughly weighed your words, and rightly considered them, (as our Mr. *Bradshaw* was wont to do at the Ministers meetings, and was there-hence called the *Weighing Divine*) that you may not think I answer the matter before I understand it, as fools do to their shame, *Prov.* 18. 13. or that I speak evil of the things I know not, as those in *Peter*, 2 *Epist.* 2. 12. daring to reprehend what I do not comprehend, as did that Popish Expositour who calleth *Ezekiels* description of the Temple, *insulsam descriptionem*, an absurd description.

Sanctius in cap. 40. Ezek. in argum.

And behold there was none of you that convinced Job, *or that answered his words*] And yet they thought they had done both effectually: and that it was meerly his stubbornnes, to stand out against them. Ready they were to give him up for uncounselable, and to turn him over to God with a *Non-convertetur*, he is past our cure, we can do no good on him; none but God can put him out of his good conceit of himself, &c. Out of all this, a good Interpreter maketh these following Conclusions: 1. That we must diligently hear and weigh what things are spoken by others, before we proceed to censure them. 2. That we must not pass a censure upon any one part of a speech, but take it all together, ere we make judgement of it. 3. That when we have weighed every thing well and wisely, we must not countenance any errour; but freely utter what we do truly and rightly think of it. 4. That we may think things sufficiently refuted by the learned, which yet had need to be further inquired into. 5. That one younger man may see further sometimes into a matter, then many others of longer standing and experience. 6. That men may be esteemed obstinate, and opinionative, who are nothing less. 7. That multitude and antiquity are but *ciphers in Divinity*, &c.

Verse 13. *Lest ye should say, We have found out wisdom*] Or, *See that ye say not, we need not search out words*; as *verse* 11. For, *we have found out wisdom, rem acu pertigimus*,

pertigimus, We have hit the nail on the head, and ſaid ſufficient to convince him, if any reaſon would do it, whilſt we affirm that

God thruſteth him down (as it were with a thump on the back,) *and not man*] Who might do amiſſe, but ſo cannot God; who for as much as he fighteth againſt *Job*, toſſing him (as a Tennis ball, or as the wind doth a withered leaſe) from one affliction to another, who can doubt but that he holdeth him a wicked man? This ſaith *Elihu*, is a very weak way of reaſoning; therefore never pleaſe your ſelves in it as convincing. *Hoc argumentum tam facilè diluitur quam vulpes comeſt pyrum*, as one merrily phraſed it. There is no judgement to be made of a perſon or cauſe by the good or evil ſucceſſe of things, ſith none out of hell, ever ſuffered more then Gods deareſt children: witneſſe that little Book of Martyrs, *Hebr.* 11. Neither have any ſped better here, then thoſe worſt of men, Turks, Papiſts, Perſecutors, &c.

Verſe 14. *Now he hath not directed his ſpeech againſt me*] And ſo I have no particular edg or grudge againſt him, he hath no reaſon to think that I come prejudicated or exaſperated. This *Elihu* ſpeaketh purpoſely, to get within *Job*; that he might the better perſwade with him. We muſt endeavour to preſerve in the party with whom we would prevaile, an opinion of our love and good affection to him; for elſe we ſhall loſe all our ſweet words, ſith man is a croſs and crabbed creature; *duci vult, trahi non vult*; lead him you may, drag him you muſt not.

Neither will I anſwer him with your ſpeeches] But with better: He ſhall have from me ſoft words and hard Arguments; I will come over him in a milder manner, and to better purpoſe; whilſt, moved merely by a zeal for Gods glory, I ſhall ſhew him his miſcarriages, not in mine own words, but in Gods. That's a true ſaying of learned *Junius*, *Perſonatæ reprehenſiones frigent; plerumque intereſt ex animo omnia, ut conſcientia fert animuſque, facias; an de induſtria.*

Verſe 15. *They were amazed*] As if they had ſeen *Meduſa's* head, or ſome ſuch terrible ſpectacle that had rendred them dumb. Talkative enough they have been, when there was no ſuch neceſſity; but now that they might ſpeak to ſome purpoſe, they ſtand like ſtocks, and are mute as fiſhes, whereby they bewray their ignorance and folly. Silence in ſome caſes is *ſepes ſapientiæ*, as the Rabbins ſpeak, the fruit and fence of wiſdome, *Amos* 5.13. See the Note there. But withal there is a *ſinful ſilence*, which *Luther* wiſhed never to be found guilty of. And it is the divel doubtleſſe that gaggeth people, when being called to ſpeak of, or for God, as theſe friends of *Job* were at this time, they anſwer no more. *Pirke Aboth.* *Modò impii ſilentii non arguar.* Luth.

They leave ſpeaking] They deſert a good Cauſe, or betray it by a cowardly ſilence. It may be feared the ſpirit of faith is no indweller, where the door of the lips move not right, 2 *Cor.* 4.13. He ſpeaks thus of thoſe three ſeniors in a third perſon, by way of irony and contempt, turning his talk to the by-ſtanders, whereof its likely, there were many: or (as *Tremellius* thinketh) to *Job*, with whom he ſeeketh to ingratiate.

Verſe 16 *When I had waited, for they ſpake not, but ſtood ſtill*] Or, *Seeing I have waited, but they have not ſpoken, &c.* Nothing appears but a dumb ſhew, a deep ſilence, ſuch as *Elihu* much marvelled at, and therefore ſetteth it forth in many words, all to one purpoſe. See *verſe* 15.

Verſe 17. *I ſaid, I will anſwer alſo my part*] It is a vertue to be forward and *forth putting* in that which is good; and a vice to be ſhye and ſhame faced. A Chriſtian ſhould catch at opportunities of doing and receiving good, he ſhould be *ready to every good work*: as the buſie Bee, ſo ſoon as ever the Sun breaks forth, gets abroad to gather honey and wax.

I alſo will ſhew my opinion] Heb. *My knowledg*, as *verſe* 6. and ſo the Vulgar readeth it. Hereupon *Gregory* taking *Elihu*, (but not well) for an arrogant perſon, ſheweth, that ſuch love to vaunt themſelves, and out of oſtentation to ſet forth their good parts to publick view; and are therein like unto a veſſel without a cover, touching which the Law ſaith, that it ſhall be counted unclean. Thus He. But to utter a mans knowledge for the benefit of others, as good *Elihu* did, is not pride, but zeal, however the world cenſure it: And they have, doubtleſſe, an heavy account to make, who hide their talents, and having a great treaſure of rare abilities, will not

be drawne to impart them; the canker of theſe mens great skill, ſhall be a ſwift witneſs againſt them. *Vile latens virtus.*——

Verſe 18. *For I am full of matter*] Heb. Of *words*; ſuch as are weighty and ſtuffy, ſteep'd in mine underſtanding (as *Plutark* ſaith *Phocions* words were) and very well digeſted. I am εὐτόνως διατεθειμένος, in very good caſe to ſpeak; as full of ſolid Arguments as the Moon is of light. Whether *Elihu* ſpeaketh this arrogantly and from the fleſh, or from the Spirit, I determine not, ſaith *Brentius* here. But ſure it is, that ſuch words as theſe, howſoever they may ſeem arrogant and carnal, *Poſſunt tamen eſſe ſpiritualiſſima*, yet they may be very ſpiritual, as *Jer.* 4. and 20. And as ſure it is, that we ſhould be in company like full clouds or paps, that pain themſelves with fulneſs, till eaſed of their milk.

The Spirit within me conſtraineth me] Heb. *The ſpirit of my belly*; that is, Gods Holy Spirit inhabiting mine heart, and exciting me to ſo good a work: The love of Chriſt conſtraineth us, 2 *Cor.* 5. 14. It hath not only an *impulſive*, but a *compulſive* faculty. *Rumperer medius, ſi non erumperet ſermo intra me conceptus*, as *Brentius* here paraphraſeth; I ſhould even burſt, if I did not vent my conceptions, which (like a child in the womb at full time, or as wind in the bowels) want room, and preſſe to come out, *Pſal.* 39. 3. *Jer.* 20. 9.

Sicus flatus in ventre concluſus magno impetu exitum quærit: ſic zelus mentis quærit exitum per ſermonem. Piſc.

Verſe 19. *Behold my belly is as wine which hath no vent*] By this elegant ſimilitude, *Elihu* illuſtrateth what he had ſaid before; wherein (as *Merlin* well obſerveth) he compareth words ſhut up in the mind of him that would faine utter them, to new wine, not yet throughly purged, the ſoul to bottles, ſilence to the ſtopple, which keeps in the wine, grief hereupon to the breaking of thoſe bottles, ſpeech to the opening of them, by taking away the ſtopple of ſilence. And although in this Diſcourſe, *Elihu* may ſeem to lay on more words then the matter requireth, yet he doth not: for he ſaith no more then the Pſalmiſt doth, *Pſal.* 45. 1. and *Jeremiah*, *chap.* 6. 11. and the Apoſtles. *Act.* 4. 20. *We cannot but ſpeak, &c.* And whereas *Gregory* ſaith, that all this came from pride in *Elihu*, *Chryſoſtom* praiſeth him rather (and therein he is in the right) for his zeal, which will have a vent, or the heart will cleave; as the waters undermine, when they cannot overflow. As for that which is urged againſt *Elihu*, that God ſaith of him, as of a Reprobate and one whom he knew not, *Who is this that darkneth counſel by words without knowledg?* ch. 38. 2. It is plain that God ſpeaketh there, not of *Elihu*, but of *Job*, and ſo *Job* underſtood and applyed it, *chap.* 42. 2. And that God ſpeaketh not of *Jobs* ſacrificing for him, as for the other three, makes more for his praiſe then elſe; and ſhewes, that he had ſpoken of God the thing that was right, which they had not done, *chap.* 42. 7.

Verſe 20. *I will ſpeak that I may be refreſhed*] Heb. *That I may breath*; This many Martyrs did; though to the loſſe of their precious lives: as thoſe that came to the Tribunals, and cryed out; *Chriſtiani ſumus*, We are Chriſtians, hang us, burn us, ſtone us, &c. *Modo Jeſum noſtrum nanciſcamur*, ſo that we may get our Jeſus. And when they were told that they were put to death, *Non pro fide, ſed pro obſtinatione*; not for their Religion, but for their obſtinacy; *Tertullian* anſwered, *Pro hac obſtinatione fidei morimur*; For this Religious obſtinacy we gladly dye. As for thoſe that made not a good confeſſion, but either denied or diſſembled their Religion, for politick reſpects, what a deal of unreſt found they in their conſciences, till they had better declared themſelves, or revoked their recantations; as *Bilney*, *Bainham*, *Benbridg*, *Abbes*, *Sharp*, beſides *Origen*, and all thoſe of old? Let a man ſpeak boldly and freely in a good Cauſe when called to it, and he ſhall be refreſhed: for as every flower hath its ſweet ſmell, ſo hath every good word and work its comfort.

I will open my lips and anſwer] *Viz.* Freely and fully, as *Eph.* 6. 19. with great alacrity of ſpirit and vehemency of ſpeech. Some kind of anſwer a man may make, though he open not his lips: as he did, who being asked what mans life was? preſently turned his back, and went his way. *Theodoret* alſo upon *Matth.* 5. 2. obſerveth that our Saviour taught ſometimes, when yet he opened not his mouth; *viz.* by holy life, and wondrous works.

Verſe

Verſe 21. *Let me not, I pray you, accept any mans perſon*] *q.d.* This leave you muſt give me, or at leaſt wiſe I muſt take it, ſith my life lyeth upon it to be impartial and plain-dealing, laying the blame where it lights, and ſparing the paines of pleaſing and Paraſitical Poems of oratorical, and rhetorical inſinuations. *Nihil loquar ad gratiam, &c.* I ſhall know no man after the fleſh in this buſineſſe, nor look on any face. If *Job* found this fault with his other three friends, *chap.* 13.7. he ſhall have no cauſe ſo to do with me: but as a right Moderatour, I will hear Arguments ſpeak, and not perſons; I will ſhut out my friend, or my ſeniour, and ſpeak the truth in love. *Diem hominis non deſideravi*, ſaith *Jeremy*, *chap.* 17. And if I yet pleaſe men, I am no more the ſervant of Chriſt, *Gal.* 1. 10. See the Note there.

Neither let me give flattering Titles] *Prænomen aut cognomen*, thoſe that ſeeme to be ſomewhat, whatſoever they be, it ſhall make no matter to me; God accepteth no mans perſon, *Gal.* 2.6. I ſhall call a *ſpade*, *a ſpade*, tell every one their owne without circumlocution, and not ſooth or ſmooth up any man (though never ſo great) in his ſinful practices. *Semper Auguſtus*, is a Title ſtill given to the Germane Emperours: But *Sigiſmund*, once Emperour (when a fellow flattered him above meaſure, and extolled him to the Skies) gave the Flatterer a good box on the eare, and when he asked, *Why ſmite you me?* He anſwered, *Why clawest thou me?* *In vita Alphon.*

Verſe 22. *For I know not to give, &c.*] I have as little *Art* in it ('tis out of my road) as *heart* to it: For,

In ſo doing my Maker ſhould take me away] *i.e.* Kill me, and ſend me packing to Hell. He would ſoon ſnatch me away: he *would burn me*, as ſome render it, ſo dangerous is the ſinne of flattery. A Preacher called *Conſtantine* the Great, *Bleſſed* to his face, but he went away with a check. What will God ſay to ſuch, think we? *Euſeb. de vita Conſt. l. 4. c. 4.*

CHAP. XXXIII.

Verſe 1. *Wherefore Job, I pray thee, hear my ſpeeches.*]

PLain *Job*, for flattering Titles *Elihu* would give none, *chap.* 32.22. only in preſacing to his Diſcourſes he is very large, witneſſe the whole former chapter, which may well ſtand for a common *exordium* to all the five following; and the ſeven firſt verſes of this; wherein he both calleth upon *Job* for audience, and uſeth Arguments for that purpoſe. An Orator he ſheweth himſelf all along: for in his Introduction, he hath τὰ ἤθη, milder affections, which ſuit beſt to inſinuate, and toward the concluſion he hath τὰ πάθη, pathetical expreſſions, that may leave an impreſſion in his Hearers.

And hearken to all my words] And not to ſome of them only, picking and chuſing what pleaſeth you, and turning a deaf eare to the reſt, as he in *Tacitus* did, who ſaid, *Tu lingua, ego auremo dominus*; You may ſay what you pleaſe, but I will hear no more then I like, and liſt. This is an evil ear, and muſt be healed (as the Orator told his Country-men) ere any good can be done. The good ſoul lyeth low at Gods feet and ſaith, *Speak Lord, for thy ſervant heareth.* All that the Lord our God ſhall ſpeak unto us, that will we hear and do, *Deut.* 5.27. Now therefore we are all here preſent before God, *to hear all things* that are commanded thee of God, *Act.* 10.33. It is a ſign of an honeſt heart to take the Precepts, together with the Promiſes, and to tremble at the threatnings, as well as to reach after the comforts of Gods holy Word; which laſt every hypocrite will be catching at, as children do at Sweet-meats, paſſing by the better proviſion.

Verſe 2. *Behold now, I have opened my mouth*] I have taken upon me to be a Speaker,

Speaker, an Arbitratour in this Controverſie, which is uſually a thankleſſe Office; for he who interpoſeth in buſineſſes of this nature, if he had two friends before, is likely enough to loſe one of them. I muſt of neceſſity blame both parties, however I come off with them. Thy three friends have had their ſhare in the former Chapter, and now comes thine. which ſhall be found though ſharp, of matters weighty and important, as *Pſal.*78.2. *Habebis ſermonem ſerium, & de re gravi*: for ſo much the Hebrewes intend by this expreſſion of *opening the mouth*. In the Revelation, whereever we read that *heaven opened*, ſome great matter followed: ſo when ſuch open their mouthes as have the Law of God in their hearts, *Pſalm* 37.32. *Prov.* 31. 26. Fools indeed have their mouthes ever open, bluſtring out whatſoever lies uppermoſt, raſhly and without conſideration. But a wiſe man weigheth his words before he uttereth them; and ſpeaketh not, but for ſome good purpoſe.

Κεχηνότες, à *Lucian & Ariſtophane dicuntur.*

My tongue hath ſpoken in my mouth] Heb. *In my palat*, or *under my palat*, which are two chief of thoſe mine Inſtruments of ſpeech, none of which can well be wanting. Let God be glorified for, and with that peculiar facultie; and let our praiſes proceed, not from the palate only, or *roof of the mouth*, but from the *root of the heart*. The voice which is made in the mouth is nothing ſo ſweet, as that which cometh from the bottom of the breſt. One Interpreter ſaith, That by theſe words, *My tongue hath ſpoken in my mouth*, *Elihu* meaneth, that he would not ſpeak *clamorouſly*, but as it were, *whiſperingly*, to his eare, in ſecret.

Verſe 3. *My words ſhall be of the uprightneſs of my heart*] i.e. *Out of the uprightneſſe of my heart*; I will deal fairely and faithfully with thee; I will carve thee a piece of my heart, without doubling or diſſembling; and why ſhould not downright truth pleaſe thee, better then a ſmooth *ſupparaſitation*? Bees paſſe by Roſes and Violets, and ſit upon *Time*: ſo ſhould men rather heed ſound rebukes, though hot and biting, then flattering diſcourſes, which *Solomon* fitly calleth, *The ſong of fools*, Eccleſ. 7.5. a *Syrens* Song. And another calleth a flatterer, *a courteous murderer*, that killeth in kindneſſe, kiſſeth and killeth, *Cavete vobis ab oſculo hoc Iſcariotico*; Beware of this ſweet poyſon, and covet rather thoſe *faithful wounds of a friend*, Prov. 27.6. as *David* did *Pſal.*141 5. And as *Veſpaſian*, who carrieth this commendation, that he was *Patientiſſimus veri*, and as *Alphonſus* King of *Arragon*, who complained of this that whereas of every thing elſe he had enough, of truth he was very much ſcanted, there being few about him that would deal candidly and faithfully without flattery or partiality.

Εὐτρεπὲς ᾠδεῖον.

And my lips ſhall utter knowledg clearly.] *i.e.* Simply and ſincerely, plainly and perſpicouſly I will ſhew my meaning, without either *gall* or *guile*; My Diſcourſe ſhall be clear and pure from all *droſſe of deceit*, as the Original word ſignifieth. This is a praiſe proper to Gods holy Word, *Pſal.*19,9,10 11. *Prov.*30.5 And they that handle it, (*Tophſhe Torah*, Jer.2.8.) may here learn not to obtrude their own conceits or conjectures for doctrinal truths; but to utter *demonſtrative* things, not to *huſter* the Word of God, or corrupt it with their own mixtures, as Vintners do their Wines; *but as of ſincerity*; *but as of God in the ſight of God*, *&c.* 2 Cor. 2.17. Let them not preach one thing, and practiſe another, *ſed animentur moribus præcepta*; leſt ſome *Hillary* complain as once, That there were many heavenly Doctrines in the peoples eares, that never yet had beene in the Preachers heart.

Verſe 4. *The Spirit of God hath made me*] That is, I am Gods Creature no leſſe then thou art, made and maintained by the *Word of his power*, by the breath of his mouth; why then may not I utter pure and holy Doctrine? ſith I alſo am a rational Creature; and if the Holy Spirit pleaſe to blow upon me, I can turne about like the mill, if to tune and touch me, I can move to make Muſick; if to infuſe good notions, I can utter them? *Hear me therefore.*

And the breath of the Almighty hath given me life] This ſome will have to be a Metaphor taken from the blowing of glaſſes into this or that ſhape. It hath been before noted, That the Egyptians worſhipped a god whom they knew not, under the ſhape of a man blowing an egg out of his mouth, to ſignifie that he made the round world by his Word. *By the Word of the Lord were the heavens made, and all the Hoſt of them by the breath of his mouth*, Pſal. 33.6. Where ſome well note the myſtery of the Trinity

Plut. de Iſid. & Oſirid.

Trinity; as others do, not so well, out of this text: by *God*, understanding the first person; by *Almighty*, the second; and by the breath of the Almighty, the third: *Sed hoc subtilius*, saith *Mercer*.

Verse 5. *If thou canst answer me*] Or, *If thou canst, do thou answer me.* This bold challenge, and the like confident expressions, (not unlike in appearance to that of *Campian*, with his ten unanswerable Reasons, (as he accounted them,) or that of *Sanders*, with his forty not probable Reasons, but most solid demonstrations (if men would believe him) to prove, That the Pope is not Antichrist) hath caused one Interpreter, following *Gregory*, to censure *Elihu*, for a palpable *Bragadochian*, full of pride, and vain-glory. This is an hard saying, and at the best, *reverenter glossanda*, as he said of the Pontifician Lawes. I think this good man is hereby no less mistaken and wronged, than *John Baptist* was by *Tertullian*, who falls foule upon him in three several places, for that harmless question of his sent to our Saviour by two of his Disciples (whom he sought to settle) *Art thou he that should come, &c.* Matt. 11. 3. as if himself had doubted of the person of the Messiah. *De visib. Monarch. lib. 8.*

Set thy words in order before me, stand up] A metaphor from Military matters; muster up and marshal thine Arguments in good array, and then stand to it: make good thy ground like a valiant souldier, who will rather die for it than stir an inch. An expression, not unlike this, is that of *David*, *Psal* 5. 3. *In the morning will I direct* (or *marshal up*) *my prayers*, and then *look up*; be as a Spy upon a watch-tower, to see what speed, and whether I get the day: *Military* terms they are both.

Verse 6. *Behold, I am according to thy wish*] Heb. *according to thy mouth.* If the Saints do but open their mouths wide, God will fill them: he will give them not only the desires of their hearts, but the request of their lips, *Psal* 21. 2. fulfil all their counsel, *Psal.* 20. 4. in that very way, by that very means they wished it: he fitteth his mercy *ad cardinem desiderii*: and lets it be to his, even as they will. Was it not so with *Jo.* here?

In Gods stead] Heb *For God*, to act and plead for him, and to shew how thou hast dealt with him. So Ministers are said to be in *Christs stead*, 2 *Cor.* 5. 20. A great mercy, that he will treat with us by men like our selves.

I also am formed out of the clay] *Et non ex meliore luto finxit me*, of the same make and matter with thy self, cut out of the same lump, dig'd out of the same pit. He alludeth to *Gen.* 2. 7. the wonderful formation of those *Protoplasti*, as a Potter moldeth his Pots, cutting them out of the lump. And the like God doth for men still, by that, *viz.* φλεγμα that is in the seed, making it prolifical, and generative.

Verse 7. *Behold, my terrour shall not make thee afraid*] This, *Job* had earnestly desired of God, *chap.* 9. 34. & 13. 21. and *Elihu* as a cunning Disputant, presseth him with his own words: I am not, saith he, neither is it fit any mortal man should by his terrour and power ravish another of his right Religion, as some *Zamzummims* do the meaner sort of people by their belluine greatness: as the Pope and his Janizaries do the Hereticks, as they call those of the reformed Religion, that will not reneague it: not once hearing what they can say for themselves. Either you *must turn, or burn*, say they: This is monstrous immanity. *Giants are called* Emim, *Formidable, and* Nephilim, *because men fell before them through fear.*

Neither shall my hand be heavy upon thee] *Brentius* rendreth this verse thus; *Ecce frons mea non terreat te, & inclinatio mea super te non gravet*: Behold, my forehead cannot fright thee: neither can my bowing down upon thee, surcharge thee. I shall neither brow-beat thee, nor quell thee with my weight, that thou shouldest refuse to reason the case with me. *Periculosum est contra eum scribere, qui potest proscribere, & illi contradicere, qui potest aqua & igni interdicere.* Its ill meddling with those that are armed with great power, and can as easily undo a man as bid it be done. I must needs acknowledge you the better scholer (said *Phavorinus* the Philosopher to *Adrian* the Emperour) *qui triginta habet legiones*, who hast thirty Legions at command. But here was no such disparity, or cause of fear in *Job*, from his *compere*, *Elihu*. *Ælius Spart.*

Verse 8. *Surely thou hast spoken in my hearing*] Here beginneth the Charge, and it is for words, *Qua leviter volant, non leviter violant. Nihil tam velociter quàm maledictum, nihil facilius emittitur*, saith *Cicero*; Nothing is so swift as an evil word, *Pro Plancio.*

word, nothing is more eaſily uttered. But ſhould a man ſet his mouth againſt heaven, and utter errour againſt the Lord, *Iſa.* 32. 6? Should he toſs that reverend Name of God to and fro, with ſuch impiety and prophaneneſs, as if his ſpeech could have no grace, but in *his* diſgrace? as if *Auguſtus Caſar* were dealing with ſome god *Neptune*, or the three ſons trying their Archery at their fathers heart, to ſee who can ſhoot nigheſt? Surely, as God is the avenger of all ſuch; ſo an *Elihu* cannot hear it, and not be kindled. Good blood will not bely it ſelf, *Pſal.* 139. 20, 21. They *ſpeak againſt thee wickedly, and thine enemies take thy name in vain: Do not I hate them, O Lord, that hate thee; I hate them with a perfect hatred &c.* The very *Turks* have the Chriſtians blaſpheming of Chriſt in execration: and puniſh it in their Priſoners, when through impatiency or deſperateneſs, they break out in this kind: What a ſhame is it then, that our *Kanters* (that laſt brood of *Beelzebub*) ſhould, till a-late, be ſuffered to affirm, That Chriſt is a carnal or fleſhly thing: and to contemne him by the notion of *The man dying at Jeruſalem, &c?* Can we hear theſe helliſh blaſphemies without ears tingling, hearts trembling, &c? When *Servetus* condemned *Zuinglius* for his harſhneſs, he anſwereth, In *aliis manſuetus ero, in blaſphemiis in Chriſtum, non ita*; In other things I can bear as much as another, but when I hear Chriſt blaſphemed, I am altogether impatient: for why? in this caſe patience would be blockiſhneſs, moderation mopiſhneſs, toleration cowardiſe. Madneſs here is better than meekneſs, &c.

Lonicer. theatr. hiſtoric.

Verſe 9. *I am clean without tranſgreſſion*] Clear as the picked glaſs, *without defection.*

Nitidus ego, נקי *Syriaca voce* נקיא *pectore.*

I am innocent] Heb. *Neat and compt*, not a hair out of order: as it was objected to *Pompey* the great.

Neither is there iniquity in me] *Nothing crooked*, or *obtort*. But had *Elihu* ever heard *Job* ſaying thus? Or did not he rather miſinterpret his words? Some proud Monk hath been heard to ſay, *Non habeo, Domine, quod mihi ignoſcas*; I have not done any thing, Lord, that needeth thy pardon. The reporter of *Bellarmines* life and death, telleth us, that when the Prieſt came to abſolve him, he could not remember any particular ſin he had to confeſs; till he went back in his thoughts as far as his youth. But good *Job* had no ſuch conceit of himſelf, as may appear by many paſſages of his: as *chap.* 9. 2. and *verſe* 20, 21. *chap.* 14. 4. *&c.* Only out of the greatneſs of his grief, and the unkind uſuage of his friends, (who ſpared not without all reaſon to revile him as a moſt wicked and ungodly liver) he did eſtſoones caſt out ſome raſh and harſh words againſt God, (ſee *chap.* 10. 7. & 16. 17. & 23. 10, 11. & 27. 5) and hence this Accuſation here laid againſt him as a *Perfectiſt*, or ſelf-juſtitiary.

Verſe 10. *Behold, he findeth occaſions againſt me*] Or, *Breaches*: he picks quarrels with me, and would fain find out ſomewhat in my carriage, wherefore to break friendſhip with me, and to break me in pieces. But did *Job* ever ſay in this ſort? Not expreſly ſo; but by conſequence, and to the ſame purpoſe, *chap.* 9. 17. & 13. 24. & 14. 17. & 16. 9. & 19. 11.

He counteth me for his enemy] This indeed he had ſaid, and ſomewhat more, *chap.* 13. 24. & 16. 9. & 30. 21. as if God of his meer pleaſure, had made cruel wars upon him, and exerciſed all kind of hoſtility againſt him, as a vanquiſhed enemy. See the Note on *chap.* 13. 24. & 19. 11.

Verſe 11. *He putteth my feet in the ſtocks, &c.*] See *chap.* 13. 27. & 14. 16. with the Notes.

Verſe 12. *Behold, in this thou art not juſt*] In this thy *Expoſtulation* with God, as if he had dealt unjuſtly with thee, (think the ſame of thy *poſtulation*, or unreaſonable requeſt, that God ſhould give thee a reaſon why he ſo grievouſly afflicteth thee, *verſe* 13.) thou art nothing leſs then what thou holdeſt thy ſelf to be, *viz.* juſt, pure, innocent. *Sorex ſuo perit indicio*, the Mole betrayes himſelf by caſting up the mould: and ſo doſt thou, good *Job*, by throwing forth words without wiſdom, as God himſelf will once tell thee, *chap.* 38. 2. Canſt thou be juſt, whoſe words are thus unjuſt? Never think it. Thus *Elihu* is as nimble with *Job* (but far more ingenuous) as that Jeſuite was with *Druſius*: whom when he had called Heretick, and *Druſius* in his own defence alledged that Hereſie muſt be in *fundamentis fidei*, the Jeſuite replyed, That even that Aſſertion of his was Hereſie.

I will

I will answer thee, that God is greater than men] *Longè superat frivolum hominem*, say the *Tigurines*, is far above sorry man; the distance and disproportion is infinite. But how is this an answer to *Jobs* justifying himself, and complaining of God, as over-rigid? Gods greatness here is not to be understood of his power only, (which yet should over-awe us when ready to rise up against him) but also of his truth, wisdome, justice, goodness, &c. all which *Job*, by his complaints, seemed to question, and quarrel with, and is therefore fitly minded of this Attribute of Almighty God, who is *glorious in holiness, fearful in praises, doing wonders*. *Great* he is without quantity; *good*, without quality; *everlasting*, without time; *omnipresent*, without place; *containing all things*, without extent. He is not only great, *Psal.* 77. 13. but greater, as here; greatest, *Psal.* 95. 3. greatness it self, *Psal.* 145. 3. So he is not only good, *Psal.* 106. 1. but better, *Psal.* 108. 9. best of all, *Phil.* 1. 23. goodness it self, *Matth.* 19. 17. The least glimpse of this knowledge, is worth all the gleames of humane wisdome. And albeit this is a truth commonly known and acknowledged, yet very few are affected with it aright, as appears by their crosse-carriages toward this great God, and malapert misdemeanours, as if he were such a-nother as themselves, *Psal.* 50. 21. Certainly, if we were throughly perswaded of Gods infinite greatness, so as it is set forth, *Deut.* 10. 17. and elsewhere, we would much more fear to offend him, and care to please him, then we do. The truth is, all the exorbitances in mens lives proceed from the weakness of this spring: and were they but well assured that God is Almighty, they would walk before him, and be upright, *Gen.* 17. 1. But to this none can attain, but by the help of supernatural Grace. Exod. 15. 11.

Verse 13. *Why dost thou strive against him?*] Why dost thou cample and reason it thus unreverently with God, whose will alone is the supreme reason, *nec recta folùm, sed & ipsa regula*; and not only right, but the very rule of right? He may better say than any *Constantine*, that Arrian Emperour, *Quod ego volo, pro Canone sit*, Let my will be your soveraign rule; sith things are therefore right because I will them; I will them not, because they are right. Who then art thou, O man, that replyest against God, saith St. *Paul*; that *chatterest* and *wordest* it with him, that answerest again, and thinkest to hold him to't, and be hard enough for him? *Rom.* 9. 20. Woe unto him that striveth with his Maker: let the potsherd strive with the potsherds of the earth, *Isai.* 49. 9. Let men learn to meddle with their match, and not to contend with God, who is much mightier then they, *Eccles.* 6. 10. and hath assured them that with the froward he will wrestle, *Psal.* 18. 26. *Jeremy*, who in his distemper, would needs reason the case with God concerning his judgements (which are sometimes secret, but alwayes just) did well and wisely to preface thus; *Righteous art thou, O Lord, when I plead with thee*, Jer. 12. 1.

For he giveth not account of any of his matters] Heb. *Of all his matters*; for he is *invariabur*, the *most Highest*; and therefore not to be reckoned with by any for ought he doth. If he so far abase himself, as to give account of any of his proceedings for our satisfaction, it is *dignatio stupenda*, a wonderful condescension. *Vatablus* rendreth the text thus, *Non tuum omnia verba sua loquitur*; for he uttereth not all his words: that is, he revealeth not all his secrets, *q. d.* he doth all for our good, though we, for present, understand it not. He oft answereth us as the Eccho doth the voice, cutting off the one half of it: but stand a while, and see the salvation of the Lord, he is usually better to his people than their conceits: and delighteth to help those that are forsaken of their hopes.

Verse 14. *For God speaketh once, yea twice*] He loveth to fore-signifie: and although not bound to it, yet he usually gives warning; as not willing that any should perish, but that all should come to repentance, 2 *Pet.* 3. 9. For which purpose, God, saith *Elihu* here, useth two wayes to nurture his Children; the one more milde, to keep them from falling into sin, *verse* 15. 16, 17, 18. the other more rigorous, when they have committed wickedness, to bring them to amendment of life, *verse* 19, 20, 21, &c.

Yet man perceiveth it not] *Pra crassitie, & supinitate (ut ita dicam) sua*; through his forlorn dulness and heedlessness, his singular obstinacy and inadvertency. Though God say as once, *O generation, see ye the Word of the Lord*, Jer. 2. 31. Hear ye the rod, and who hath appointed it, *Mic.* 6. 9. yet man is not only naturally averse,

but *adverſe*, to liſten, or lay to heart any thing, till it light on his hide, to believe till he ſmarteth; yea, to his natural dulneſs, he ſoon addeth an habitual hardneſs to his *ſinewes of iron, browes of braſs*, Iſai. 48. 4. this is fearful, *Act.* 28. 27. and yet common to all, whoſe hard hearts God is not pleaſed to ſoften with the oyle of his Grace, and to ſoak in the blood of his Son, that they may be *ſupple* and *ſoluble*.

Verſe 15. *In a dream, in a viſion of the night, &c.*] *At ſundry times, and in divers manners.* God delivered his mind to men of old by dreams in the night, by viſions in the day-time, imprinting upon their minds what by them he would have underſtood, or uttered to others. This he did eſpecially before the Law written, whereof therefore here is made no mention: See *Numb.* 12. 6. Indeed with *Moſes*, by a ſpecialty of his favour, he ſpake *mouth to mouth*; even apparantly (as a man doth to his friend) and not in dark ſpeeches: the ſimilitude of the Lord did he behold, *ſed non abſque aliquo Majeſtatis ejus involucro*; but not without ſome over-ſhadowing of his Majeſty, which none can ſee and live, *Exod.* 33. 20. he muſt needs be oppreſſed and ſwallowed up of it, as the ſight of the eye is dazled with the Sun, or a cryſtal-glaſs broken with the fire.

When deep ſleep falleth upon men, in ſlumberings upon the bed] When men plunged in ſleep, are neither in the number of the living, nor the dead. Then many times the reaſonable ſoul cometh into the ſhop of Phantaſie, and there doth ſtrange works, which are vented in our dreams. And ſometimes God by an Angel, or otherwiſe, cauſeth men to dream, and thereby admoniſheth them of weighty matters: as he did *Abimelech*, Gen. 20. *Jacob*, Gen. 28. *Joſeph*, Gen. 40. the other *Joſeph*, Matth. 1. & 2. the *Wiſe-men*, Matth. 2. *Pilates wife*, Mat. 27. which though ſome think it came from the Devil to hinder mans Redemption, yet others think it came from God, for the clearing of Chriſts innocency: and, as *Theophylact* holdeth, for the ſalvation of this womans ſoul. Ἐυέργ. Of the ſeveral ſorts of dreams natural, divine, and diabolical: ſee the Annotations on *Gen.* 20. 3.

Verſe 16. *Then he openeth the eares of men*] He maketh the *bore* bigger as it were, that good counſel may enter, he calleth up the eares of the ſoul to the eares of the body, that one ſound may peirce both: he ſaith, as to him in the Goſpel, *Epphata*; and together with his word there goeth forth a power, as *Luke* 4. 32. See *chap.* 36. 10, 15.

And ſealeth their inſtruction] Or, *Their correction*, for they go together, *Pſal.* 94. 12. *Prov.* 3. 12, 13. & 6. 23. and God *ſealeth*, or ſetteth on the one by the other: as when a School-maſter would have a leſſon learned indeed, he ſets it on with a whipping. *Luther* ſaith, that many of St *Pauls* Epiſtles could not be underſtood, but by the croſſe, *Vexatio dat intellectum.* Another grave Divine giveth this good advice; To find out the ſin that God afflicteth for, conſider what truths have been preſſed upon your hearts, before the affliction: for afflictions uſe to come as ſeals to inſtruction: before they did not come with power to your hearts, now God ſeals them: Thus he. *Bernard* ſaith concerning his brother, when he gave him many good inſtructions, and he, being a ſouldier, minded them not: he put his finger to his ſides, and ſaid, One day a ſpear ſhall make way to this heart of thine for inſtructions and admonitions to enter. The Tigurine tranſlation is full and elegant, *Tunc aurem hominibus aperit, & diſciplinam eorum velut impreſſo ſigillo confignat.* Then he openeth men by the eare, and conſigneth their inſtruction, as with a ſeal ſet unto it.

Verſe 17. *That he may withdraw man from his purpoſe*] Or, *rather, practiſe*; Heb. *Work*; that is, evil work, called a mans own work, *Heb* 4. 10. for when we do evil, we work *de noſtro*, & *ſecundum hominem*, 1 *Cor.* 3. 3. as when the Devil ſpeaketh a lye, he ſpeaketh of *his own*, *Joh.* 8. 44. Now from ſuch bad work God taketh men off, by dreams ſometimes, as he did *Abimelech*, *Gen.* 20. 3. and *Laban*, *Gen.* 31. 24. but more frequently by *corrections of inſtruction, which are the way of life*, *Prov.* 6. 23. *Chriſtianorum Theologia*, as *Luther* calleth it; *Virtutum officina*, as *Bradwar*; *Bonorum omnium theſaurus*, as *Brentius* upon this text.

And hide pride from man] Which elſe, as a Maſter-pock, will break out in his forehead, and *teſtifie to his face*. By *Pride* we may underſtand all other ſins, which God both covereth and cureth in his penitent people: but *pride* is ſtily inſtanced, becauſe it

was

was one of the firſt ſins, and is ſtill the root and ſource of all other ſins. God therefore humbleth all his under his mighty hand, and preſerveth them from the perilous pinacle of ſelf exaltation: as he dealt with *Paul*, both when he met him on the way to *Damaſcus*, and unhorſt him; as alſo when by that *thorn in the fleſh*, he let out the impoſthumated matter of pride out of his heart, which might elſe have broken forth into odious and lothſome practices.

Verſe 18. *He keepeth back his ſoul from the pit*] Or, *That he may keep back his ſoul*, that is, his *body*, as *Pſal.*16.10. *Lev.*21.1. *from the pit*; *i.e.* from the grave, or from the pit-fals made for him by his enemies. A penitent perſon redeemeth his own ſorrows, and provideth for his own ſafety, *Pſal.*91. and accordingly ſome read it, *He ſhall keep back his own ſoul, &c.*

And his life from periſhing by the ſword] Whether by the ſword of God or man, he ſhall be *extra jactum*, out of the gunſhot or danger of any death, whether corporal or eternal. The univerſal Antidote for all the judgements of God, is, our humble repentance. *Aaron* eſcaped by it, when *Miriam* was ſmitten with Leproſie.

Per miſerere mei, tollitur ira Dei.

This is the Rain-bow, which if God ſee ſhining in our hearts, he will never drowne our ſouls. *Jehoſaphat* by this eſcaped the edge of the ſword. *David* and his poor ſheep the ſtroak of the puniſhing Angel; all the crowned Saints now in heaven, the damnation of hell, &c.

Verſe 19 *He is chaſtened alſo with pain upon his bed*] He is chaſtened or *chidden*; for all diſeaſes are *vocal*: they are real reprehenſions. As God is ſaid *to hold his peace*, when he puniſheth not, *Pſal.*50.21. *Iſai.*42.14. ſo to preach and reprove when he doth, *Iſai.*26.9. and 28.19. Thus God by chaſtening *David*, inſtructed him every morning, *Pſal.*73.14. His reines alſo taught him in the night ſeaſon. Sickneſſe (ſaith one) is the ſhop of vertue. It is *morum diſciplina*, *felicitatis meditatorium*, *voluntatis Dei Schola*; ſaith another. King *Alfred* found it ſo, and therefore beſought God, to ſend him ever and anon ſome fit of ſickneſſe; for that (ſaith he) I ever find my ſelf beſt when worſt, beſt in ſoul, when worſt in body, the ſickneſs of this is a medicine to that. *Corripitur dolore.*

And the multitude of his bones with ſtrong pain] Some read it, *Et lis eſt oſſium ejus vehemens*, his bones rattle in his skin, as we ſay. Confer *Pſal.* 38.4. He is all over ſo ill at eaſe, that live he would not, dye he cannot; his pain piercing even to his very bones, and drinking up his marrow; as *Jobs* did: all this Diſcourſe being exemplified in him, ſave that we finde not that he kept his bed.

Verſe 20. *So that his life abhorreth bread*] Which is the *ſtaffe of mans life*, and by the Latines called *Panis*, of the Greek πᾶν, as if it were *all in all*. This the ſick man *velut ſordidum abominatur*, abhorreth as ſome filthy thing (ſo the Original word here ſignifieth,) he naſeateth, and cannot away with it, though made of the *Kidneyes of wheat*, as *Moſes* phraſeth it; he brooks it no better then if it were made of ſaw duſt, or mixt with gravel, or made with mans dung, as that in *Ezekiel.*

And his ſoul dainty meats] Heb. *Meats of deſire*: Thoſe Dainties which he once ſought ſo paſſionately, and fed upon ſo eagerly, he finds no more reliſh in, then in the white of an egge or a dry chip; yea, they are no leſſe horrid to him then rank poiſon. See a like deſcription of a ſick perſon, *Pſal.*107.18. which ſeemeth to be taken from hence.

Verſe 21. *His fleſh is conſumed away that it cannot be ſeen*] He that was *habilior paulo*, corpulent and well lined within, as we ſay, is ſo pined with long ſickneſs, that you can hardly know him for the ſame man; and he may well cry out with the Prophet, *My leanneſſe, my leanneſſe!* Of Chriſt it is ſaid, (though not through ſickneſs) that he had *no form nor comlineſſe*, (and yet he was the faireſt amongſt men, *Pſal.* 45.2.) through grief and ſufferances, *neither was there any beauty left that we ſhould deſire him*, for his outſide, *Iſai.*53.2. And of Mr. *Fox* the Martyrologue, it is reported, that having with infinite paines finiſhed that elaborate Work of his, the *Acts*

Mr Clark in his Life.

and Monuments of the Church, in eleven years ſpace, never uſing the help of any other man, he grew thereupon ſo leane and withered, that his friends knew him not. Now if ſorrow and hard ſtudy will ſo macerate a man, what marvel if long and ſharp ſickneſſe, and thereby extreme ſtomackleſneſſe cauſe leanneſs and deformity?

And his bones that were not ſeen] But could hardly be felt for fleſh and fat; now they ſtick out as in an Anatomy, ſo that you may count them, as alſo the veines and ſinewes; his body is become a very bag of bones, *a skin-bottle in the ſmoak*, as *David* hath it.

Verſe 22 *Yea his ſoul draweth neer unto the grave*] *His ſoul*, that is, *His body*, as *ver.* 18. for *Elihu* was no *Mortalliſt*, neither dreamt he of a *Pſychopannychia*. He is in the very confines of death, and no wayes likely to recover, he is *free among the dead* as the Pſalmiſt hath it.

And his life to the deſtroyers] *Lethalibus malis*, to deadly evils, ſaith *Tremellius*. *Mortiferis*; i.e. *Morbis*, to thoſe meſſengers of death, deadly Diſeaſes, ſaith *Vatablus*. *To thoſe that kill*; viz. *to the Angels*, by whom God ſometimes deſtroyeth men, as 2 *Sam.* 24. 16, 17. ſaith *Piſcator*. To enemies, ſay other. *Pollinctoribus* to the Bier-carryers, ſay the Tigurines, and ſo *Beza* paraphraſeth: ſo that hee ſtands not in need of any remedy or help of any thing more, then of thoſe who ſhould carry his carcaſs unto the grave.

Gentiles multa de parcis fabulati ſunt.

Verſe 23. *If there be a meſſenger with him*] An *Angel* ſay ſome: but one man may be an Angel to another, as *Bradford* was to Dr. *Taylor* Martyr, who uſually called him, *That Angel of God John Bradford*. If ſome Prophet or *Teacher ſent of God* (See *Judg.* 2. 1. *Mal.* 3. 1. *Rev.* 1. 20) to the ſick man, who ſeeth his face as the face of an Angel, and receiveth him as an Angel, yea as Chriſt himſelf, *Gal.* 4. in whoſe ſtead he is, 2 *Cor.* 5. 20. bringing the Embaſſage of reconciliation, *ibid.* then which what can be more acceptable?

An Interpreter] *ſcil* Of Gods holy Will, who may aſſure the ſick party that it is God who viſiteth him in very faithfulneſſe, that he may be true to his ſoul; that he doth it in mercy and in meaſure, not to ruine him, but to reduce him by repentance from dead works, and by faith in Chriſt Jeſus, &c. who may alſo ſet him in a courſe, and pray for him, as *James* 5. 16. Dr. *Uſher* tells us, that even in the times of Popery, amongſt our forefathers, the ordinary inſtruction appointed to be given to men upon their death-beds was, that they ſhould look to come to glory, not by their own merits, but by the vertue and merit of the Paſſion of our Lord Jeſus Chriſt; that they ſhould place their whole confidence in his death only, and in no other thing: and that they ſhould interpoſe his death betwixt God and their ſinnes, betwixt them and Gods anger. This was right, and conſidering the times, admirable. This was better then that blaſphemous direction they give elſewhere to dying men to ſay, *Conjunge Domine, &c* Conjoyn, O Lord, mine obedience to all thoſe things which Chriſt ſuffered for me, &c.

Serm. on Eph. 4. 13.

One among a thouſand] *Unus è millibus*, not *Unus è ſimilibus*; as the Vulgar Latine hath it by a groſs miſtake, ſuch as that Tranſlation hath many. *One among a thouſand*, he is ſaid to be, for the ſcarcity of ſuch as can *time a word*, comfort the afflicted conſcience, and ſpeak to the heart of a poor diſtreſſed Creature, who laboureth under the ſenſe of ſin, and fear of wrath. *O quam hoc non eſt omnium*; This very few can skill of. *Luther*, who was excellent at it himſelf, telleth us, That it is a work every whit as hard, as to raiſe the dead to life again. *Go ye rather to them that ſell* (ſaid the wiſe to the fooliſh Virgins) and thoſe are rare; *ſcil.* ſuch faithful and wiſe diſtributers of Gods grace, as having the tongue of the Learned, and being inſtructed for that purpoſe to the Kingdome of heaven, can comfort the feeble minded, ſhore up and ſupport the weak, &c. ſuch a choice man is worth his weight in gold, and O how beautiful are his feet, Angelicall his face!

Iſaiah 50. 4

To declare unto man his uprightneſſe] Or, *His Righteouſneſſe*, that is, Either the righteouſneſſe of Chriſt, who is his peace; or *His*, that is, the righteouſneſſe of his own experience, how he hath been raiſed and received to mercy. Or, *His*, to clear up to him his ſpiritual eſtate, and ſhew his evangelical righteouſneſs, conſiſting more in purpoſe then in practice; in confeſſion of our imperfection, then in any perfection we can attain unto. It is not ſo much our inherent righteouſneſſe, in regard of the worth, dignity and excellency of it, much leſſe purity and perfection

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in it, but as it is a fruit of Gods love and token of his favour, a ſigne of our Adoption and Juſtification, and a pledge of our glorification, that yeeldeth comfort. And this it will do, when skilfully made out to a poor ſoul by a godly Miniſter, and ſet on by the hand of that holy Spirit, whereby the Saints are ſealed to the day of Redemption, *Eph.*4.30. and 1.13.

Verſe 24. *Then is he gracious unto him, and ſaith*] If the ſick man, thus counſelled and comforted, repent and believe the Goſpel, delivering himſelf up to God, and to that his Meſſenger by the will of God, Mercy and Truth ſhall be with him, he ſhall be cured on both ſides, as that Palſie man was, *Matth.*9.2. the Lord ſhall raiſe him up, if it may ſtand with his eternal welfare. But howſoever, if he have committed ſinnes, it ſhall be forgiven him, *James* 5.15. Both the guilt and filth of them ſhall be taken away, ſo that he ſhall be able to look death in the face with everlaſting comfort, as being made to him *janua vitæ, porta cœli*; a poſtern to let out temporal, but a ſtreet door to let in eternal life.

Deliver him from going down to the pit] Tel him from me, that he ſhall not dye, but live, and declare the works of the Lord. as *Pſal.*118.17. Nay, ſay to this righteous man, tell him ſo from me, that it ſhall be well with him, and very well, *Iſai.*3.10. *Redeem him from going down to the infernal pit*: that is, declare that Redemption to him wrought for him by Chriſt, and apply it to his conſcience, powre the oyle of grace into his broken veſſel, and aſſure him in mine name, and by mine Authority, that I am his ſalvation. Whoſe ſinnes ſoever ye, my faithful Miniſters remit, they are remitted unto them; and whatſoever ye looſe on earth, ſhall be looſed in heaven, *Matth.*18.18 *Joh.*20.23. But all this miniſterially and declaratively, not abſolutely and out of a full liberty and power, as Popiſh Prieſts arrogate. I have known one (ſaith a very grave Divine) who neither by education or affection was diſpoſed to Popery, who having the ill hap (when his conſcience was perplext) to fall into the hands of a Popiſh Prieſt, upon this reaſon, (becauſe (as the Prieſt ſuggeſted) that Religion afforded more comfort, becauſe it had, and exerciſed, a power to pardon ſin, which our Miniſters neither did, nor durſt aſſume unto themſelves) he became a Papiſt. But it is honour enough to Miniſters (and may be comfort enough to their hearers,) that God gives them commiſſion to deliver a penitent man from hell; not as the Meanes (for that is Chriſt alone) but as Inſtruments, 1. To apply Chriſt crucified, or rather riſen again unto him. 2. To pronounce his ſafety and ſalvation, upon the due uſe of that means. And this is the greateſt honour that ever was done to any mere creature. Angels never had ſuch a Commiſſion. They indeed are Miniſters for the good of thoſe that ſhall be heirs of ſalvation, *Heb.*1.14. But Miniſters are called *Saviours*, *Obad.*21. 1 *Tim.*4.16. *Jam.*3.20. *Mr. Leyhis Pattern of Piety.* 145.

I have found a ranſom] Or, *An attonement*; a *cover* for his ſin; as a thing is covered with plaiſter, or as under the Law, the Ark covered the Decalogue, the Mercy Seat upon it, and over them two Cherubims covering one another; all which ſhewed Chriſt covering the Curſes of the Law, and expiating the ſins of his people, which things the Angels deſire to pry into, as into the patterns of Gods deep wiſdom, who hath found out ſuch a ranſom, which he now profeſſeth to accept for this penitent man, 1 *Tim.*2.6. *Pſal.*32.1.

Verſe 25 *His fleſh ſhall be freſher then a childs*] Tender and ſmooth, full of good blood and freſh ſpirits, he ſhall be battle and blith like a ſucking. See a like *Hyperbole* concerning *Naaman* the Syrian reſtored to health, 2 *Kings* 5.14. implying, that his diſeaſe was throughly cured, and his fleſh in better caſe then ever. There is a memorable ſtory in the *Acts and Monuments* of the Church, which here may not unfitly be inſerted, to ſhew the ſweet fruits of remiſſion of ſins by the free mercy of God. In the dungeon with *Petrus Bergerius* at Lions in *France*, was a certain thief and Malefactor, who had lain in the dungeon the ſpace of ſeven or eight months. This thief for pain and torment cryed out of God, and curſt his Parents that begat him, being almoſt eaten up with lice, miſerably handled; and fed with ſuch bread as dogs and horſes had refuſed to eat. So it pleaſed the goodneſs of the Almighty, that through the teaching and prayer of this *Bergerius*, he was brought to repentance and the knowledge of God, learning much comfort and patience by the word of the Goſpel preached unto him. Touching his converſion, himſelf wrote a ſweet Letter to ſome friends, declaring therein that the next day after he had taken hold of the Goſpel

Act. & Mon. f. 828. ſpel, and framed himſelf to patience according to the ſame, his lice (which he could pluck out before by twenty at once betwixt his fingers) now were ſo gone from him, that he had not one; his rotten fleſh (the Vulgar tranſlateth this Text thus, *Conſumpta eſt ejus caro à ſupplicijs*) was recruited, and the Almes of good people ſo extended toward him, that he was fed with white bred, and that which was very good. His name was *John Chambone*.

He ſhall return to the dayes of his youth] *Rejuveneſcet*, He ſhall grow young again, and renew his youth, like the Eagles, *Pſal.* 103. 4. He ſhall be vigorous and active, as *Iſai.* 40. 31.

Verſe 26. *He ſhall pray unto God, and he will be favourable unto him*] All former unkindneſſes notwithſtanding. God will caſt his ſins into the bottom of the ſea, and be as propitious to the poor ſinner now reconciled, recovered, and making requeſt, as if he had never been offended by him. Amongſt men, *Reconciliationes ſunt vulpinæ amicitiæ*, Reconciliations are for the moſt part Fox-like friendſhips; and theres little truſt to them. Not ſo betwixt God and men: witneſſe *Peter*, of whom Chriſt thought no whit the worſe for his threefold denyal of him, when once he wept bitterly, and prayed for pardon. Go tel the Diſciples, and *Peter*, that I am riſen. *If any man want wiſdom*, or any other good thing elſe, *let him aſk it of God, who giveth unto all men liberally, and hitteth no man in the teeth*, either with his preſent weakneſſes, or by-paſt wickedneſſes. *Imò plus eſt propemodum à vitiis ſe revocaſſe, quam vitia ipſa neſciviſſe*, ſaith a Father. Penitence is (in a manner) as good as Innocence.

Mark 16. James 2. 5

Ambroſ. in Pſa.

Oſtendet ei faciem ſuam in jubilo.

He ſhall ſee his face with joy] Or, *God ſhall make him to ſee his face with joy*, even with joyful acclamation, when he ſhall find himſelf poſſeſt of Gods Kingdome, which conſiſteth in *Righteouſneſs and peace, and joy in the holy Ghoſt*; which *Chryſoſtom* rightly calleth *οὐρανὸν πρὸ οὐρανοῦ*, heaven afore hand.

For he will render unto man his righteouſneſſe] Which he had loſt by falling into ſin, as *Ezek.* 18. 24. Underſtand it of degrees and meaſures: for true grace cannot wholly be loſt. Or he will render unto him now in Chriſt, that righteouſneſſe he loſt in *Adam*, he will fully and freely juſtifie him, and ſweetly ſeale him up to the day of Redemption; the former falling out ſhall be but a renewing of love; as it was betwixt Chriſt and his Spouſe, *Cant.* 5. and 6.

Rurſus eum in album juſtorum & piorum referet. Lav.

Verſe 27. *He looketh upon men*] He looketh to ſee when any wil repent and return unto him. Now Chriſts looks are often operative, and cauſe that which he looks after. A ſtroke from guilt broke *Judas* heart into deſpair; but a look from Chriſt, broke *Peters* heart into tears.

And if any ſay, I have ſinned] So he ſay it penitently, as *David* and the Prodigal, and not fainedly, as *Saul*; or forcedly, as *Pharaoh*; or deſperately, as *Judas*. In mens Courts, ſaith *Quintilian*, its beſt to ſay, *Non feci*, to plead, Not guilty: but in Gods Court its better to ſay, *Ego feci*, Guilty, Lord; *Mercy Lord*; and not to put God to his proofs, as they did, *Jer.* 2. 35. ſith he that hideth his ſins ſhall not proſper, but he that confeſſeth and forſaketh them ſhall find mercy, *Prov.* 28. 13.

And perverted that which was right] Thus the true penitentiary layeth load upon himſelf, and aggravateth his ſinnes, whereof (ſaith *Merlin*) we have here a definition anſwerable to that of St. *John*, 1 *Epiſt.* 3. 4. *Sin is the tranſgreſſion of the Law*. I have *writhed from the right*, ſaith He in the Text. I have turned aſide to crooked wayes, and ſo have deſerved to be led forth with the workers of iniquity, *Pſal.* 125. 5. As Cattle are to the ſlaughter, or malefactors to execution.

Non æquale fuit

And it profited me not] Sin is an ill Pay-maſter, and ſends home all her ſervants by weeping croſſe. The beſt that can come of it, is ſhame, *Rom.* 6. 21. and godly ſorrow working repentance, 2 *Cor.* 7. 10. but uſually the *end of thoſe things is death*: this is the juſt hire of the leaſt ſin, *Rom.* 6. 23. It not only profiteth not (what ever it promiſeth) but prejudiceth and proves pernicious. This penitent man thanks his ſin for his late ſickneſſe, and yet thinks he hath eſcaped fair too: for ſo ſome render the Text, *Nec pœnas condignas dedi*, My puniſhment hath been leſſe then mens offence. See *Ezra* 9. 13. with the Note there.

Ver. 28. *He will deliver his ſoul from going, &c.*] God wil heal him, and lengthen out his

his life. Or the ſick man will, by his unfained repentance, procure his own reprieve and deliverance from deadly danger. Some make theſe words to be the ſick mans thankful confeſſion, *He hath redeemed my ſoul, &c.* not unlike that of *Davids*, *Pſal.* 116.8. and that of *Hezekiah*, *Iſai.* 38.17.

And his life ſhall ſee the light] He ſhall not only live, but live happily and comfortably: a joyleſſe life is no life.

Verſe 29. *Lo all theſe things worketh God oftentimes*] Heb. *Twice, thrice*, ſuch is his patience, that he tryeth all concluſions, as it were, and beareth long with mens evil manners: one while caſting them down, and making them believe he will pitch them into hell, and another while raiſing them up again, and reſtoring them, that if nothing will do he may pay them all at once for the new and the old, as he did *Baal*, and *Pharaoh*, and *Nineveh*, becauſe they *deſpiſed the riches of his goodneſs, and forbearance, and long-ſuffering, not knowing*, or not weighing, *that the goodneſs of God ſhould have led them to repentance*, Rom. 2.4,5. Wo be to him, that will not be warned at the firſt, ſecond or third time. See *Am.* 1.3. and 2.1. &c. with the Notes. *R. Solomon* would thence infer, That God pardoneth a man only thrice, and then if he take not warning, to hell he muſt: and this he thinketh to be *Elihu*'s meaning here. But this is to limit the *Holy One of Iſrael*, who *multiplyeth pardon*, as we multiply ſinne, *Iſai.* 55.7. and further addeth, for our comfort, *verſ.* 8. That his *thoughts are not our thoughts, nor his wayes our wayes; but as the heavens are higher then the earth, &c.* We are apt to meaſure God by our models, to caſt him into a diſhonourable mould, and to think him like our ſelves in Mercy, Power, and other of his Attributes. *Xenophanes* was wont to ſay, that if the creatures were put to paint the Creator, they would ſurely conceit him to be like themſelves, becauſe a creature cannot think of any thing higher then a creature. So deal we for the moſt part with Almighty God. But *he is God and not man*: he is Jehovah that changeth not, neither is there any God like unto him for pardoning iniquity, not *once* but often, *Micah* 7.18,19. See the Note there. He who commandeth us to forgive an offending brother ſeventy times ſeven times in a day, if he ſay, *It repenteth me*, What will not himſelf do in ſuch a caſe?

Verſe 30 *To bring back his ſoul from the pit*] *i. e.* That he may ſave him from temporal and eternal deſtruction, which is the moſt excellent fruit of affliction ſanctified. We are judged of the Lord, that we may not be condemned with the world. So that a Saint may ſay, *Periſſem niſi periiſſem*, I had been undone, had I not been undone.

Ferre minora volo, ne graviora feram.

To be inlightned with the light of the living] To live comfortably, and to be famous among the Saints; who had they not been reduced by affliction, would have periſhed infamous and obſcure, wrapt up in the ſheet of ſhame, and going out in a ſnuff. *Conſpicuum ſit inter homines.* Mercer.

Verſe 31. *Mark well, O Job, hearken unto me*] For I ſpeak from God, and for God. It was a good ſpeech of *Auſtin* to *Manichæus*, conteſting with him for audience. *Hear me, hear me*, ſaid *Manichæus*. Nay, ſaith *Auſtin*, *Nec ego te, nec tu me, ſed ambo audiamus Apoſtolum, dicentem, Peccatum non cognovi, &c.* Neither will I hear thee, nor do thou hear me, but let us both hear the Apoſtle, ſaying, *I had not known luſt, &c.*

Verſe 32. *If thou haſt any thing to ſay, anſwer me*] Heb. *If thou haſt words*, yet not empty words, but ſuch as may bear weight, and make for thy defence. Some mens diſcourſes are nothing elſe but words. *Hermodorus* of old was ſaid to ſell words for want of better Commodities. *Eraſmus* was noted for a very *wordy man*. *Turrian* for a great Trifler; *Cornicatas citius in Africa, quam res rationeſque ſolidas in ejus ſcriptis reperias*, ſaith one. *Elihu* would have no ſuch words, nor any vile man elſe; for they are very irkſome, yea vexatious. Λόγους ἐμοὺς ἐδίετο ἐμπολᾶσθαι. *Verba habet ſine rebus Eraſmus.*

Speak, for I deſire to juſtifie thee] Not to condemne thee, as theſe three have done: but to hear thee and clear thee as much as may be. This was fair dealing. Some are ſo critical and reaſty, that they will not hear the adverſe party, or bear with any that diſſent: as the Jeſuits, many fierce Lutherans, yea *Luther* himſelf,

as appeareth by his bitter invectives against *Carolostadius*, *Zuinglius*, all the *Helvetian* Churches, that would not receive the Doctrine of Conſubſtantiation. —*Tantæne animis cœleſtibus iræ?* He would not once hear the contrary party, nor read their Books, but called them *Arch Divels*, and all that ever was naught, as he doth in his Epiſtle to the Senate of *Frankford*.

Verſe 33. *If not, hearken unto me*] *Elihu* is much in calling for attention: ſo are all the Prophets, and Chriſt the Arch Prophet, as *Matth.* 13. 9. where, although it might ſeem ſuperfluous to ſtir up ſuch to hear, as had come from all parts for that purpoſe, and now hung upon his holy lips, as the babe doth on the breſt, *Luke* 12. *ult.* yet he well knowing our heedleſneſſe and fickleneſſe, doth it once and again, leaving all Miniſters an example to do likewiſe.

Hold thy peace] *Viz.* Whiles I am ſpeaking, interrupt me not, but have patience. Some men, as they have *fel in aure*, gall in their eares (as ſome Creatures are ſaid to have) ſo they have fire in their tongues, which they preſently ſpit at all that offend them in the leaſt.

And I ſhall teach thee wiſdom] A good inducement to thee to hear: I will not trouble thee with trifles, nor detain thee with endleſs and needleſs diſcourſes; but ſet before thee Gods wiſe procedings, and bring thee to ſuch a ſight of thine own folly, as ſhall render thee reſtleſs till ſet right for heaven.

CHAP. XXXIV.

Verſe 1. *Furthermore Elihu anſwered and ſaid.*]

Pronuncians itaque Eliu. *Elihu going on ſtill in his anger and ſpeech.*

i.e. HE proſecuted his former Diſcourſe, he thus *pronounced* (as the Vulgar hath it) in anſwer to ſome of *Jobs* former ſpeeches, which he here reciteth, but not ſo candidly, and refelleth, but not ſo mildly, as was meet. True it is that *Job* in his heat had let fall very many laviſh and inconſiderate ſpeeches, as is to be ſeen almoſt throughout the tenth Chapter. But yet it was far from him ever to ſay either that himſelf was without ſin, or that God was unjuſt, as *Elihu* would bear him downe; very odiouſly taking up certain ſayings of his, that way ſounding, and very gravely calling forth the reſt there preſent to give ſentence with him againſt *Job*. Yet is not *Elihu* to be cenſured for a proud, arrogant perſon (as ſome make him) but to be eſteemed, *Sapiens & egregius vir*, as *Lavater* here ſtileth him, a wiſe and excellent man: though he ſhould have conſidered, That the Spirit of God is *neque mendax, neque mordax*, a Spirit of truth and of meekneſſe.

Verſe 2. *Hear my words, O ye wiſe men*] And thoſe are not many, *Heſ.* 14. 9. He excludeth poor *Job*, whom yet he had promiſed to teach wiſdome, *chap.* 33. 33. And that he ſpoke not to the *many*, it is probable, for they have not thoſe *aures purgatas*, that he calleth for in the next verſe. Βαρύτεροι *ferè ſunt*, they are heavy eared for moſt part, and of dull apprehenſion:

Baôtum in patria, craſſoque ſub aere nati.

To the other three then of *Jobs* friends he applyeth himſelf: whom becauſe he had ſharply reproved before, and that they may not think that he held himſelf the only wiſe man amongſt them, he thus beſpeaketh to get audience, and makes them Judges of his diſcourſe. Men may be wiſe in ſome things, that have carried the matter fooliſhly enough in other.

Δεῦτε ἀνδρες σοφοὶ ἀκούσατε μου τὰ ῥήματα Theog.

And give ear unto me, ye that have knowledg] It is an happineſs to have ſuch hearers. *I ſpeak as to wiſe men, judge ye what I ſay*, 1 Cor. 10. 15. *Jovianus* the Emperor was wont to wiſh, *That he might govern wiſe men, and that wiſe men might govern him.* But as it was once ſaid, That there was never leſſe wiſdom in *Greece* then

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in the dayes of the ſeven wiſe men: So may we now well complain, that there is a very great want of ſound and ſaving knowledg in this great abundance of helps thereunto: So that we may cry out with the Prophet *Iſaiah*, *whom ſhall we teach knowledg, and whom ſhall we make to underſtand the hearing? Them that are weaned from the milk, and drawn from the breſts*; q.d. We have to do with very babies, *children in underſtanding, but not in malice.*

Verſe 3. *For the ear tryeth words*] And for that end we have that excellent ſenſe of hearing given us, that we may hear with judgment, and trying all things, hold faſt that which is good, 1 *Theſ.* 5.21. taking heed what we hear, *Mark* 4.24. as by the taſte we may take heed what we let down; for elſe a man may eaſily eat his own bane, drink his poyſon: So here, for the ſoul hath her ſenſes alſo, *Phil.*1.9. and theſe habitually exerciſed to diſcern good and evil, *Hebr.*5.*ult.* Which whileſt carnal people want, they are carried away as they are led, 1 *Cor.*12.2. Plucked away with the error of the wicked, 2 *Pet.*3.17, wherried about with every wind of Doctrine, *Heb.*13.9. &c. See the Note on *chap.*12.1.

Verſe 4. *Let us chuſe to us judgment*] Let us ſummon the ſobriety of our ſenſes before our judgments; laying aſide all prejudice: for, *Omne judicium à ſe aufert qui præjudicium affert*; He can never judg aright, who comes to a Cauſe foreſtalled or prepoſſeſſed.

Let us know amongſt our ſelves what is good] Let us go knowingly to work, according to apparant truth; and not uſe *cunningly deviſed* Arguments, as many (*Mataeologi* rather then *Theologi*) do now adayes in the greateſt Controverſies of Religion: and hereunto let us all contribute our beſt help, for the finding out of truth, and convincing of *Job*.

Verſe 5. *For Job hath ſaid, I am righteous*] So he was with a two fold righteouſneſs; *imputed*, or the righteouſneſſe of Juſtification; and *imparted*, or the righteouſneſſe of Sanctification. But *Elihu* underſtood him as if he had ſaid, *I am ſinleſs*: This *Job* never ſaid; only he cleared himſelf of foul offences wherewith his friends falſely charged him: and aſſerted his own integrity, whereof he ſeemed to be more ſollicitous, than of giving God the glory of his juſtice: and therein he was to be blamed, as here he is to ſome purpoſe.

And God hath taken away my judgement] *ſc.* By handling me like a wicked man, and not ſhewing me why: ſee *chap.*27.2. where *Job* had uſed theſe very words, but not in the ſenſe that *Elihu* urgeth them againſt him.

Verſe 6. *Should I lye againſt my right?*] *Ut meam cauſam prodam*, ſo as to betray my cauſe, and yield my ſelf guilty, when I know my ſelf innocent? This I will never do, ſaid *Job*: no more would that peerleſs Lady *Elizabeth*, when as a traytour ſhe was laid up in the Tower, and preſſed to appeach her ſelf. Better die, than lye. *R. Levi.*

My wound is incurable without tranſgreſſion] Theſe laſt words, *without tranſgreſſion*, *Elihu* ſpitefully thruſteth in, ſaith *Beza*. Others think they may be gathered out of *chap.* 9.17. & 16.17. Without preſumtuous ſin, (which *David* calleth the *great tranſgreſſion*, the wickedneſs with a witneſs) *Job* might truly ſay, it may be: for all men are ſinners, yet not all alike; though all have a dyſcraſie, yet every man hath not a feaver; and though none are without ill humors, yet ſome have not a leproſie upon them.

Verſe 7. *What man is like Job?*] This *Elihu* ſpeaketh by way of angry admiration, as if he would make *Job* a very *Non-ſuch*, a match-leſs offendor; and that he much wondred with what face he could ſpeak in that ſort: What, ſuch a man as *Job* do thus? O ſhameful! what? upbraid and reproach Almighty God? who would ever have expected ſuch words from ſuch a mouth? Is the man in his right minde, wot you, that he thus maketh himſelf a common laughing-ſtock, and by-word, and yet maketh nothing of any thing, but doth with as great facility and readineſs ſwallow up mens ſcoffs and taunts, as if he were drinking cold water, and no more is he troubled at them? Why, but is this *Job*? and is it poſſible that he ſhould have ſo far loſt all fear of God, and ſhame of the world, that he ſhould ſet his mouth againſt heaven, as if he would ſpet in Gods face, and not care though he drink up ſcorning and affronts like water, *quaſi maledictis alereturut venenis caprea*, as if he were much taken and tickled with them? True it is, that *Nemo pluris æſtimavit virtutem* *Exclamatio admirativa.* Piſc.

tutem, as *Seneca* ſaith, No man ſetteth a better price upon vertue, than he who will rather part with his good name, than part with his honeſty. But it is alſo as true, that to neglect altogether what others think and ſay of us, *non ſolùm arrogantis eſt, ſed & diſſoluti*, is the part not of a proud only, but of a forſorn perſon, ſaith the Oratour. *Cic.*

Verſe 8. *Which goeth in company with the workers of iniquity*] Strange if he ſhould: for the wicked is abomination to the righteous, *Prov.* 29. *ult.* Lord gather not my *ſoul with ſinners, nor my life with bloody men*, ſaith *David*, *Pſal.* 26. 9. Lord, ſend me not to hell among the wicked, (ſaid a certain good woman upon her death-bed) for thou knoweſt I never liked their company here on earth. But how proveth *Elihu* this Charge againſt *Job*, who was ever a terrour to graceleſs Belialiſts? Forſooth he gathereth it from a certain ſpeech of his, if he could tell what, or when it was uttered.

Verſe 9. *For he hath ſaid, It profiteth a man not*] Did *Job* ever ſay ſo, or think ſo? Where? and when? He ſaid indeed (and truly) that in this life it is oft ſeen, that bad men proſper, and good men ſuffer. But muſt it needs follow therefore, that it is a courſe of no profit to walk with God? Knoweth not *Elihu*, that there is nothing that may not be taken with either hand? and that it is a ſpiritual unmannerlineſs to take it with the left? Indeed it is not amiſs to admoniſh good men, what abſurdities may be gathered out of their words: and 'tis fit that they ſhould prevent it, as much as may be. *Elihu* alſo was the more to be born with (and that made *Job* let him go on, likely, without a reply) becauſe he pleaded for God, and the glory of his juſtice, which *Job* had ſomewhat wronged, as cannot be denied, whiles he gave too much way to his grief and other paſſions, and now beginneth to be ſenſible of his out-burſts: But truly, if he ſhould have ſaid as here he is taxed, (and yet *David* and *Jeremy* ſaid little leſs) he would have gone in company with thoſe workers of iniquity, *Iſai.* 58. 3. *Mal.* 3. 14, 15. and have lifted at the very foundation of all true Religion, *Heb.* 11. 6. and thence it was, that *Elihu* was ſo hot. But men muſt take heed of drawing odious conſequences out of other mens ſpeeches; and of forcing them to go two miles, when they would go but one. *Surely the churning of milk bringeth forth butter, and the wringing of the noſe bringeth forth blood, &c.* Prov. 30. 33.

That he ſhould delight himſelf with God] Or, *When he runneth with God.* Tremellius, *When he ſhall be willing to walk with God.* as Gen. 5. 22. The Tigurines render the whole verſe thus, *Dixit enim, vir non faciet paria, ſi cum Deo curſu contendat.* Sure it is *nec volentis, nec volantis*, (as a Noble man gave it for his Motto) It is not in him that willeth, nor in him that runneth; no though he could run as faſt as a bird can flye, but in *God that ſheweth mercy.* *See Ezek.* 1. 14

Verſe 16. *Therefore hearken unto me ye men of underſtanding*] Heb. *Ye men of heart*; *Egregiè cordati Viri.* *Cor eſt ſedes ſapientiæ.*

Mentemque habere queis bonam
Et eſſe corculis datum eſt.

Having recited *Jobs* evil ſpeeches, he turneth away from him as it were in great diſpleaſure, and directeth his ſpeech to others. See the like done by *Jacob*, *Geneſ.* 49. 4. We ſhould *abhor that which is evil*; and ſhew our deteſtation thereof.

Far be it from God that he ſhould do wickedneſſe, &c.] *ſcil.* By puniſhing any without a cauſe; and this he double-denyeth for better aſſurance. Cauſe enough there may be found in the very beſt, as well by reaſon of their actual abominations (their omiſſions, commiſſions, and failings in the manner) as of their birth-blot, which ever abideth with them while they are here, and is a ſeed-plot of all ſin. How then can God wrong any one? Surely it is inconſiſtent with Gods 1. Nature, here: 2. Actions, *v.* 11. 3. Will, *v.* 12. And although he might, to ſhew his Soveraignty, puniſh men for his pleaſure, *Rom.* 9. 20. yet far be it from us to imagine that he will abuſe his might and power to do any thing unjuſt or unbeſeeming his goodneſſe.

Verſe 11. *For the work of a man ſhall he render unto him*] This is both his Covenant

Covenant and his cuſtome: ſo far is he from doing wrong to any, that every man ſhall be ſure to reap as he ſowes, to drink as he brewes, to receive according to that he hath done in the fleſh, whether good or evil, 2 *Cor.* 5.10. And albeit this is not done forthwith, yet we may write upon it, and reckon that *nondum omnium dierum ſoles occiderunt*; as ſure as the night followeth the day, a day of account will come, and God will render unto each man reward or puniſhment according to his works.

And cauſe every man to find according to his wayes] According to the courſe of his life, and not according to this or that particular action. A *Dog* may ſet his foot as far within the Sanctuary as a *David*; and a *David* may in ſome particular out-ſin a fire brand of hell. But the wayes of a man are before the eyes of the Lord, and he pondereth all his goings, *Prov.* 5.21. He conſidereth the bent, frame, and tendency of the heart, and proceeds accordingly.

Verſe 12. *Yea ſurely God will not do wickedly*] This muſt be laid down for a certain truth, and is therefore ſo reiterated. *Job* had ſaid as much to this purpoſe as *Elihu* could do; but then he had ſeemingly daſhed all againe with his inconſiderate complaints and murmurings. This *Elihu* could not bear, but again and again celebrateth the righteouſneſſe of God; and when he hath ſaid his utmoſt, ſeemeth to ſay as *Cicero* once did of *Craſſus* and *Antonius* the Roman Orators, That if any man think he had ſaid too much in commendation of them, he muſt needs be ſuch an one as either knew them not, or was not able to judge of their worth. As for *Job*, whom he here confuteth, he ſeemes to ſay of him, as *Calvin* ſomewhere doth of *Luther*, That as he excelled with great vertues, ſo he was not without his great failings. *Atque minam recognoſcendis ſuis vitiis plus opera dediſſet*; and I would, ſaith he, that he had ſpent leſſe time in declaiming againſt others, and more in recognizing his own faults. *Cic. de Orat. l. 3* *Calv. ep. Bulling*

Neither will the Almighty pervert judgment] For ſhall not the Judge of all the earth do right? See the Note on *chap.* 7.3.

Verſe 13. *Who hath given him a charge over all the earth?*] *ſcil.* To govern it; Is not he the Maker and Monarch of all men? Who is his Superiour? and to whom ſhall he give account? and who ſhall expoſtulate with him about injuſtice? Or, for fear of whom ſhould he warp or writh? The Emperor cannot do right, ſaith One, becauſe he hath none to over-awe him, or queſtion him. It is ſaid of *Trajan*, that he neither feared nor hated any man living. What then ſhall we think of him, who is *Moderator & Dominator ſupremus ac ſolus*, *Theophil. Inſt.*] *Mercer.*

Or who hath diſpoſed the whole world?] The habitable world: and eſpecially that *habitable part of Gods earth*, as man is called, *Prov.* 8.31.

Verſe 14. *If he ſet his heart upon man*] *Viz.* For evil, and not for good, and have a purpoſe to unmake him again, which he can as eaſily do, as will it to be done.

If he gather unto himſelf his Spirit and his breath] If he take away his life, which what is it elſe, but a puffe of wind, a vapour, &c. who can ſay he is unjuſt? May not the Potter do with his pot as he pleaſeth? We ſubſiſt meerly by his Manutenſion; and if he but pull back his hand only, we are gone immediately. This is to be ſeen in thoſe that ſwoon ſuddenly away. See *Pſal.* 104.29. and conſider how little this is conſidered by the moſt. *Elihu* thought, that *Job* was wanting herein: for he had heard him *chap.* 12. diſputing concerning the ſoveraigne and abſolute power of God, almoſt in the very ſame words, which himſelf here uſeth, from *ver.* 13. to 31.

Verſe 15. *All fleſh ſhall periſh together*] *i. e.* All men, called here *All fleſh*, as *Mark* 16.16. they are called *every creature*, a little world. If God command it to be ſo, they ſhall all breath out together.

And man ſhall turn to his duſt again] The body to the duſt whence it was taken, but the Spirit to God who gave it, *Eccleſ.* 12.

Verſe 16. *If now thou haſt underſtanding, hear this*] Hear it, and know it for thy good, as *chap.* 4.27. if at leaſt thou haſt any wit for thy ſelfe, or care of thine own well doing. This is a ſtinging *Apoſtrophe* to *Job*. *Si vel miea eſt in te bona mentis*; unleſſe thou haſt buried thy braines, and loſt thy ſenſes, liſten as for life.

Verse 17. *Shall even he that hateth right govern?*] Heb. *Bind*; *sc.* Malefactors, whom Magistrates use to hamper? Others take it of binding up the wounded after the manner of Chirurgeons. *An qui odit judicium, Chirurgos imitaretur?* so the Tigurines translate: Would he who hateth right, do as Chirurgeons use to do? Would God, if he were unrighteous, bind up the broken hearted, or receive into favour (as he doth) a sinner that repenteth, doing him good again, as if there never had been a breach betwixt them? It hath been noted, That a King hath his name in the Greek tongue from *healing*; and that *Isai.* 3.7. a Governor is called a *Healer*, or *Binder up*; the same word there as here in the Text. But how unfit for such an Office must he needs be, who not only doth not right, but hateth it, as did *Nero*, *Caligula*, *Commodus*, *&c*?

ἀνὴρ ἀκέστωρ Medela.

And wilt thou condemn him that is most just?] Or, *That is strong and just*; *illúmne impietatis fugillabis?* None in his right wits would ever do so: for what else were this, but to exalt a mans self above the divine Majesty? And yet what do they lesse then this, who grudge at Gods proceedings, and are ready to think that if they had the ordering of things in their hands, they could dispose of them a fair deal better? How absurd and unseemely this is in any one, is aptly set forth in the next verse, *Is it fit*, *&c*?

Tigur.

Verse 18. *Is it fit to say to a King, Thou art wicked?*] Heb. *Belial*; that is, Thou yoakelesse, lawlesse, masterlesse Monster. Kings are not wont to be so accoasted and wised, nor is it lawful, *Exod* 22.28. It is blasphemy in the second Table, to speak evil of dignities, *Jude* 8. It was some disadvantage to Saint *Paul*, that (although provoked and unjustly smitten) he called the High Priest whited wall, *Act.* 23.3 he was glad to excuse it by his ignorance. And *Luther* cryed our *Henry* 8 mercy, for his uncivil language to him, such as was that, *Audi, Domine Rex, edocebo te*, in a jeer. *Henry* 6. indeed was coursely handled in a tumult, and wounded, but then he was at an under; and being restored he freely pardoned the Offendor, saying, Alass poor soul, he struck me more to win favour with others, then of any ill will he bare me: But this was a rare example of patience in a King. *Alexander* the Great dealt more harshly with his friends *Clitus* and *Callisthenes*, for their plain-dealing. *Tiberius* put to death a Poet for uttering some free words against him, though under the person of *Agamemnon, quem in tragœdia probris lacessisset. Savanarola* suffered deeply for telling the Pope his own. And *Bajazet* the second took great revenge upon his Janizaries, who, for his casting *Achmetes* Bassa into prison, they in an uproar insolently cryed out, that they would by and by teach him as a drunkard, a beast, and a Rascal, to use his great Place and Calling with more sobriety and discretion. Kings must be spoken to with soft and silken words, as she said, ὦ ἥνσα, ὦ ἥνσα. If *Elias*, or *Elisha*, or *Isaiah*, or the *Baptist* do otherwise that is not a copy for every man to write after. Is it safe to take a Lion by the beard, or a Bear by the tooth? *Naboth* suffered, though falsly accused to curse the King: and *Shimei* had at length his payment for reviling *David*. If *Ezekiel* called the King of *Judah*, *Thou wicked and profane Prince*, chap. 21.25. that was by an extraordinary spirit, and by a special command of God.

Qui dicit regi Apostata. Vulg.

Dan. Hist.

Seq.

Turk hist. fol. 444.

Plut.

And to Princes, ye are ungodly?] *Ingenuis*: These, as they must not be flattered, so neither may they be unmannerly advertized of their duty or danger. It is probable, that *Joseph* used some kind of preface to *Pharaohs* chief Baker in reading him that hard destiny, *Gen* 40.19. such haply as was that of *Daniel* to *Nebuchadnezzar*; *chap.* 4.19. My Lord, the dream be to them that hate thee, &c. Or as *Philo* brings him in with a *Utinam tale somnium non vidisses*, I would I had no such dream to interpret unto you. But for the matter he giveth him a sound, though a sharp interpretation.

Verse 19 *How much lesse to him that accepteth not the person of Princes?*] How much more both dangerous and undecent must it needs be, wrongfully to accuse God of injustice and partiality, which is far below him: sith he neither doth, nor needeth prefer great ones before meaner men in judgement? See on *chap.* 13.7. and 32.21.

Nor regardeth the rich more then the poor] The word rendred rich, opulent, or potent, comes either from a root that signifieth to *save*; because it is in the power of such to *save* others from hurt and damage: or else from another root, that signifi-

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eth, to *cry aloud*; becauſe ſuch men uſe to ſpeak their minds more freely and boldly, as having that which can bear them out. But God acknowledgeth them not as ſuch: only of them to whom much is given, much ſhall be required. שוע

For they are all the work of his hands] Both for their perſons, for they are all equally his creatures; and for their conditions, which God alſo hath cut them out, and apportioned. Thus he is ſaid to *have made Moſes and Aaron*, that is, to have advanced them, 1 *Sam.* 12. 6. and Chriſt is ſaid to have *made the twelve*, when he ordained them to the Apoſtleſhip, *Mar.* 3. 14.

Verſe 20. *In a moment ſhall they die*] Be they mean or mighty, they are, when God pleaſeth, ſuddenly ſwept away by the hand of death: as Cheſſe-men are into the bag, without diſtinction of Kings, Dukes, Biſhops, or Common people.

And the people ſhall be troubled at midnight] as were the Egyptians, when their firſt-born were ſlain in their dead ſleep, *Exod.* 12. 29. not without much terrour and tumult: and as were the Army of *Sennacherib*, 2 *King.* 19. 35. and *Belſhazzar* with his *Babylon*, *Dan.* 5. 30, 31. The *people ſhall be troubled*, they ſhall be ſhaken as leaves in a great wind, or be carried away as by a mighty torent; when they were moſt ſecure, and dreamt of no ſuch danger. Neither in all theſe alterations and various occurrences is God unrighteous, ſith he is debtour to none, neither doth he any thing without reaſon and right.

And paſſe away] *Præteribunt, id eſt peribunt*: they ſhall paſſe into the grave, as *Eccleſ.* 1. 4. One generation paſſeth, and another cometh: or they ſhall *periſh*, as when it is ſaid, Heaven and earth ſhall paſs away. The Vulgar hath it, *Pertranſibunt*. It is not *tranſibunt*, they ſhall paſſe, ſaith *Gregory*; but *pertranſibunt*, they ſhall paſs thorow, becauſe the wicked are alwayes paſſing on to perdition, throughout all their lives.

And the mighty ſhall be taken away without hand] That is, without ſeeing the hand that ſmiteth them; which is, ſaith One, a divine force, inviſibly cutting aſunder the thred of their lives in a moment, *Pſal.* 76. 12. The Lord cutteth off the ſpirit of Princes. The Hebrew importeth, that he *ſlips them off*, as one ſhould ſlip off a flower betwixt his finger, or as one ſhould ſlip of a bunch of grapes, &c. The Original here is, *They ſhall take away the mighty*, that is, the Angels ſhall (as *Luk.* 12. 20.) hurry them out of the world *without hand*, that is without mans help, without humane violence.

Verſe 21. *For his eyes are upon the Wayes of man*] Gods Providence (like a well-drawn picture that eyeth each one in the room) obſerveth all things: he ſeeth cauſe enough thus to proceed in judgement againſt a perſon or people, though we ſee it not. And although one man knoweth not another, nor doth any man well know himſelf; yet God, following, as it were, all men hard at the heels, doth with his eyes narrowly obſerve and mark what way every one walketh in, *he ſeeth all his goings*: Let not men therefore pleaſe themſelves in their ſinful practiſes, as if God ſaw them not, becauſe for a time they ſcape unpuniſhed; *Sæculi lætitia eſt impunita nequitia*; but ſin and puniſhment are tyed together with chains of Adamant, and cannot long be aſunder.

Verſe 22. *There is no darkneſs, nor ſhadow of death, &c.*] Sinners would fain ſhroud and ſecret themſelves from Gods all-ſeeing eye: for which end they ſearch all corners, with *Adam*, and hope that their evil pranks and practiſes ſhall never come to light: but that cannot be, for not only darkneſs and the ſhadow of death, but Hell alſo is *naked before him, and deſtruction hath no covering*, Job 26. 6. See the Note there. See alſo *Pſal.* 139. 12. and *Amos* 9. 2, 3. *Heb.* 4. 13. with the Notes.

Where the workers of iniquity may hide themſelves] Either from Gods all-ſeeing eye, or puniſhing hand; *Adam* is pulled out of the thicket: *Manaſſeth* from among the thorns: *Zedekiah*, and his family, from between the two walls: many Jews out of the privies and other lurking-holes where they lay hid, at the laſt deſtruction of Jeruſalem.

Verſe 23. *For he will not lay upon man more then right*] *Plus quàm par eſt.* He cannot over-do likely: no, though he ſhould inflict upon him all the torments here, and tortures in hell, ſith death, in the utmoſt extent of it, is the *Non nim ſ virum pote trà.*

the juſt hire of the leaſt ſin, *Romans*, 6. 23. See *Exr.* 9. 13. with the Note.

That he ſhould enter into judgement with God] Commence a ſuit againſt him, or challenge him into the ſchools to argue it out with him, as thou *Job* haſt offered to do: but unadviſedly; ſith God hath juſtice on his ſide; as the very Heathens alſo ſaw, when they ſet *Themis* their goddeſſe of Juſtice τὸ δικαίωτατον, next of all to *Jupiter*, their chief god.

Verſe 24. *He ſhall break in pieces mighty men, &c.*] *Infinitè conterit validos*, ſo *Tremellius* rendreth it. He infinitely mawleth the mighty; and breaketh them in pieces like a potters veſſel, *Pſal.* 2. 9.

Without number] Or, *Without inquiſition*: as knowing all things afore-hand, and not needing any evidences or examination of witneſſes: Or, *without end*, becauſe their ruine is endleſſe. *Ruina majorum ſit cautela minorum.*

And ſet others in their ſtead] As is to be ſeen in the riſe, reign, and ruine of the four mighty Monarchies, and others not a few, that had their times, and their turns: as the Kingdom of the ten Tribes, which in a few years fell into nine ſeveral Families: and few of thoſe Kings died a natural death: No more did the Emperours of Rome, till *Conſtantine*. See *Dan.* 2. 21. *Pſal.* 113. 7, 8.

Verſe 25. *Therefore he knoweth their works*] It appeareth by their puniſhment, that God took notice of their wicked works; though they thought otherwiſe: yea, when they *know not*, or are not aware of it, he overthroweth them therefore. This he doth in *the night*, i. e. ſuddenly and unexpectedly. Others render it, *Aſſoon as he hath changed the night, they are cruſhed*; that is, as ſoon as he hath brought forth the light which revealeth all things, *Epheſ.* 5. 13. and layeth them open to publick view, who before were taken for better men, they are deſtroyed, as publick Peſts.

Verſe 26. *He ſtriketh them as wicked men, &c.*] *Complodit eos*, ſaith *Junius*, *ſcilicet ut inflatas vejicas in ſua ipſorum ſede*, he ſtriketh upon them, as blown bladders in their own ſeat. This is an elegant ſimilitude, ſetting forth the ſudden overthrow of graceleſs great Ones, as with a kind of noiſe, and not without publick notice; for it followeth,

In the open ſight of others] Heb. *In the place of beholders, in proſcenio*, as upon a Stage, or Scaffold, *Diſcant juſtitiam moniti, & non temnere numen*: others may hear and fear, and do no more ſo. God is pleaſed for this purpoſe to hang up ſome notorious offendors as it were in gibbets; as *Pharaoh*, *Sennacherib*, *Antiochus*, *Herod*, *Julian*, *&c.* See thoſe Writs of Execution, 1 *Cor.* 10. 5, 6, 7, &c. and be wiſe by others woes: enjoy their follies, and gather, with the Bee, ſweet honey out of thoſe bitter weeds. *Pœna ad paucos, metus ad omnes.*

Verſe 27. *Becauſe they have turned back from him*] To purſue after lying vanities, broken ciſterns; which whoſoever do, as they fall into two foul ſins at once (ſuch as heaven and earth have cauſe to be aſtoniſhed at, and afraid of) *Jeremiah* 2. 12, 13. ſo they are miſerable by their own Election, *Jonah* 2. *verſ.* 8.

And would not conſider any of his wayes] *Wiſely conſider them*, as *David* did *Pſal.* 119. 168. All Gods lawes were in his ſight: and all his wayes in Gods ſight. This was the general cauſe of their deſtruction. The ſpecial followeth.

Verſe 28. *So that they cauſe the cry of the poor, &c.*] Theſe they compel, by their oppreſſions, to waſh the earth with their tears, and to importune heaven with their complaints, as One phraſeth it. The wicked do as it were, bring up to God the cryes of the poor oppreſſed, and ſo pull upon themſelves inevitable deſtruction. for he is the poor mans Patron, and *heareth the cry of the afflicted*. The grand *Signior* would have the world take notice, that ſuch as lament unto him, ſhall be ſure to have redreſs and ſuccour from him. Wherefore alſo he calleth himſelf *Awlem Penawh*, *The Worlds Refuge*, A title far more fit for the God of heaven, than for any earthly Monarch, were he far more gracious than the great Turk, from whoſe courteſie (freely offered him) *Luther* bleſſed himſelf with a *Deus me tueatur à tali beneficâ Domino*; God defend me from ſuch a gracious Lord.

Senault.

Grand Sign. Strag. 147.

Joh. Manl. loc. comm.

Verſe

Verſe 29. *When he giveth quietneſſe, who then can make trouble*] *Ipſe tranquillabit, & quis inquietabit?* This is like that of the Apoſtle, ſaith *Brentius*, Rom. 8. *If God be for us, who can be againſt us? Who ſhall lay any thing to the charge of Gods Elect, &c?* It is he alone who giveth peace, both of countrey and of conſcience; *Peace, peace*, Iſai. 26. 3. *Pacem omnimodam*; external, internal, eternal; and then, who can diſturb or unſettle? Surely as *Iſaac* once ſaid to *Eſau*, concerning *Jacob*, *He is bleſſed, and he ſhall be bleſſed*: ſo may it be ſaid of ſuch as have made their peace with God; Peace ſhall be upon them and Mercy, *contra gentes*, whoſoever ſaith nay to it; yea, though it be the Devil himſelf, that ὁ πονηρὸς, as he is oft called, the Troubleſome one: who, ever ſince he was caſt out of heaven, keeps ado on earth, and ſeeks to diſquiet all ſuch as by patient continuance in well-doing, ſeek for glory, and honour, and immortality, *Rom.* 2. 7.

And when he hideth his face, who then can behold him?] Him? Whom? *God*: who dare look upon him, or toward him for help, when he is throughly diſpleaſed and looketh irefully? Or, the party frowned on by God: who will ſmile upon him, or ſhew him any favour and furtherance? Here *Aben-Ezra* giveth a good Note, *Averſio vultus Dei, &c.* The turning away of Gods pleaſed countenance is the cauſe of all Wars and other diſaſters. The Phyſiologer in *Epiphanius* telleth of the Bird *Charadius*, that being brought into the room where a man lyeth ſick, if he look with a ſteddy and fixed eye upon the ſick man, he recovereth: but if he turn away from him, and look another way, the diſeaſe is to death. Apply this to God, and it fitteth.

Whether it be done againſt a Nation, or againſt a man only] All's a caſe (as they ſay) to God; he ſtands not upon multitudes, as men uſe to do in caſe of Mutinies or the like, to puniſh the tenth man or ſo, *in terrorem*, for a terrour to the reſt. This is not Gods way of puniſhing: but as a thouſand years are to him but as a day, and one day as a thouſand years: ſo when he proceeds to execution of Juſtice, whether it be done againſt a Nation, &c. *All Nations* to him are but *as a drop of a bucket, or duſt of a balance*, Iſai. 40. And hence he buried a world full of people in one univerſal grave of waters. And the wicked (be they never ſo many) ſhall be turned into hell: With whole nations that forget God, *Pſal.* 9. 17. God ſeemeth to ſay, *Fiat juſtitia, ruat orbis.*

Verſe 30. *That the hypocrite reign not*] That he reign no longer; Almighty God taketh order, by putting theſe mighties from their ſeats, and exalting them of low degree, *Luk.* 1. 52. And why? 1. Leſt *the hypocrite*, or the *impure* and *impious man* reign: Such as was *Jehu*, *Herod*, *Julian*, our *Richard* 3. Pope *Sixtus Quintus*, of whom One ſaith, that he was the moſt crouching humble Cardinal that ever was lodg'd in an oven, and the moſt ſtout proud Pope, that ever wore Crown: What pride equal to his, making Kings kiſſe his Pantofles? What humility (pretended) greater than his, ſhrieving himſelf daily on his knees to an ordinary Prieſt? He calleth himſelf the ſervant of Gods ſervants: and yet ſtamps in his Coyn, *That Nation and Countrey that will not ſerve thee, ſhall be rooted out*: he alſo ſuffereth his Paraſites to ſtile him, Our Lord God the Pope. Is not this a notorious hypocrite? and when ſuch a one reigneth and taketh upon him to be Lord of all both in ſpirituals and temporals, may not we conclude that God *hideth his face* (as in the former verſe) from his people? May we not cry out as *Baſil* once did, *Num Eccleſias ſuas dereliquit Dominus?* hath the Lord utterly forſaken his Churches? It is, doubtleſs, a very great judgement upon a people, when an hypocrite or a prophane perſon is ſet over them, who pretends the publick good to his own deſignes and ſelf-intereſts, and by his crafty inventions undoes his ſubjects, robbing them of their lawful liberties, and enſlaving them. Some read the words thus, *He cauſeth that the hypocrite reigneth for the ſins of the people.* It is threatened as an heavy curſe, *Levit.* 26. 17. *If you ſtill treſpaſſe againſt me, I will ſet Princes over you that ſhall hate you*; miſchievous, odious Princes, odious to God, malignant to the people: Such as was *Phocas* that bloody Tyrant, who, when he had ſlain his Maſter *Mauricius*, and reigned in his ſtead, there was an honeſt poor man, ſaith *Cedrenus*, who was earneſt with God to know a reaſon, why ſuch a thing was ſuffered? to whom it was anſwered, That a worſe man could not be found: and that the ſins of Chriſtians required it. We read of *Attilus* King of Swethland, that he made a Dog King of the Danes, in revenge of a great many

Spec. Europ.

Epiſt. 17.

Vulg. Sept. Ab. Ezra.

Sr. Rich. Berkley's Sum. Pon. p.387.

many injuries received by them. *Gunno* likewiſe King of the Danes made a Dog King of Norway; and appointed Counſellours to do all things under his Title and Name: That which theſe men did ſpitefully, God ſomtimes doth righteouſly; ſetting up tyrants for a puniſhment to thoſe that were unthankful for better government: and would not have him to reign over them.

Leſt the people be enſnared] Heb. *For the ſnares of the people*; that is, for the injuries and vexations wherewith that hypocrite oppreſſed the people; to put an end to thoſe, by taking away the Tyrant, who for his cruel craft, and crafty cruelty, is here fitly compared to an hunter or fowler laying ſnares. *Sunt autem leges iniquæ & exactiones injuſtæ principum hypocritarum, laquei & decipulæ quibus populum ſibi ſubjectum venantur & capiunt*, ſaith *Brentius* here: *i.e.* Bad Lawes and unjuſt exactions of hypocritical Princes, are the ſnares and gins wherewith they hunt after, and catch their ſubjects.

Verſe 31. *Surely it is meet to be ſaid unto God, I have born chaſtiſement*] To convince a man of a fault, and not to adviſe him how to do better, is to ſnuff a Lamp and not pour more Oyle into it. *Elihu* therefore now ſets himſelf to counſel *Job*, whom he conceiveth he had ſufficiently convinced of injury done to God. Surely it is meet, &c. *Par eſt*; this is ſupplied by the Tranſlatours to make ſenſe; for the Original is very conciſe and dark, and therefore diverſely interpreted, as is alſo all this latter part of the Chapter. Some render it thus, *But to God who ſaith, I pardon, I will not deſtroy, it ſhould be ſaid, That which I ſee not, teach thou me, &c.* Some thus, *Therefore we ought thus to ſpeak unto God, I ſuffer patiently, I will not break aſunder*; *viz.* Theſe bonds wherewith thou haſt faſt bound me. Others thus; *Hath Job ſaid to God, I have born, &c. q.d.* Nothing leſſe, as ye all are witneſſes. Others again thus, *Hath he*; (that is, the Tyrant dethroned, as in the verſe aforegoing) *ſaid to God, I have been, &c*, Hath he confeſſed his wickedneſſe, and promiſed amendment? No ſuch matter ſurely, therefore is he juſtly puniſhed. This is a very good ſenſe, ſaith *Mercer*. But to ſtick to our laſt and beſt Tranſlation, *Surely it is meet, &c*, for is it fit that God ſhould caſt down the bucklers firſt, and not have the better of us? Should we not rather diſarm his juſt indignation by an humble yeeldance?

I have born chaſtiſement] Heb. *I have born and will bear*, being active in ſuffering, and taking up my croſs.

I will not offend any more] Heb. *I will not corrupt*; to wit, my wayes, and ſo undo my ſelf.

Verſe 32. *That which I ſee not teach thou me*] For I am yet in the dark, and know not the right cauſe wherefore thou afflicteſt me. Herein men are very apt to miſtake themſelves, and when God calls one way, to run another, as young *Samuel* did, 1 *Sam.*2. The divel alſo dealeth by the afflicted as the Jewes did by Chriſt, blindfolds them, and then bids them prophecy who ſmote them, and for what? Hence in afflictions we many times grope, as blind men, gueſſing at this cauſe, and at that, but ſeldome faſten on the right. Here then God muſt be ſought unto for direction, and beſought that he would graciouſly point us to the ſin he ſtrikes at. This *Job* had done once and again, *chap.*10.2. and 13.23. But *Elihu* would have him to do it yet better.

If I have done iniquity, I will do no more] Thus men muſt both vow and perform to the Lord their God, *Pſal.*76. 11. and not promiſe amendment as children do when taken up to be whipt; or as men in danger at ſea, or on their ſick beds, uſe to do largely; But then *ſciapato il morbo, frandato il Santo*, as the Italian Proverb hath it, When the Diſeaſe is removed, the Saint is defrauded. *Pharaoh* promiſed fair whiles upon the Rack; but got off once, he hardned his heart, and would do nothing. So thoſe ſlippery Votaries, *Jer.*34.11.

Verſe 33. *Should it be according to thy mind*] Heb. *From with thee*: *q.d.* Muſt things be as thou wilt? And is it fit for thee to preſcribe to the Almighty? (See *Hoſ.*8.4.) to ſet the Sun by thy Dial?

He will recompence it, whether thou refuſe, &c.] He will have his pennyworths of thee, whether thou be pleaſed or diſpleaſed.

And not I] Though I foretell thee this, yet it is God that will effect it: therefore think not the worſe of me, no more then a people ſhould of a Herald or the Trumpet as the cauſe of their war.

There-

Therefore ſpeak what thou knoweſt] *Viz.* In thine one behalf, but ſpeak the word of truth and ſoberneſſe. He was no fool who ſaid, It hath often repented me to have ſpoken, but ſeldome to have held my peace. There are many other readings, and expoſitions of the words. Let every man (for me) take his choice, and abound in his own ſenſe, ſo it diſſent not from the Analogy of faith.

Verſe 34. *Let men of underſtanding tell me*] Or, *Say with me*; ſay as I ſay; *viz.* That *Job* hath ſpoken without knowledg, as *verſ.* 35. and that I have ſpoken the thing that is right in vindicating the divine Juſtice, from thy cauſeleſſe criminations.

And let a wiſe man hearken unto me] I preſume there is not one wiſe man alive but will be of my mind: and for fools, the men of this world, ever beſides themſelves in point of ſalvation, I regard not their cenſures, ——*Equitem mihi plaudere curo.*

Verſe 35. *Job hath ſpoken without knowledge*] *Inſcienter & inſcite*, He hath outlaſhed and overſhot himſelf in ſome words againſt God; yea, amidſt his complaints, he hath let ſlip not a few laviſh and looſe ſpeeches, which thing alſo being reproved by God, he doth ingenuouſly acknowledg, *chap.* 40. and 42.

And his words were without wiſdome] Heb. *Not in wiſdome*; and this he here heareth of on both ears, being barely told of it again and again, and not without ſome bitterneſs in the cloſe of this Chapter. Some warmth there muſt be in a reproof (the Phyſick will work the better) but ſcalding hot it muſt not be.

Verſe 36. *My deſire is that Job may be tryed unto the end*] Or, *Unto victory*, till he be vanquiſhed and ſet down. It is conceived, that *Job* by clapping his hands, as *verſe* 37. or by the ſet of his countenance, or ſome other way had diſcovered his diſlike of, and diſcontent at that which *Elihu* had ſpoken: He therefore begs of God to continue afflicting him, till he be in a better mind. This he doth by a ſpecial inſtinct for *Jobs* good, and not out of any deſire for revenge. So *Farellus* pronounced a curſe upon young *Calvins* ſtudies, in caſe he ſhould refuſe to joyn with him in the Lords work at *Geneva*, where a Church had been newly planted: this ſo thunderſtruck him, that he durſt not ſtir therehence to his dying day. Some read it, *My Father, let Job be tryed.* It is not to be doubted, but thoſe Ancients alſo called God by this ſweet name of *Father*. See *John* 8.41. *Beza* makes *Elihu* thus beſpeaking *Job*, for honours ſake, *O my Father, Job ſhall be yet ſtill tryed.* The Tigurines read, *Hac autem in medium affero.* Theſe things I produce, that *Jobs* things may be moſt exactly diſcuſſed, and wicked mens mouthes ſtopped.

Uſque ad victoriam. Trem.

Crux ſancta eſt, & ſalubris.

At ego tibi ſtudia tua præſenti denuncio Omnipotentis Dei nomine, &c Calv. vit.

Becauſe of his anſwers for wicked men] Who will take liberty by him to excuſe their iniquity, and ſpeak diſhonourably of God, as he hath done.

Verſe 17. *For he addeth rebellion unto his ſin*] Or, *He will adde*, *viz.* unleſſe he be exerciſed and ſubdued by more and longer load of afflictions; there will elſe be no hoe with him, no ground will hold him. The croſſe is of ſingular uſe to tame that rebel Fleſh: and is therefore prayed for by *Jeremy* for himſelf, *chap.* 10.24. and here by *Elihu* for *Job*, who had before adviſedly choſen *affliction rather then ſin*, and reckoned it as a mercy to be viſited every morning, and tryed every moment, *chap.* 7.18.

He clappeth his hands amongſt us] By way of irriſion, and as inſulting over us. This it may ſeem *Job* had done in a diſdainful way againſt all that had beene ſpoken, which maketh *Elihu* thus fiercely to charge him.

And multiplyeth his words againſt God] By a ſtrange pertinacy. He delivereth him therefore unto God to be further afflicted; as St. *Paul* did *Hymenæus* and *Alexander* unto Satan to be inwardly buffetted, and bodily tormented (as *Act.* 13.11. and 19.16) *Ut caſtigati diſcerent*; that they might learn not to blaſpheme, 1 *Tim.* 1.20.

CHAP. XXXV.

Verſe 1. *Elihu ſpake moreover, and ſaid.*]

HIs ſpeech was for God, as before; and therefore he *ſpake moreover*: For, as *Auſtin* ſaith of the Feaſt of *Penteceſt*, *Gaudet produci haec ſolennitas*; ſo we may ſay of a Diſcourſe of this nature, *Gaudet produci haec ſermocinatio*; the longer it is, the better; ſith of God and his righteous dealing, *Non ſatis unquam dici poteſt*, as *Lavater* here hath it; never can enough be ſpoken. For although we all yeeld that God is juſt, yet if any croſſe befall us, we are apt to queſtion it, and to think our ſelves hardly dealt with.

Verſe 2. *Thinkeſt thou this to be right?*] Heb. *Reckoneſt thou this to be right? q.d.* I appeal to thine own conſcience. This is a ſigne of great confidence in the Appealer, yet may it be done by men of corrupt minds, deſtitute of the truth: Witneſſe that bold Anabaptiſt, that in a ſolemn Diſputation at *Tigure*, appealed to *Zuinglius*, as if convinced in his own conſcience, he had inwardly favoured Anabaptiſm. And thoſe impudent Papiſts, that report themſelves to our conſciences, to tell them, Whether our condemnation be not ſo expreſly ſet down in our own Bibles, and ſo clear to all the world, that nothing more needs thereto, then that they know to read, and to have their eyes in their heads at the opening of our Bible: To tell them moreover, whether *England* hath not brought forth within theſe few yeares paſt, to the number of twenty ſeveral ſorts of Bibles, farre different one from another.

Scult. Annal.

Gagge of the New Goſpel. Preface.

Idem ibid.

That thou ſaidſt, My righteouſneſſe is more then Gods] Heb. *My righteouſneſſe is before Gods. Diodate* rendreth it, *My Righteouſneſſe is from God*; that is, I am ſure God will juſtifie me, though men condemn me. But it is better to render it, *Præ Deo*, more then Gods (ſee a like expreſſion, *Heb.* 12.24.) underſtanding it of the juſtice of his Cauſe, and not of his Perſon. But taking it ſo too, when and where did *Job* ever ſay that his righteouſneſs was more then Gods? No where ſurely in ſo many words, for then doubtleſſe Satan, and not *Job*, would have carryed away the victory in this conflict. Neither ſurely could this be rightly gathered out of *Jobs* words, but detorted and miſconſtrued. *Elihu* therefore reproved him with two great auſteriy, neither can any thing be pleaded for him but this, that he pleaded for God, of whoſe glory he was ſo very tender, that he could not brook or bear with any ſyllable of a word that ſeemed to detract from it.

Verſe 3. *For thou ſaidſt, What advantage will it be unto thee?*] Here he indeavours to prove the charge, grounding upon ſome words of *Jobs*, as *chap.* 9.22. and 10.15. which ſeem to hold out thus much, that no good was to be gotten by leaving evil wayes, ſith good men and bad ſuffer and periſh together. But we muſt know, that *Job* herein reaſoned not of thoſe things that fall out after death, but only of the proſperous or unhappy eſtate of this life preſent; denying, and that rightly, that we are hereby to judge of Gods love or hatred, or of any mans honeſt or diſhoneſt converſation; Neither yet did he ſtand in defence of his own righteouſneſs againſt God, but only appealed to God as a moſt wiſe and juſt Judge, againſt the falſe accuſations of his ſo-friends, who by powring oyle into the fire, as it were, very much vexed and diſquieted him all along.

Or what profit ſhall I have if I be cleanſed from my ſin?] Or, *What profit ſhall I have by it more then by my ſin?* This, if *Elihu* could have proved that *Job* had ſaid, he might very well have juſtified what he had wiſhed to him, and affirmed of him in the two laſt verſes of the precedent Chapter.

Verſe 4. *I will anſwer thee and thy companions with thee*] Thy three friends, (who have not ſo well quit themſelves in this Controverſie, as having anſwered little or nothing to this unſavoury ſaying of thine) and to the reſt of the by-ſtanders, which approve of thine opinion, as people are apt to favour the weaker ſide (as it is reputed)

reputed) and to encourage them. Thus it befel *Luther*, when he began firſt to reform.

Verſe 5. *Look unto the heavens and ſee*] Yea, look *into them*, if thou couldſt, as did *Steven* the Proto-Martyr, *Act.7.56.* and as our Saviour Chriſt, as man, could do (ſay ſome) with his bodily eyes; and as a believer by the eye of his faith, through the Perſpective glaſs of the Promiſes, may do doubtleſſe. The further we can look *unto heaven* (or *into it*) the better ſhall we conceive of that infinite diſtance that is betwixt God in heaven, and men on earth. God is far above the higheſt heavens, therefore higher then any mortal can attain to him, much leſſe contribute any thing unto him by his righteouſneſſe; or aſſault him by his wickedneſs. *Herodotus* writeth, That the *Thracians* once were ſo mad againſt their god *Jupiter*, for raining downe upon them when ready to joyn battle with the enemy, that they threw up their darts againſt heaven, which ſhortly returned upon their own heads. And of *Caligula* the Emperour it is ſtoried that he thundred and lightned with certain Engines he had, and if at any time a thunderbolt fell from heaven, *ipſe contrà jaciebat lapidem*, he on the other ſide threw up a ſtone, and uſed that Hemiſtich in *Homer*, ἢ μ' ἀνδρὸς ἢ ἔγωγε, *Either doſthou kill me, or I'll kill thee, if I can.* And what leſſe then this upon the matter do thoſe monſters and miſcreants amongſt us, who ſet their *mouthes againſt heaven*, when things go croſſe with them eſpecially; and their *tongues walk through the earth*, Pſal.73.9? As *Hacket* did, who lifting up his eyes to heaven, and grinning againſt God, blaſphemed him, and threatned him, even when he had the rope about his neck, *Anno* 1591. Now, *as in the water face anſwereth to face, ſo doth the face of a man to a man.* And as there were many *Marii* in one *Cæſar*, ſo there are many *Caligula's* and *Hackets* in the beſt of us all, if God reſtraine us not from ſuch horrid outrages. But *Elihu* would have us here to know, that God is far above our reach, neither can we throw this high and lofty one out of his throne; *utcunque fremamus & ferociamus*: for how ſhould any thing that wee ſilly Creatures can do, reach to God, when as we cannot reach up to the viſible heavens?

Dio in vit. Calig

Cambd. Eliz. fol 403.

And behold the clouds which are higher then thou] *Eminent prætè.* The clouds are Gods Chariot whereon he rideth, and wherein he manifeſteth much of his Majeſty. Theſe *Elihu* would have *Job* to contemplate in their height, even *ſuperiores nubes*, as *Tremellius* rendreth it, the upper clouds; or, as others, the *Starry Heaven*, Heb. *The thin of heavens.* So *Bildad* before had called upon him to behold the Moon and the Stars, *chap.25.5.* And ſurely the very ſight of heaven over us (to the which all that we are or can, can bring no help or hurt at all) ſhould admoniſh us of our meaneſſe, and make us think moſt modeſtly of God, whom we are ſo infinitely below; and not dare either to complain of him, or to boaſt us before him, &c. For this cauſe it is that *Elihu* ſo preſſeth *Job* here with this heap of words, that he may henceforth know and keep his diſtance; and not ſo preſumptuouſly call God (as it were) to reckoning, touching expences and receipts.

Verſe 6. *If thou ſinneſt, what doſt thou againſt him?*] What more then ſhew thy teeth? or ſhoot at a rock, where the Arrow rebounds upon thee? In the ſack of *Conſtantinople*, the Image of the Crucifix was taken down by the Turks, and a Turks Cap put upon the head thereof, and ſo ſet up, and ſhot at with their arrowes; and afterwards in great deriſion, carried about in the Camp, as it were in Proceſſion, with Drums playing before it, rayling and ſpitting at it, and calling it the *God of the Chriſtians*; But what was all this to Chriſt? He that ſitteth in the heavens (*extra jactum*) laughed at them, the Lord had them in deriſion, *Pſal.2.4.* Do wicked ſinners, when they *work hardeſt* againſt God (as the word here ſignifieth) and take greateſt paines to go to hell, do they, I ſay, *provoke the Lord to anger? Do they not provoke themſelves to the confuſion of their own faces?* Jer.7.19 And may we not well ſay to ſuch, as *Ulyſſes* his companions ſaid to him, when he would needs provoke *Polydamas.*

Turk hiſt.347

Etſi naviter peccas.

Σχέτλιος τις ἐθέλεις ἐριδίζεμεν ἄγχι μάχεσθαι. *Hom. Odyſſ.*

God can eaſily get him a name in the utter overthrow of a rabble of rebels conſpiring againſt him, as at the Flood, tower of *Babel*, *Sodom*, *Egypt*, *Moab*, &c. who

were trodden down under him, as straw is trodden down for the dunghil, *Isai.* 25.10. And in the next verse, *The Lord shal spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim*, (that is, with greatest facility; for violent stroaks rather sink then support a swimmer) *and he shall bring downe their pride, together with the spoiles of their hands: And the fortresse of the high fort of their wals shall he bring down, lay low, and bring to the ground, even to the dust*, Isai. 25.11,12.

Verse 7. *If thou be righteous, what givest thou him?*] Nothing, sith he is self-sufficient, and independent. He needeth us not, neither doth our righteousnesse reach him, *Psal.* 16.2. The Pharisees dreamt of an over-doing the Law, and making God beholding to them. The Papists also, those modern Pharisees, talk of works of *super-erogation*, and of merit of *congruity*, and merit of *condignity*. But these are mere fictions, *Chimera's*, absurd Doctrines, such as *Elihu* never heard of. He that doth righteousnes is righteous, 1 *John* 3.7. but he addeth nothing thereby to God, let him do his utmost. Indeed whoso offereth praise, glorifieth God, *Psal.* 50.23. so he is pleased to account it, and call it: but his glory is as himself is, eternal, infinite, immense. The Sun would shine in its own brightnesse, though all the world were blind, and should wilfully wink: so here. God accepts not our persents, but to returne them us back with interest, as the raine ascends in thinne vapours, but comes downe againe in thick showres.

Or what receiveth he of thine hand?] If any thing, it is *of his own*, as *David* thankfully acknowledgeth, 1 *Chron.* 29.14. and besides that, our sweetest Incense smelleth strong of the hand that offereth it.

Verse 8 *Thy wickednes may hurt a man as thou art*] Wicked men are many wayes mischievous to others; and have much to answer for their other mens sins. How many are undone by their murders, adulteries, robberies, false testimonies, blasphemies and other rotten speeches, to the corrupting of good manners, &c? What hurt is done daily by the Divels factours, to mens souls, bodies, names, estates? Besides that they betray the land wherein they live into the hands of divine Justice, whiles they do wickedly with both hands earnestly, *Mic.* 7.3. That I speak not of the manifold miseries, they pull upon themselves.

And thy righteousnesse may profit the son of man] Thy self and others: for the Just liveth by his own faith, he maketh a living of it, and a good one too. And as for his Charity, it is the mother of all manner of good works, whereof others have the benefit. Papists, and some as silly, have shrunk up charity to an handsbreadth, to giving of Almes: But besides that, a good man draweth out, not only his *sheaf*, but his *soul* to the hungry. He also *warneth the unruly, comforteth the feeble minded, supporteth the weak*, and tradeth all his talents for the good of others: He is a common blessing to all that are about him. As *Plutark* said of the neighbour-Villages of *Rome*, in *Numa's* time, That sucking in the aire of that City, they breathed *Innocency, Righteousnesse*; so may it be said of the *City of God*, and her Citizens. 1 Thess. 5.14.

Verse 9 *By reason of the multitude* (or *magnitude*) *of oppressions, &c.*] Or, *Of the oppressed, whom they* (that is, whom the Oppressours, not worthy to be named, as neither is that rich glutton, *Luke* 16.) *make to cry. Job* had said, *chap.* 24. 12. *Men groan out of the City, and the soul of the wounded cryeth out; yet God layeth not folly to them*; He punisheth not the wrong-dealers according to their deserts as *Elihu* interprets *Job*; and here refuteth him, as one that accused God of injustice, because he heareth not the cryes of the oppressed. But this is meerly their own fault, saith *Elihu*; because they cry not to God with truth and devotion: *They ask and miss, because they ask amiss.* For God never faileth to be with his afflicted, *Psal.* 91. to preserve the simple, as *David* found by experience, *Psal.* 116. to hear those that call upon him in truth, *Psal.* 145. &c. he requireth nothing of them but lawful petitions, and honest hearts, and then they are sure to have out their prayers, either in money, or moneys worth; either the same thing they ask, or a better.

They cry out by reason of the arm of the mighty] *Magnatum.* Such as was *Pompey*, of whom the Romans cryed out, *Nostra miseria tu es Magnus.* We rue by thy greatnesse, and are ruined. The greater any man is, unlesse gracious also, the

the more he thinks he may oppreſs the meaner ſort. They eate up my people, as they eate bread, *Pſal.* 14. as ſo many Canibals; and as the bigger fiſhes devour the leſſer: they lay load upon them without mercy or meaſure, they beat them with a ſtrong arm, and make them cry aloud, filling the air with their complaints, as nature teacheth even brut beaſts to do when they are hurt. It was not patience but pertinacy, an obſtinate ſtiffeneſs of mind, that made ſome Heathens, as *Mithridates*, *Marius*, *Epicurus*, *&c.* forbear crying, when grievouſly tormented.

Videri poſſunt magnates non alio loco habe tenuas quam minutos piſcic los, quos conſe tim & pleno pro delicijs eſ tent. Merl.

Verſe 10. *But none ſaith, Where is God my maker?*] Heb. *My makers*: to note the *Trinity*, ſay ſome: others think, that he ſpeaks of God in the plural number only for honours ſake. They call not upon God as their Creator, they praiſe him not as their Preſerver and Benefactor, ſaith *Elihu* in this and the next verſe: but expreſs a great deal of pride and vanity, *verſe* 12, 13. and thence it is, that their prayers are unanſwered, and themſelves unrelieved. The oppreſſed ſhould not only make moan and fill the air, *vagis clamoribus*, with bruitiſh out-cryes (the fruit of the fleſh for eaſe, rather than of the ſpirit for grace) but beg help of God by faithful prayer, and ſay, *Where is God my maker?* as *Eliſha* once ſaid, *Where is the Lord God of Elijah?* Did he not make me, and will he not maintain me? built he not the earthly houſe of this tottering Tabernacle, and is not he bound to repairs? will he caſt off the care of his own handywork? Is he not my Maſter, as well as my Maker? and ſhall other Lords beſides him have Dominion over me, and do with me at their pleaſure? *Lord, look upon the wounds of thy hands*, (ſaid Q. *Eliz.* whiles ſhe was a Priſoner at *Woodſtock*, and had like to have been burnt in her bed, one night) *and deſpiſe not the work of thine hands. Thou haſt written me down in thy book of Preſervation with thine own hand: Oh read thine own hand-writing, and ſave me, &c.*

Qui nos fecit, idem ille eſt qui nos fovet, cui ſervas ac ſuſten tat, &c. Brent. *Englands Elizabeth.*

Who giveth ſongs in the night] As the oppreſſed pray not, and therefore are not eaſed, (they are deſervedly miſerable, that might, but will not make themſelves happy by asking) ſo they praiſe not God for former deliverances by day and night conferred upon them. *Thou haſt compaſſed me about*, ſaith *David* with ſongs of deliverance, *Pſal.* 32. 7. that is, Thou haſt given me plentiful matter of praiſing thy name. So here, *Qui dat Pſalmorum argumentum de nocte* as *Tremellius* tranſlateth it: who giveth cauſe to praiſe him with Pſalms by night, as *David* did *Pſal.* 119. 62. and as *Paul*, and *Silas*, *Act.* 16. 25. and as Mr. *Philpot* and his fellows did in the Biſhop of *London's* Coal-houſe. In the night-ſeaſon it is, that God giveth his beloved ſleep, and keepeth them and theirs then in ſafety. Or, if he hold them waking, he filleth them with many ſweet meditations, (their reines at that time eſpecially, inſtructing them, *Pſal.* 16. 7.) ſhineth upon them by his Moon and Stars (which praiſe God in their courſes, and twinkle as it were at us to do the like) and inuindeth them by the melody made by the Nightingale, which ſingeth for fifteen nights and dayes together without intermiſſion, if *Pliny* may be believed: putting a thorn to her breſt to keep her waking, for that purpoſe. Hereupon *Epictetus* hath this favoury ſaying, *Si luſcinia eſſem, facerem quod luſcinia; Cum autem homo rationalis ſim, quid faciam? Laudabo Deum, nec ceſſabo unquam; Vos vero ut idem faciatis hortor*: that is, if I were a Nightingale, I would do as the Nightingale doth; But ſince I am a man endued with reaſon, (ſith *God hath taught me more than the fowles of heaven*, as *Elihu* hath it in the next verſe) what ſhall I do? I will unceſſantly praiſe God; and I exhort you to do the like. But this is not done, ſaith *Elihu* here, or very ſlenderly: and hence it is that men complain of their many and mighty oppreſſions, without remedy from God, who ſeeth that his favours and benefits would be even loſt and ſpilt upon them; according to that of the Philoſopher, *Ingrato quicquid donatur deperditur*; All is caſt away, that is conferred upon an ungrateful perſon.

Act. and Mon.

Plin. l. 10. c. 29. Luſcinia dicitur quia ante lucem canit. Nec quantum luſciniæ dormiunt. Proverb. *In Euxbir.*

Verſe 11. *Who teacheth us more than the beaſts of the earth?*] This many wretched people never conſider, and are therefore heavily, but worthily, vexed by oppreſſours, *ut vexatio det intellectum*, that ſmart may make wit; and that they may not bellow as beaſts do, when they feel pain: but flie to God by well-prepared prayer, not ſo much for eaſe, as for the uſe of what they ſuffer. Now, bleſſed is the man whom God chaſteneth, and withal teacheth him out of his Law: that he may give him reſt from the dayes of adverſity, *Pſal.* 94. 12, 13. Hereunto, not only Reaſon is required, (the Mercy here mentioned, and celebrated) but Religion alſo, which is the true Philoſophers ſtone that makes golden afflictions, 1 *Pet.* 1. 7. and as *Moſes* his

his hand, turneth a Serpent into a Rod. The truth is, Religion is the higheſt reaſon, (neither is any thing more irrational than irreligion, 2 *Theſſ.* 3. 2.) and this alſo God alone teacheth. For, *Cathedram habet in cœlo qui corda docet*, ſaith *Auſtin.* And again, *Quando Chriſtus Magiſter, quàm citò diſcitur quod docetur?* It is God above, who teacheth the heart: and this if he once undertake, it is ſoon diſpatcht. All this, if ſinful men would well weigh, and be thankful for, as they ought, God would ſurely help them, and not ſuffer them ſo to be held under.

And maketh us wiſer than the fowles of heaven] *Sapientificat.* Some Birds are very ſilly, as the *Struthiocamelus*, that having thruſt his head into a thicket, and ſeeing no body, thinketh that therefore none ſeeth him, and ſo maketh himſelf a prey. Doves ſit in their dove-cotes, and ſee their neſts deſtroyed, their young ones taken away and killed before their eyes: neither ever do they offer to reſcue, or revenge. Mention is made by Writers, of a certain nameleſſe little Bird, which for fear leſt the Heavens ſhould fall upon her, puts alwayes, when ſhe ſleepeth, one foot upon her head: How much better the Bird *Onocrotalus*? of whom it is reported, that out of expectation of the Hawk to grapple with her, ſhe ſleepeth with her beak exalted, as if ſhe would contend with her adverſary. Something there is that the wiſeſt may learn from the fowles of the air, to whom therefore they are ſent and ſet to ſchoole, *Mat.* 6. 26. *Jer.* 8. 7. yet generally God hath put more underſtanding into men: ſo that as he ſhould not do like them by preying upon others, ſo he ſhould not cry unto God only in diſtreſſe, as the young Ravens do when hunger-bit: but *pray alwayes, and in every thing give thanks*; for which purpoſe it is, that God hath given us reaſon, ſpeech, and much matter and meanes, far above the unreaſonable Creatures. *Væ igitur ſtupiditati hominum in calamitatibus torpentium.*

Plin. l. 10. *c.* 1.

Cæl. Rhod.

Verſe 12. *There they cry, but none giveth anſwer*] Cry they do, but not to the true God, *Jon.* 1. 5. The Papiſts have their *he-ſaints*, and *ſhe-ſaints*, for ſeveral uſes. Or if to the true God, yet not in a due manner: not in faith, and with remorſe for their miſdoings. And hence it is, that either they are not heard and helped: or not in mercy, but for a further miſchief, and to furniſh out their indictment at the laſt day: and on their death-beds, God will not come at them, or be intreated by them, *Prov.* 1. 28. *Pſal.* 18. 42.

Becauſe of the pride of evil men] *i. e.* Becauſe theſe oppreſſed ones that thus cry, are not ſo poor as proud; humbled they are, but not humble; low, but not lowly. *Plectuntur, ſed non flectuntur*: they have loſt the fruit of their afflictions, and are not a button the better for all that they have ſuffered.

Verſe 13. *Surely God will not hear vanity*] Prayer without Faith, is but an empty ring, a tinkling cymbal. *Neque enim omnes qui citharam habent, ſunt citharœdi*; Every ſound is not Muſick, neither is every complaint and out-cry of men in extremity, an effectual Prayer. Thoſe in *Hoſea*, when pined almoſt, howled as Dogs, growled as Swine, bellowed as Bulls, ſcreeched horribly as the Ravens of *Arabia*, *Hoſ.* 7. 14. but becauſe they *cryed not to God with their hearts*, he heard them not. It is not the labour of the lips, or the loudneſſe of the voice, but the travel of the heart, and truth in the inward parts that he regardeth: *Pſal.* 51. 6. Wilt thou not know, *O vain* (or *empty*) man, that Faith without Works is dead? ſaith St. *James chap.* 2. 20. ſo that prayer without faith is to no purpoſe? Men may cry aloud in diſtreſſe, and make their voices to be heard on high; they may chatter out a charm when Gods chaſtening is upon them, yea, be with child, as it were, of a prayer, yet bring forth nothing better than wind, work no deliverance at all in the earth, *Iſai.* 26. 16, 17, 18. God may turn them off, and juſtly, with *Depart* ye workers of iniquity; get you to the gods whom ye have choſen, let them deliver you in the time of your tribulation: for I will deliver you no more, *Judg.* 10. *verſ.* 13, 14.

Neither will the Almighty regard it] Heb *Look intently into it.* It is other, and better fruit of affliction that he looketh for. Whereof miſſing, he looketh another way, as it were, and taketh no notice of their prayers, or preſſures. Hence they deny, or at leaſt doubt of the divine providence: and are ready to let fly at God, as the *Chineſes* whip their gods, if they help them not at a call.

Verſe

Verſe 14. *Although thou ſaieſt thou ſhalt not ſee him, &c.*] This is that *tertium Jobi pronuntiatum*, *Jobs* third ſpeech, which *Elihu* taketh upon him to reprehend and refute: It is taken out of *chap.* 23. 8, 9. and the ſenſe is, that God would never appear to do him right. But although thou ſaieſt ſuch a thing, and ſo ſeemeſt to *chime in* with thoſe wicked ones who deny Gods providence; yet thou oughteſt to be better preſwaded of his preſence with thee, and providence over thee: for *judgement is before him*, and *he will certainly do right*; only thou muſt give glory to God, and wait his time.

Yet judgement is before him] Or, *Judge thy ſelf in his ſight*; give glory to God, and confeſſe thy ſin; and then, ſtepping from the Bar to the Bench, judge thy ſelf worthy to be deſtroyed, 1 *Corinth.* 11. *verſ.* 31. This do, and then

Truſt thou in me] For ſafety here, and ſalvation hereafter; acting thy Faith upon the precious promiſes, and hopefully expecting the performance thereof in due time. This was excellent counſel indeed, and worthy of all acceptation. *Pia & ſalubris adhortatio.* Mercer.

Verſe 15. *But now, becauſe it is not ſo, he hath viſited in his anger*] Becauſe thou haſt not yet done as I have preſcribed, God is forced thus to treat thee, and to encreaſe his plagues upon thee in great diſpleaſure at thine incorrigibleneſſe. Thus is good *Job* miſcenſured, whom God ſuffered ſo to be afflicted for his tryal, and not for his puniſhment; though there wanted not in him cauſe enough, if God ſhould have taken advantags. *But know now, that his anger hath viſited thee but a little*; (this is *Beza's* tranſlation of the whole verſe) *neither hath he made any great inquiſition.* *Piſcator* readeth this and the next verſe thus; *But now, becauſe his anger hath not viſited, neither hath he taken notice of the multitude of his ſins very much: therefore doth* Job *open his mouth with vanity, and heap up words without knowledge.* *Tremellius* thus, *For now, becauſe there is nothing of theſe, doth his anger viſit thee: viz.* becauſe thou neither rightly judgeſt thy ſelf, nor waiteſt upon God: but lookeſt upon thy ſelf as utterly undone, caſting away all hope of better, therefore art thou yet held under.

Yet he knoweth it not in great extremity] *Job* perceiveth not (ſo blind he is) though he have his back-burden of afflictions, and knows not how to be rid of them. This, *Elihu* ſpeaketh to the company, by an angry *Apoſtrophe*.

Verſe 16. *Therefore doth* Job *open his mouth in vain*] *Dilatat, divaricat, rictum diducit ut bellua.* An open mouth is oft a purgatory to the Maſter: *digito compeſce labellum.*

He multiplieth words without knowledge] *Eliphaz* had charged *Job* with malice and blaſphemy, *chap.* 22. *Elihu* only with vanity, and ignorance. We may not make the worſt of things, but give a favourable interpretation.

CHAP. XXXVI.

Verſe 1. *Elihu alſo proceeded and ſaid*]

HEB. *And Elihu added, viz.* This his fourth Oration (not unlike the former) made in behalf, and for defence of Gods Juſtice, which he here further aſſerteth againſt *Job* (who had ſeemed to caſt ſome ſlur upon it) by arguments drawn from his wondrous works, the *Meteors* eſpecially: and all to prevail with *Job*, to ſubmit to Gods juſtice, and to implore his mercy. *Ex abundanti qua ſequuntur adjicit.*

Verſe 2. *Suffer me a little, and I will ſhew thee*] He promiſeth brevity, and thereby wooeth attention: brevity and perſpicuity are to great graces of ſpeech, and do very much win upon intelligent hearers, who love to hear much in few, and cannot

cannot away with tedious prolixities. When a great Trifler had made an empty diſcourſe in the preſence of *Ariſtotle*, and then cryed him mercy for troubling him ſo long: You have not troubled me at all, ſaid He, for I ſcarce hearkned to any one word you ſaid all this while.

That I have yet to ſpeak on Gods behalf] Heb. *That there are yet words for God.* His zeal for Gods glory drew from him this following ſpeech, wherein *ingnis eſt Elihu & magnificus*: *Elihu* excelleth himſelf, and appeareth to be no worſe an Orator then was *M. Craſſus* among the Romans, who had this commendation given him, *Quod cum aliquid accuratiùs dixiſſet, ſemper fere contigit ut nunquam dixiſſe melius putaretur*, That when ever he ſpake, it was judged to be the very beſt that ever he ſpake. *Cic. de Orat. l. 1*

Verſe 3. *I will fetch my knowledg from afar*] Even from heaven, as one *taught of God*; I will diſcourſe of ancient things (for τὰ ἄνωθεν νενὰ) and fetch my reaſons from the wonderful and ſublime works of God, thoſe real demonſtrations of his Deity. *Eſt autem planè hic Elihu mirus & egregius*, ſaith *Mercer*: And he is not a little wronged by that French *Paraphraſt*, who ſaith of him, That he knew well how to begin a diſcourſe, but knew not how to end it: and that ſeeing well that his tediouſneſſe might make him troubleſome, he awakened his languiſhing Auditours by this artificial preface. *De arduis atque admirandis Dei operibus.*

And will aſcribe righteouſneſſe to my Maker] This is both the maine propoſition of the enſuing Oration, and the main end of mans creation; *viz.* to glorifie his Maker, *Rom.* 11. *ult. Rev.* 4. 11.

Verſe 4. *For truly my words ſhall not be falſe*] I ſhall deal truly and plainly with thee, my Diſcourſe ſhall be ſimple and ſolid, having no better ornament but that of Truth; which is like our firſt parents, moſt beautiful, when naked; 'twas ſin covered them, 'tis treachery hides this. *Aperta veritas clauſos etiam oculos ferit*, ſaith One.

He that is perfect in knowledge is with thee] *Integer ſententiis*; meaning himſelf, who fully underſtood the buſineſſe betwixt them, and would faithfully deliver it. There are that hold God to be hereby meant. A pious ſenſe, but not ſo proper. *Vatab.*

Verſe 5. *Behold God is mighty, and deſpiſeth not any*] Much leſſe oppreſſeth he any one in a good Cauſe, or tyrannically abuſeth his power to the cruſhing of an Innocent. He is equally good, as great; neither was *Job* well adviſed in ſeeming to ſunder theſe two excellencies in God, the one from the other; ſith whatſoever is in God is God; neither ought we to think of him otherwiſe, then of one not to be thought of; as of one, whoſe Wiſdom is his Juſtice, whoſe Juſtice is his Power, whoſe Power is his Mercy, and all Himſelf.

He is mighty in ſtrength and wiſdom] Or, *He is mighty, the ſtrength of the heart.* He was ſo to *David*, *Pſal.* 138. 3. In the day when I cryed, thou anſweredſt me, and ſtrengthnedſt me with ſtrength in my ſoul. At the ſack of *Ziglag*, in the fail of all outward comforts, *David* encouraged himſelf in the Lord his God, 1 *Sam.* 30. 6. A Chriſtian is never without his cordial. *Validus eſt, virtus animi.* Trem

Una eſt in trepida mihi re medicina, Jehova
Cor patrium, os verax, omnipotenſque manus.

Verſe 6. *He preſerveth not the life of the wicked*] He is no ſuch friend to them (though he be good to the godly) he greatly careth not what becomes of them. Their life they hold of him, and many good things beſides; for he is the *Saviour* (or *Preſerver*) *of all men, but eſpecially of them that believe.* But he *ſuffereth not the wicked to live* (as the Hebrew here hath it) he withdraweth them not from the hand of Juſtice, he bindeth not them up in the bundle of life, he reckoneth them not *among the living in Jeruſalem*, among the firſt born, whoſe names are written in heaven: he many times ſlayeth them with his owne hand, and cutteth them ſhort in righteouſneſſe: Or if not ſo, yet their preſervation is but a reſervation, &c.

But giveth right to the poor] Or, *To the afflicted.* For poverty is an affliction, and ſubjecteth a man to many injuries; *Zeph.* 3. 12. they are an afflicted and poor people

people, but truſting in the name of the Lord, they ſhall be relieved and righted, not ſo ſoon perhaps as themſelves would, nor yet ſo long hence as their Oppreſſours would. *In the Mount will the Lord be ſeen*, who as he ſeldome comes at our times, ſo he never failes his owne time. Meane while this comfort they have:

Verſe 7. *He withdraweth not his eyes from the righteous*] He is ſo loſt in love (as I may ſay) toward ſuch, that he cannot like to look beſide them: he beholdeth them when afflicted with ſingular care and complacency. Then, if ever, *The eyes of the Lord are upon the righteous, and his ears open to their cry*, Pſal.34.15 then they may have any thing of God, there being no time like that for hearing of prayers, *Zach.*13.9. Times of affliction are times of ſupplication, *Pſal.*50.15. and 91.15. They are *Molliſſima fandi tempora*, Jer.51.19,20,21. Then our hearts are largeſt, then Gods ears are openeſt. Neither his eares only, but his eyes too are buſied about his ſuffering ſervants, as the Gold-ſmiths are about the Gold caſt into the furnace, that no grain thereof be loſt. He ſits downe by the fire, ſaith *Malachi*, and tends it, as a Refiner and Purifier of ſilver, *chap.* 3.3. He refines them, but not as ſilver, *Iſai.*48.10. that is, Not exactly, and to the utmoſt, leſt they ſhould be conſumed in that fiery tryal: he ſeeth to it, that the choice ſpirits of his people fail not before him, *Iſai.* 57.16. as they would do, if he ſhould bring upon them an evil, an only evil, *Ezek.* 7.5. and not in the midſt of judgement remember mercy.

But with Kings are they on the throne] *i.e.* He raiſeth them to higheſt honors, as he did *Joſeph*; whoſe fetters God in one houre changed into a chain of Gold, his ſtocks into a Chariot, his Jaile into a Palace, his Rags into fine linnen, &c. yea, as *Jeremy's* rags helped to draw him out of the dungeon, ſo do afflictions work out to Gods people, an *exceeding exceeding, eternal weight of glory*. Here perhaps they may be held under, but to him that overcometh, wil the Lord Chriſt grant to ſit with him in his throne, *Rev.*3.21. The deluge of calamities may *aſſault* them, but it ſhall certainly *exalt* them. They ſhall have Crownes on their heads, and Palmes in their hands, and walk arm in arm with Angels. Some of the Hebrewes by *Kings* here underſtand Angels, as if it were written מלאכים, not *Melachim*, but *Malachim*.

Yea, he doth eſtabliſh them for ever, and they are exalted] Or, *When they are exalted*. This no earthly Prince can promiſe himſelf. *Dionyſius*, who thought his Kingdom had been tyed to him with cords of Adamant, was at length driven out of it. But Chriſts Kingdom is an everlaſting Kingdom, and he will not raign alone; if we ſuffer with him, we ſhall alſo raign together, *Rom.*8.

Verſe 8. *And if they be bound in fetters*] If it ſo fall out, that through abuſe of their proſperity and preferment, they wander as they are men, out of the right way, and God ſends out afflictions as his Purſuivants to attach them, and lay them in cold irons for their correction, and to prevent judgment, *Pſal.*107.10.

And be holden in cords of affliction] Or, *Poverty*; ſo that *irretiti funibus miſerè vixerint* (as the Tigurines here tranſlate) they have onely priſoners pittances, which will neither keep them alive, nor ſuffer them to dye.

Verſe 9. *Then he ſheweth them their work*] By theſe ſharp waters he cleareth up their eye-ſight, and gives them to ſee their ſin the mother of their miſery. *Vexatio dat intellectum*; Smart makes wit. *Manaſſeh* for inſtance, and the Prodigal, and King *Crœſus* with his *Nocumenta documenta*, and *Tullus Hoſtilius* with his exceſs of devotion, when once he had paid for his learning. *Herodot.lib.1. Liv.decad.1.l.1*

And their tranſgreſſions that they have exceeded] Heb. *When they prevail*; that before they grow too potent they may caſt them away; *Ne illis vitii in Gehennam deſcendant*, leſt they hale them into hell. *Mercer.*

Verſe 10. *Hee openeth alſo their eare to Diſcipline*] See on *chap.* 33.16.

And commandeth that they return from iniquity] Unleſſe they will have it to be their ruine; whereof obſtinate ſinners, (who refuſe to return,) ſeem to be ambitious. Affliction ſanctified, is *Lex practica*, a practical Law, ſaith One: it is

Verus Scripturæ commentarius, an excellent Comment upon the Scripture, ſaith Another. *David* could not learn Gods Statutes till taught by this Free-School-maſter; curſt enough and crabbed, but ſuch as whereby God openeth mens eares to Diſcipline, and ſpeaketh to them to return from iniquity, which is a piece of learning, that people cannot pay too dear for.

Verſe 11 *If they obey and ſerve him, they ſhall, &c.*] Heb. They ſhall finiſh, they ſhall ſpend and end their dayes in proſperity, and their yeares in pleaſure, as *Joſeph*, *Job*, and ſome others have done, who lived and dyed with glory. Howbeit this Promiſe is to be underſtood with exception of the Croſſe, which yet God both can, and to his, will make profitable and pleaſant; as he did to that godly Prince, who being asked, How he could ſo well endure ſo long and hard impriſonment? anſwered, That he had therein felt the divine Conſolations of the Martyrs. But,

Haud facilè invenies multis è millibus unum,
Virtutem pretium qui putet eſſe ſui.

Verſe 12. *But if they obey not, they ſhall periſh by the ſword*] *In gladium tranſibunt*; they ſhall paſſe away by the ſword; that is, ſome evil end ſhall befal them, and worthily, becauſe they would not be warned, which is both a preſage and deſert of utter ruine. Leſſer and lighter judgements (where they work not) are foretokens of greater and heavier at the heels of them; as the black horſe in the Revelation followeth the red. And as clouds cluſter againſt a ſtorm, one following in the neck of the other, unleſſe the Sun break forth and ſcatter them; ſo do Gods judgements uſher in one another, and every leſſe a greater, unleſs Repentance, and better obedience take up the matter.

And they ſhall dye without knowledge] Heb. *Becauſe they were without knowledge*; and wilfully ſo. It was not a bare *neſcience*, but an affected ignorance that undid them. Some render it, *Non præſentientes*, they ſhall dye ſuddenly, and before they have bethought themſelves. It ſhould be our care, that death do not ſuddenly ſurprize us. No gueſt comes unawares to him, who keeps a conſtant Table. Every ſharp affliction is a warning piece, and let us ſo conceive of it. *Stillicidia præcedant ruinam.*

Verſe 13. *But the hypocrites in heart heap up wrath*] Or, *Yet*: Or, *Howbeit q.d.* Theſe fowle ſinners, that have turned repentance into a form, and converted converſion it ſelf into ſin, though they ſee bad men made good, and good men made better by their afflictions, and incorrigible perſons deſtroyed before their eyes, yet they amend not by Gods hand upon them, but are the worſe for it: as Iron grows more cold after a heat, and as naughty boyes are more ſtupid and more ſtubborn after a whipping. *Hypocritis nihil ſtupidius.* *Theſe hollow hearted ones heap up wrath* againſt the day of wrath, as St. *Paul* makes up this ſaying, *Rom.* 2. 5. which ſhall fall upon the *Jew firſt*, becauſe of his pretence to Religion, and then *upon the Gentile*. *Nemo enim magis iram meretur, quam amicum ſimulans inimicus*, ſaith *Bernard*, No man more deſerveth wrath upon wrath, then a feigned friend, but true enemy. Such are all hypocrites, whether groſs or cloſe. And hence our Saviours ſeverity againſt ſuch in the Goſpel, but eſpecially *Mat.* 23. Neither let any ſuch Goat in ſheep-skin think to ſteal on Chriſts right hand at the laſt day: He ſhall uncaſe ſuch and caſhiere them, yea caſt them into the hotteſt fire of hell, whereof hypocrites are as the Free-holders, and other ſinners but as Tenants to them, for they ſhall have their *portion with the Devil and hypocrites.* Some render it, *Ponunt iram*, and expound it *incuſaſſe Deum*: When they are afflicted, they wax hot againſt God, they gather wrath as a toad ſwelleth when handled, as a Serpent gathereth poiſon to ſpue out at thoſe who meddle with him.

They cry not when God binds them] Cry they do after a ſort, as Hogs do when to be ſtuck, or dogs, when tyed up from their meat. Murmure they do, and expoſtulate a wrong with God, as thoſe, *Iſai.* 58. 2, 3. *Non ira Deos coluimus*, as that heathen hypocrite ſaid, We have not ſerved God ſo well, that he ſhould ſerve us no better: but pray they do not, unleſſe it be as thoſe hypocrites in *Zachary*, chap.

chap. 7. who fasted to themselves, and prayed for their own ends, more to get off their chaines then their sinnes. They bear fruit to themselves, as *Ephraim*, and see what comes of it.

Verse 14. *They dye in youth*] They *dye before their time*, as *Solomon* expresseth it; then, when it were better for them to do any thing then to dye, for they are killed with death, as *Jezebels* children were, *Rev.* 2. *Their soul dyeth*, as the Hebrew here hath it. *Their soul perisheth among the boyes, their life among the buggerers*; as *Beza* translateth this Text, and thus Paraphraseth. Therefore as accursed before God they dye, and are reckoned amongst those impure young men, whose youth being spent in all filthinesse and uncleanesse, was subject to that most abominable lust which is not to be named. The sum of all is, saith *Brentius*, *Hypocrita peribit turpiter*; The Hypocrite shall once come to a shameful end. And when the fowle sinner shall be damned, what shall become of the faire Professour? God will lead such forth with the workers of iniquity, yea, with the worst kind of sinners (Sodomites for instance) shall he punish them.

Verse 15. *He delivereth the poor in his affliction.*] Oft in this life, as he did *David* signally, *Psal.* 34. 6. *This poor man* (meaning himself) *cryed, and the Lord heard him, and saved him out of all his troubles.* So he pulled *Paul* out of the mouth of the Lion, yea, and the Lord shall deliver me from every evil work, and preserve me unto his heavenly kingdome; where the Saints shall be sure of full deliverance, and shall say of their afflictions, as that Adultereſs said of her accusers, *John* 8. *They are all gone.* 2 Tim. 4.

He openeth their ears in oppression] Or, *By oppression*, as by a key; he openeth the eares of their hearts to holy and wholsome counsel. This *Elihu* had said before; but he saith it again for that end and purpose, that *Job* might rowse up, and raise up himselfe to the hope of a comfortable restauration; for as much as God afflicteth, not his to destroy them, but to make them partakers of his holinesse; and that once done, to deliver them.

Verse 16. *Even so would he have removed thee, &c.*] *Thesin revocat ad hypothesin*; Here *Elihu* applyeth to *Job* that which he had more generally discoursed concerning godly mens afflictions turned to their greatest good, if they be careful to improve the same. Heb. *He would have perswaded, or gently removed thee.*

Out of the strait, &c.] Heb. *Out of the mouth of the strait.* A Metaphor from wild beasts, that hold some prey in the mouth, saith *Piscator*. Or from a pit, narrow at the top, and wide at the bottom, as *R. Solomon*, and some others, who understand it of hell. *Brentius* to the same sense rendreth the Text thus, *Eripiet te ab ore angustiæ lato, sub quo nullum est fundamentum*, He shall deliver thee from the broad mouth of straitnesse, under which there is no bottom.

And that which should be set on the table, &c.] Thou shouldst eat of the fat, and drink of the sweet, thou shouldst have knowne no want of any thing, if thou hadst not been wanting to thy selfe, in making the best use of thy troubles. See *Psal.* 23. 5.

Verse 17. *But thou hast fulfilled the judgement of the wicked*] But thou contrarily blustereſt against God, and blurteſt out such words, that thou seemeſt to be as bad as the worst, and to have little or no goodnesse in thee. See *chap.* 34. 8. It is a shame to Gods people to symbolize with the wicked; to be carnal in their speeches or carriages, and to *walk as men*, 2 Cor. 3. 3. They should so speak, and so do, as those that shall be judged by the Law of liberty, *Jam.* 2. 12.

Judgement and justice take hold of thee] Thou art worthily attached by the divine justice, which thou hast quarrelled.

Verse 18. *Because there is wrath, beware lest he take thee away with his stroak*] *Beza* readeth it thus, *Surely it is wrath, take heed lest with stroakes it take thee away*; *i.e.* Certainely the wrath of God doth in this thy calamitie most manifestly shew it self. Oh beware lest he double his stroakes, and beat thee to pieces for thy disobedience and stubbornesse. With the froward God will wrestle, *Psal.* 18. 26. and adde to their miseries seven times more, and seven times and seven to that, *Levit.* 26. 18, 21, 24, 28.

Then a great ransome cannot deliver thee] Heb. *Turn thee aside*, or *help thee to*

decline; that is, to escape, no, though thou shouldst offer thousands of Rams, or ten thousand Rivers of Oyl, as *Mic.* 6. 7.

Verse 19. *Will he esteem thy riches?*] *Tremellius* rendreth it, *Thy Nobility*. Others read it thus, *Will he regard thy crying in thine adversity?* Or, *That thou shouldst not abide in adversity?* See *Proverb.* 10. 2. and 11. 4. with the Notes.

No, not gold] Which yet can do much with men. The Hebrew word signifieth, *finest gold*, Job. 22. 24. and hath its name from *defending*, because gold is a mans defence: With men it may be so, but not with God, *Zeph.* 1. 18. See the Note there. Others read it, *No not in affliction.*

Nor all the forces of strength] Which are poor things in comparison of God, whose weakness is stronger then men, 1 *Corinth.* 1. 25. He need but to *arise*, and *his enemies shall be scattered*: yea, all that hate him, shall flye before him, *Psal.* 68. 1. As the Rocks repel the greatest waves, so doth God his enemies.

Conantia frangere frangunt.

Verse 20. *Desire not the night, &c.*] That is, as some sense it, do not thou peevishly desire death (see *chap.* 7. 15.) lest it comes too soon, and it do by thee, as it doth by many an one, whom it cuts off in judgement. For surely in the state thou art now in, thou oughtest to fear an extraordinary kind of death, an inlet to eternal destruction, as in the Deluge, *Sodom* and *Egypt*. Others render it thus, Neither let it disquiet thee in the night, how people are destroyed out of their place; that is, in the night season, when thy mind is void of cares, puzzle not thy self how and why some Nations perish, and not others, but rather rest thy selfe upon Gods providence and unsearchable wisdome, and trouble not thy head in searching out the cause of this so sudden misfortune. *Brentius* makes this the sense, *Noli impiè agere*; Desire not the night; that is, Deal not wickedly by complaining against God, and impatiently bearing his hand; as Theeves and Adulterers desire the night for dispatch of their deeds of darkness. Think not thou to hide thy self in the dark from the dint of Gods displeasure.

Vatabl.

Beza.

When people are cut off in their place] Heb. *Ascend under them*: *i. e.* Rise, that they may fall, *Psal.* 102. 10. as the light of a candle when it is ready to go out, flieth up, and then vanisheth away: Or as the corn is first taken up by the hand of the Reaper, and then cut off, and laid flat on the ground.

Verse 21. *Take heed, regard not iniquity*] This especially of blaming Gods judgements, as if they were unequal. No more of that, saith *Elihu*. *Cave tibi, ne conjicias oculos ad vanitatem.* Beware thou cast not an eye towards such a vanity or iniquity as that is. This was very good counsel, and it is very well observed, that this whole following Treatise to the end of the thirty seventh chapter, is as it were a gentle lenitive of that foregoing sharp rebuke which otherwise was likely to drive *Job* beside all patience.

For this thou hast chosen rather then affliction] That is, this forementioned iniquity of speaking rashly and wickedly against Gods proceedings with thee; this thou hast chosen rather then to bear thine affliction (or, *thy poverty*) patiently. Now this was an ill choice; for, *quas non oportet mortes prestigere*, saith *Zuinglius*, What deaths ought not a man rather to make choice of, what torments not rather undergo, yea, into what deepest gulf of hell it self not rather enter, then wittingly and willingly to sin against God? The ancient Martyrs would not be delivered upon base termes, *Heb* 11. 35. *Daniel* chose rather to be thrown to the Lions, then to violate his conscience, and so to have a Lion roaring in his own bosome. The Primitive Christians cryed out, *Ad Leonem magis quam Lenonem.* I had rather enter into hell, being clear from sin and innocent, *quam peccati sorde pollutus, certo in regna teneri*, then go to heaven, if I might, besmeared with the filth of sin, saith *Anselm.* I had rather leap into a Bonfire and be burnt, said another of the Ancients, then commit any sin against God. Some write, that there is a certain little beast, called the *Mouse of Armenia*, which will rather dye then be defiled with any filth: insomuch that if her hole be besmeared with dirt, she will rather chuse to be taken then polluted. Such ought the servants of God to be.

Epist. 3.

Tertul.

Pintus in Daniel.

Verse 22. *Behold, God exalteth by his power.*] Vulg. *God is high in his strength.*

He

He both exalteth himself and others, whensoever he pleaseth. *Beza* reads it, *Behold God in his strength is above all*; *q.d.* It is he that must restore thee, if ever thou beest restored.

Who teacheth like him?] Vulg. *None amongst the Law-givers is like unto him.* But the word *Moreh* signifieth a Doctor or a Teather; as *Moreh Nebuchim*, a Teacher of perplexed things, an unriddler of Riddles. He knowes all things exactly, and does all things with singular skil and understanding. He hath many wayes of teaching people, and making them to profit, *Isai.*48.17. and one is, by afflictions, which *Luther* therefore fitly calleth *Theologiam Christianorum*; the Christians System of Divinity, as hath been before noted. Mr. *Ascham* was a good School-Master (saith one) to Q. *Elizabeth*, but affliction was a better.

Verse 23. *Who hath enjoyned him his way?*] *q.d.* Wilt thou take upon thee to teach this great Teacher how to govern the world? This were a strange kind of arrogancy.

Or, Who can say, Thou hast wrought iniquity?] Gods judgements are sometimes secret, but alwayes just. Let not men reprehend what they do not yet comprehend, but content themselves with a learned ignorance, till God shall further discover himselfe, saying of Gods Works, as *Socrates* did of a certain Book that he had read, What I understand therein is very good, and so I think is that I understand not. When we come into an Artificers shop, we see many Tooles, the use whereof we know not, and yet we conclude they are of some use. Why then should men rashly censure Gods proceedings, which are many times in *mediis contrariis*, as *Luther* was wont to say, brought about by contrary means; *that he may be the more admired*, as *Nazianzen* giveth the reason. The Artificer with a crooked Tool makes straight work. The Apothecary maketh of a poisonful Viper a wholsome Triacle: so here. Far be it from us therefore to charge God with iniquity, for this were, with those mad Manichees, to affirme, That till he had created light, he dwelt in darkness, as if God were not an eternal Light, 1 *John* 1.5. 1 *Tim.*6.16.

In Genes. Ἵνα μᾶλλον θαυμάζηται. Naz. in Cypr.

Manichæorum diabolicus sarcasmus. Paræus.

Verse 24. *Remember that thou magnifie his work*] His work of *Creation*; wherein the wisdome, power, and goodnesse of God is clearly manifested, *Rom.*1.19 in that glorious structure of the heavens especially, *which men behold*. Or his work of *Administration*, and Gubernation, whereof *David* saith, *All thy Works praise thee, O Lord*; that is, they yeeld matter of magnifying thee; and *thy Saints shall blesse thee*, Psal.145.10. Remember that this be done, saith *Elihu*. *Junius* by Gods *Works* here understandeth *Noahs Flood*.

Which men behold] Or, *whereof men do sing*, saying, as in the next verse,

Id quod & prudentes viri olim veluti gnomâ quadam & communi sententiâ jactarunt, dicentes, Omnis homo aspicit &c. Brent.

Verse 25. *Every man may see it*] *scil. In quo est vel mica bonæ mentis*; for a brutish man knoweth it not, *Psal.*92.6,7. But *stupidus est & dignus cui oculi eruantur* saith *Plato*. He is a very blockhead, and worthy to have his eyes pulled out of his head, who looketh not above him, and about him, that he may magnifie and admire the wisdom of the Creator of all; and *Preserver of mankind*.

Man may behold it afar off] For heaven is far above earth, and it is a wonder that we can look to so admirable an height, and that the very eye is not tired in the way. And for things that are neerer to us, we see them but as through a glass obscurely; our knowledg of them is very imperfect, 1 *Cor* 11.13. the reason of many things is above our reach. We read of one who had spent above forty yeares in finding out the Nature and Property of Bees, and yet was not fully satisfied of many things therein.

Verse 26. *Behold God is great*] Yea, he is *maximus in minimis*, Greatest and most of all seen in the meanest creatures, as in Ants more then in Elephants, &c. God sheweth in his works of all sorts, *se aliquantum esse; sed quantus sit varsus operibus involvis*; that he is very great, but how great he is, that appeares not. *Brent.*

Neither can the number of his years be searched out] How should they say, when as his countenance is beyond all count, *Psal.* 102.24,27. Yeares are here ascribed unto him, and he is elsewhere called *Ancient of dayes*, and the haires of his head are said to be white like snow, *Rev.*1.14. but all this is spoken of God after the man- *Dan.*5

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ner of men; and ſhould teach us, neither curiouſly to enquire into his counſels, nor diſcontentedly to complain of his doings.

Verſe 27. *For he maketh ſmall the drops of water*] Here *Elihu* beginneth to inſtance the greatneſſe of God in his works, and particularly in the Meteors; many of which *Ariſtotle* confeſſeth he underſtood not. And this I dare ſay, ſaith a learned Interpreter here, that there is not extent any Poem, either of the Greeks or Latines, which may be compared with this ſtately eloquence of *Elihu* in deſcribing thoſe natural effects which are cauſed in the air; and for the ſame cauſe are of the Philoſophers called *Meteors*, or aiëry impreſſions: as namely, clouds, rain, hail, ſnow, thunder, lightning, and ſuch-like; whereof he here diſcourſeth very gravely, and learnedly: And firſt of rain, which he deſcribeth, 1. by the form or manner of producing it, *verſ.* 27, 28. 2. by the largeneſſe of the clouds, and their noiſe, *verſ.* 29. 3. by the ſuddain ſucceſſion of fair weather and foul, *verſ.* 30. and laſtly, by the different uſe thereof in the three laſt verſes of this Chapter, *God maketh ſmall the drops of water*; that is, he raineth by dividing the drops in the cloud, cauſing them to come down *guttatim*, piece-meale, and not by whole ſpouts, or paile-fulls. Others read it, *Subtrahit Deus, God draweth up drops of water*; *viz.* out of the Sea, the rivers, and other moiſt places, whence thoſe vapours do aſcend, of which are generated thoſe drops of rain, *Pſal.* 147. 8. He covereth the heaven with clouds, he prepareth rain for the earth, &c.

They powre down rain according to the vapours thereof] As the vapours are greater or leſſer, ſo is the rain. The rain aſcendeth in thin vapours, but deſcendeth oft in thick ſhowers: So do our poor Prayers come down in greateſt bleſſings; and we are ſure of as much mercy, as we bring faith to carry it away.

Verſe 28. *Which the clouds do drop, and diſtil upon man abundantly*] Hence the Dutch call it *ruegen*, and we rained, *à rigando*, from watering the earth all over, at times: This is Gods work, and it ought to be marvellous in our eyes: it would be ſo, were it not ſo ordinary. *Non ſanctis id aſcribamus, multò minus ſagis*; the Heathens gave their gods the glory of it. The holy Ghoſt here, and elſwhere, ſetteth before us theſe common things, that when we ſee them, and yet know not the reaſon of them, we may gather, that we ought not over-curiouſly to pry into the profound judgements of God, which are far above the clouds, thoſe receptacles of rain; yea, far above the higheſt heavens.

Verſe 29. *Alſo can any underſtand the ſpreading of the clouds?*] That is, the skill that God ſheweth in ſpreading forth the clouds to that large extent, and muffling the whole heavens with them; ſo that Nature finds her ſelf buried in darkneſs? Some render it, *the diviſions*, or *differences of the clouds*; *illic enim fiunt miracula magna.* *Vatab.* For ſome clouds are empty, and anſwer not expectation (worthleſſe and vain boaſters are compared to ſuch, *Prov.* 25. 14. *Jude* 12.) ſome yield rain, and *drop fatneſſe.* *R. Levi.* Some again, ſend forth hail, ſnow, froſt, ſtorm, thunder, lightnings, &c. Theſe are wonders in nature, far beyond humane apprehenſion. The clouds God maketh one while as ſome aiëry ſeas, to hold water; another while as ſome aiëry furnaces, whence he ſcattereth the ſuddain fires into all parts of the earth, aſtoniſhing the world with the fearful noiſe of that eruption. Out of the midſt of water he fetcheth fire, and hard ſtones out of the midſt of thin vapours. *Hæc ſunt ſanè admiranda & tremenda*, ſaith *Mercer.* Theſe are wonderful things, and no leſſe dreadful. Is it not ſtrange, that of one and the ſame equal matter, *viz.* the vapours exhaled from the earth or water, ſo many ſeveral and different Meteors ſhould be engendred?

On the noiſe of his Tabernacle] *i. e.* The ſwinging ſhowres, or ruſtling winds, or ratling thunder-claps, one in the neck of another, out of the clouds, called here, *Gods Tabernacle*; *in quo velut abditus, tot rerum miracula creat*, wherein he ſits in ſecret and unſeen, creating many ſtrange Meteors to ſend down upon the earth, whereof the profoundeſt Philoſopher of them all can give no certain and undoubted reaſon.

Verſe 30. *Behold, he ſpreadeth his light upon it*] That is, his fair weather, clearing up the cloudy ſky, as ſome expound it: Or, as others, his lightning ſhot forth every way, *Pſal.* 18. 13, 15. & 144. 6. Or the ſun-beams ſpread upon the ſea, and drawing

drawing up vapours; *unde mare hoc loco nubium radix dicitur*, ſaith *Brentius*, whence the ſea is here called the root of the clouds: or the ſurface of the ſea is called the *root* of it, in regard of the wandring waves which are cut in ſunder, after the manner of roots; ſo ſaith *Vatablus*. Thoſe that by *light* here underſtand *lightnings* ſay, that God maketh them dart ſo abundantly through the waters of the ſea, that they do as it were cover all the bottom of it.

Verſe 31. *For by them judgeth he the people*] *i. e.* By rain and drought in exceſſe or defect, he puniſheth people at his pleaſure: whom, oh how eaſily could he affamiſh by denying them an harveſt or two: in granting whereof, he giveth teſtimony of his bounty, *Job* 14. 17.

He giveth meat in abundance] *ſc.* By ſending moderate ſhowers fatning the earth: whereunto alſo the preaching of the Word is fitly compared, *Iſai.* 55.10.11. which thoſe that drink not in and fructifie, *Deut.* 32. 2. are accurſed, *Heb.* 6. 8.

Verſe 32. *With clouds he covereth light*] Heb. *With the palmes of his hands*; (ſo the clouds are called, ſee 1 *King.* 18. 44.) *he hideth light*; that is, the Sun-beams, *viz.* when he ſendeth rain, the heavens are masked.

And commandeth it not to ſhine] Heb. *And forbiddeth it* (thoſe words, *not to ſhine*, are not in the original) *propter intercedentem*, for the ſake of thoſe that intercede. He giveth rain or fair weather upon the prayers of his faithful people; who can thereby open and ſhut heaven, as did *Elias*, and the *thundering Legion*. *R. Levi* interpreteth this and the following verſe concerning thunder. *Trem. Merlin.*

Verſe 33. *The noiſe thereof ſheweth concerning it*] The hurry-noiſe made in the air before a ſhower of rain, fore-ſhoweth it to be at hand.

The Cattel alſo concerning the vapour] Heb. *Concerning that which goeth up*: Hogs, Sheep, Oxen, &c. are much more quick-ſcented than men; and can perceive the vapours going up to cauſe rain, before men can ſee or feel them. Hence ſhepherds and herdſmen gather prognoſticks of rain, and are ſo *weather-wiſe*, as we call it. *Aben-Ezra* noteth, that ſheep lying on the right-ſide, fore-ſignifie foul weather. See *Virgil. Georg. lib.* 1. and *Plin. Nat. Hiſt. lib.* 18. *cap.* 35. Some render this verſe (than which there is not an harder in all the book, ſaith *Mercer*) thus, *Declaring toward him* (who intercedeth) *his good-will, toward the cattel, and alſo toward the encreaſe of the earth.* *Ad dextram cubantes oves pluviam portendunt.* Merlin.

CHAP. XXXVII.

Verſe 1. *At this alſo my heart trembleth*]

AT this? At what? at the thunder, whereof he had ſpoken before, and more meant to ſpeak: and which he heard at that inſtant, (as it may ſeem by the next verſe) and therefore no wonder that his heart trembled, and was *moved out of its place* by an extraordinary palpitation, or (as the Tigurines have it) *luxation*. Thunder is ſo terrible, that it hath forced from the greateſt Atheiſt an acknowledgement of a Deity. *Suetonius* telleth us of *Caligula*, (that Monſter, who dared his *Jove* to a Duel) that if it thundred and lightned but a little, he would hood-wink himſelf: but if much, he would creep under a bed, and be ready to run into a mouſe-hole, as we ſay. *Auguſtus Cæſar* alſo was ſo afraid of thunder and lightning, that alwayes and every where, he carried about him the skin of a *Sea-Calf*, (which thoſe Heathens fondly held to be a preſervative in ſuch caſes) and if at any time there aroſe a great ſtorm, he ran into a dark vault. The Romans held it unlawful to keep Court *Jove tonante, fulgurante*, in a time of thunder and lightening, as *Tully* telleth us. And *Iſidore* deriveth *tonitrum à terrendo*, thunder from its terrour; and others, from its *tone*, or ruſhing craſhing noiſe, affrighting all creatures! At the voice of thy thunder Beza. Diodat. *De Divin. lib.* 2.

thunder they are afraid, *Pſal.* 104. which One, not unfitly, calleth *Davids Phyſicks.*

Verſe 2. *Hear attentively the noiſe of his voice*] *Conjunctam commotione vocem ejus*, the great thunder-crack that now is: that *angry noiſe* (as the word ſignifieth) *Hear in hearing*; you cannot but hear it with the eares of your bodies, hear it alſo with the eares of your minds, tremble and ſin not; contrary to the courſe of moſt men, who ſin and tremble not, drowning the noiſe of their conſciences, as the old Italians did the thunder, by ringing their greateſt Bells, diſcharging their roaring-Megs, &c. But what ſaith *Elihu* here to his hearers? *Audite, audite, audite etiam atque etiam, contremiſcetis & vos, vos teſtes adhibeo*, as *Mercer* paraphraſeth it out of *Kimchi*: Hear ye, hear ye, hear ye again and again, and then ye alſo will tremble. I take you to witneſſe; whether ye conſider his greater thunder-claps ringing and roaring in your eares (See *Pſal.* 29. 4. & 87. 7.) or the leſſer rumblings, called here, *Murmur vel Muſſitationem, vel habitum, citra quem ſermo non profertur*; *the ſound* (or breath) *that goeth out of his mouth.* All's aſcribed to God; though Naturaliſts tell us (and truly) that there are ſecond cauſes of thunder and lightning: wherein, nevertheleſſe, we muſt not ſtick, but give God the glory of his Majeſty, as *David* teacheth, *Pſal.* 29. and as blind Heathens did, when they called their *Jove Altitonantem*, the high Thunderer. The beſt Philoſophy in this point is to hear God Almighty by his thunder ſpeaking to us from heaven as if he were preſent: and to ſee him in his lightnings, as if he caſt his eyes upon us to ſee what we had been doing. His eyes are as a flaming fire, *Rev.* 1. 14. and the ſchool of nature teacheth, that the fiery eye ſeeth *Extra-mittendo*, by ſending out a ray, &c.

Ariſtot. Pliny.

Verſe 3. *He directeth it under the whole Heaven*] Heb. *He maketh it to go right forward*, meaning the thunder, the vehement noiſe or ſound whereof (not altogether unlike that of cloth violently torn, or of air thruſt out of bellows, or of a cheſnut burſt in the fire, but far louder) is brought through the air to our eares with ſuch a mighty force, that it drowns all noiſes, clappings, clatterings, roarings even of many waters; making the earth to ſhake again, and all things tremble, *non ſecùs quàm ſiquis currum onuſtum per plateam lapidibus ſtratam ducat*; And this dreadful noiſe is by God directed to this or that place under the heavens, at his pleaſure. The word rendred (*directeth*) ſignifieth alſo *Beholdeth*; whence ſome interpret this text of Gods ſeeing all things under heaven. But the former ſenſe is better.

Lavat.

And his lightning unto the ends of the earth] God commands the lightning to cleave the clouds, and to ſcatter its flames through the world. Lightning is the brightneſſe of a ſhining flame, running through the whole air in a moment, riſing of a ſmall and thin exhalation kindled in a cloud; ſee *Pſal.* 18. 13. The natural end and effect of thunder and lightning is, to clear the air by waſting poyſonous vapours. The ſupernatural is, to ſhew Gods excellent Majeſty and Might, which the Mightieſt muſt acknowledge, *Pſal.* 29. 1, 2. to be his officers about him to make room for him, *Pſal.* 97. 1, 4. to execute his wrath upon his enemies, *Exod.* 9. 23. 27. *Pſal.* 77. 18, 19. 1 *Sam.* 2. 10. *Iſai.* 29. 6. and his mercy toward his people for the humbling of them, 1 *Sam.* 12. 18, 19, 20, &c. raiſing them again to an aſſured confidence, *Pſal.* 29. 11, &c. But that God can ſhoot theſe arrows of his ſo far, *Mat.* 24. 27. *Pſal.* 77. 18. & 97. 3, 4. and here; yea, and that at the ſame time when it raineth, when one would think that the one ſhould quench the other, *Pſal.* 135. 7. this is a juſt wonder: and *Jeremy* urgeth it twice, as ſuch, *chap.* 10. 13. & 51. 16.

Verſe 4. *After it a voice roareth*] After it, that is, after the lightning, it thundereth: indeed, before, or at leaſt together with it; but the lightning is ſeen before the thunder is heard, becauſe the ſenſe of hearing is ſlower than the ſenſe of ſeeing (thus fire is firſt ſeen in a Gun, ere the report is heard; the Ax of the Wood-cleaver is up for a ſecond blow, ere we hear the firſt, if any way diſtant, &c.) And beſides, as *R. Levi* well obſerveth here, that the ſight of the lightning may come from heaven to us, there needeth no time; becauſe our eyes reach up thither in an inſtant; but that a ſound may come therehence to us (in regard of the diſtance, and becauſe the air muſt be beaten and many times impreſſed as into ſo many circles) there muſt be ſome ſpace of time; neither can it be done ſo ſuddenly.

Segnius irritant animos demiſſa per aures, &c. Horat.

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He thundereth with the voice of his excellency] Or, *of his height*, or, *of his pride*. Proud persons think themselves high, and use to speak big-swoln words of vanity, *bubbles of words*, as St. *Peter* calls them. If they be crossed never so little, *verbis bacchantur, & cum quodam vocis impetu loquuntur*. Oh the tragedies, the blusters, the terrible thunder-cracks of fierce and furious language that follow thereupon. Some have been threatned to death, as *Cornelius Gallus* was by *Augustus Cæsar*: and Sir *Christopher Hatton* Lord Chancellour, by Queen *Elizabeth*. How much more should men quake and even expire before the thunder of the most high, or wriggle as worms do into their holes, the corners of the earth?

And he will not stay them, when his voice is heard] *Them*, that is, new flashes of lightning: or, rain and haile, which usually break out either while it thundreth, or presently after, in a most vehement, and impetuous manner.

Verse 5. *God thundereth marvellously with his voice*] Or, *God thundereth out marvellous things with his voice*] Marvellous indeed, if we consider the effects of thunder, lightning, and light-bolts, which differ from lightning in form only, and not in matter; and for the effects thereof Naturalists tell us strange things: as, that by them the money hath been melted, without hurting the purse; the Sword hath been broken within the scabbard, the wine hath been exhausted within the barrel, the bones broke within the flesh, &c. How various and marvellous the nature, generation, matter, form, effects of the thunder and thunder-bolt are, not only *Seneca*, *Pliny*, and other *Meteorologists* testifie, but daily experience sealeth to the truth of it.

Great things doth he, which we cannot comprehend] As being above the reach of our shallow capacity: Or, which we will not know; so the Hebrew hath it: such is our ofcitancy, or obstinacy, that we will not take knowledge of Gods works of wonder, though they do even run into our senses. This he construeth for an high contempt; as a skilful Artificer would do when he hath set forth a curious piece to publick view, and none will take notice of it. God seemeth to have made the *Meteors* in such great variety, that therein he might shew his own skill, and their imperfection.

Verse 6. *For he saith to the snow, Be thou on the earth*] He commandeth it, and it is done; for together with his word there goeth forth a power. *Dixisse Dei, est fecisse*, Psal. 147. God *giveth snow like wooll*. Many wonders there are in snow: as that it should be made in the lowest part of the air, and not above where it is coldest: that it should snow upon the earth, but never upon the sea, as *Pliny* saith: that snow should lye continually, not only upon the *Alps*, but upon mount *Ætna*, where fire flames out: that no snow falleth in *Egypt*; but in *Tartaria*, a hot Country, sometime it snoweth in the heat of Summer: that it serves for a cover to preserve the earths heat, though it self be cold: that being white, it should sometimes bring forth red worms, &c.

Likewise to the small rain, and to the great rain of his strength] Not a drop of rain, whether it come leasurely or hastily, but falleth by a divine decree, *chap.* 28. 26. see the Note there. The Chaldee Paraphrast understandeth here the Summer and Winter-rains. God sheweth his strength in a thing so weak, and diffluent of it self, that thereby he may overturn and break in pieces the proudest of mens spirits: for whom also if they repent not, he hath a more terrible rain, *Psal.* 11. 6. overflowing with fire and brimstone, *Ezek.* 35. 22.

Verse 7. *He sealeth up the hand of every man*] *i. e.* He, by his great showres, sendeth men home for shelter, glad to intermit their work till better weather. See *Exod.* 9. 18. The Hebrews call rain, *Sagrir*, *Prov.* 27. 15. from shutting up: because it keeps men at home, from travelling or working abroad. *Chiromantie* findeth here no footing, whatever some have doated: as if God had set certain signes and notes in mens hands of what should hereafter befal them, and this text is alleaged for proof; but absurdly. *Vide Joan. de Indag.*

That all men may know his work] *i. e.* That they may take notice of Gods handy-work in ordering the seasons; and have time to think on their domestick affairs.

Verse 8. *Then the beasts go into dens*] In rainy and snowy weather, the very wild beasts, (as lively and lusty as they are, whence also they have their name

in the Original) are glad to take harbour, and there to hold them till the ſtorm be over.

Verſe 9. *Out of the South cometh the whirl-wind*] Which is a wonderful wind indeed; τυφων, the Greeks call it (as they do a like wind at ſea, ευρωκλυδων, the *Marriners miſchief*) the Latines *Vortex*, becauſe it turnes up trees by the roots, houſes by the foundation, *Job* 1. And *Turbo*, as breeding great trouble; for which cauſe alſo Pope *Urban* was called *Turban*. It ſuddenly ariſeth, and as ſuddenly ceaſeth, but doth much miſchief, and eſpecially in ſtrait and narrow places. In alluſion whereunto the Apoſtle would not have people to be *wherried and whirled about*, with every wind of Doctrine, *Eph.* 4. 14. as unſtable ſouls uſe to be. *Illebius* for inſtance; who of a Proteſtant, firſt turned Antinomian, and afterwards a Papiſt. So the old *Illuminates*, boaſting at firſt of a certain Angelical purity, fell ſuddenly to the very counterpoint of juſtifying beaſtiality. For prevention of this pernicious lightneſſe, *It is good* (ſaith the Apoſtle) *that the heart be eſtabliſhed with grace*, Hebr. 13. 9. That men be *ſound in the faith*, well principled, bottomed and ballaſted. *Spec. Europ.*

And cold out of the North] Heb. *Out of the ſcattered winds*. North winds ſcatter the clouds, cleare the Skie, and ſo bring on faire cold weather. By *Mezarim* here ſome underſtand certain Stars toward the North-Pole; *Arcturus* the Vulgar Latine rendreth it. Καὶ Βορέης αἰθηγενέτης. *Hom. Odyſſ.*

Verſe 10. *By the breath of God froſt is given*] Froſt is the exceſſe of cold by the blowing of the coldeſt winds, which are here called, *The breath of God*: theſe congeal the waters, and turn them into ice contracting them into a narrower room. Hence it is, that as any Countrey is more Northerly, ſo it is colder; the ſea alſo is frozen and unpaſſable.

And the breadth of the waters is ſtraightned] This the ſame again in other words, though ſome underſtand it of *hail*: when the broad-flowing water in the clouds by the force of the cold is narrowed up into hail. All this is of the Lord. *Fides non in ventum operis, ſed in authorem oculos ſuos dirigit*, ſaith *Brentius* upon the Text: Faith ſeeth God in all.

Verſe 11. *Alſo by watering he wearieth the thick clouds*] That is, by ſhowring down of much rain he disburdeneth and diſſipateth them, ſeeme they never ſo thick and large. Theſe ſeeme to be troubled and *tired out* when as they are watering the earth, they are waſted and drawn dry by the heat of the Sun.

He ſcattereth his bright cloud] Heb. *The cloud of his light*; that is, the cloud by diſſolving whereof he reſtoreth light and fair weather, or the cloud which was covered over with lightning before, *chap.* 36. 30.

Verſe 12. *And it is turned round about by his counſel*] *Vertit Dominus & revertit.* The Lord turneth and returneth: letteth out, and bringeth back the clouds, as it were by a rope, at his own pleaſure: a Metaphor from Mariners, who skilfully manage the ropes of the Ship to beſt advantage. In like ſort the clouds are, by Gods cunning *turned about in a circuit* (as *Beza* rendreth it) that is in a round compaſſe or circle; they are not carried up and down the aire by any wandring and inconſtant motion: but they are, as it were, by certain Engines (ſo he maketh the Metaphor) of Almighty God, turned about at his own pleaſure, when and where he thinketh good to uſe them; for he beſt knoweth where is moſt need of raine, ſhow, &c. and therefore he by his wiſdome driveth them hither and thither, for the fulfilling of his purpoſe. Some refer this Text to the revolution of the Heavenly Orbs, which is alſo done by God.

That they may do whatſoever he commandeth them] A Metaphor like that *Deut.* 25. 21. where God ſaith that he will *command his bleſſing upon the ſixth year*, and it ſhall bring forth fruit for three years. Now if the ſenſleſs creatures ſo readily obey God, how much more ſhould we? And if he be Lord of Tempeſts, he is alſo of Diſeaſes and diſaſters. Chear up therefore, and ply the throne of Grace. He will ſee that all ſhall go well with his ſuppliants.

Verſe 13. *He cauſeth it to come, whether for correction*] Heb. *For a rod.* God hath his rods ſticking up in every corner of his houſe for chaſtiſement of his children, and they ſhall take it for a favour too, *Hebr.* 12. 7. 1 *Cor.* 11. 32. *Sinite vos eam corripientem, ne forſitan in multam tumultum*, ſaith an Ancient. Be content with εἰς νουθεσίαν. *Sept. Bern.*

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the rod of correction, that ye feel not the maul of confusion. Better suffer immoderate raines and lightnings, then that terrible tempest, *chap.* 27. 21. and the black flashes of hell fire, that ἀειφλογίστον, as *Plato* calleth it; the fiery Lake, as the Scripture.

Or for his Land] i.e. *His Church*, Hos. 9. 3, A Land that he watereth and watcheth over from one end of the year to the other, *Deut.* 11. 12. His vineyard cared for, and kept to himself night and day, *Isai.* 27. 3. Or, the earth at large, which is Gods great field, *Psal.* 24. 1. (as the Church is his fold, *Psal.* 100. 3.) and especially that part of it which is desert and uninhabited. There also God causeth his Sun to shine, and his raine to fall, *Matth* 5. 45. *Job* 38. 26, 27. That the wild beasts also may have food.

Or for mercy] Some singular and extraordinary mercy, as 2 *Sam.* 21. 10. 1 *King.* 18. 45. *Sive ad faciendum beneficentiam*; or to bestow his bounty, and to bestow a largesse; as Princes sometimes make a scatter of monies among the multitude. Clouds are Gods Store-houses, which he eft-soons openeth to our profit, *Deuter.* 28. 12. by them, he maketh a scatter of riches upon the earth; which good men gather, and bad men scramble for.

Verse 14. *Hearken unto this, O Job*] Here *Elihu* by little and little draweth to a most wise conclusion bringing *Job* to this point, that as the wisdome of God in these daily and ordinary works of Nature doth far exceed the reach & capacity of man so he should much more consider the same in this grievous calamity, which was now befalne him. And for as much as he could not come to the knowledg of any other secondary and middle causes, he should rather adore and reverence the secret counsel and purpose of God herein, then labour in vain, and without any profit at all to torment himselfe in searching out that which is not possible for any man to understand. Which argument God himself doth at large most truly and divinely prosecute in the four following Chapters. Beza. Merlin.

Stand still and consider the wondrous works of God] *Consiste, considera*, and that thou mayest see into these divine secrets, *Non arrigenda sunt aures carnis, sed fidei*, Prick up the eares of thy faith, which alone can skill of these mysteries; whereinto if thou hast yet no insight, and canst not yet feel the justice, wisdome and goodnes of God in thy present sufferings, it is for want of judgement, (as I shall evince in that which followes) it is because thou hast not mine eyes, senses habitually exercised to discern good and evil, *Hebr.* 5. *ult.* *Nicostratus* in *Elian*, himself being a cunning Artisan, finding a curious piece of work, and being wondred at by one, and asked, What pleasure he could take, to stand gazing as he did on the Picture? answered, *Hadst thou mine eyes thou wouldst not wonder, but rather be ravish'd as I am, at the inimitable Art of this rare Piece.* *Elihu* seemeth here to say as much to *Job*.

Verse 15. *Dost thou know when God disposed them?*] *Viz.* Those wondrous works of God in the Aire especially; those varieties of Meteors, the generation and motions whereof, the greatest Philosophers cannot perfectly find out by their natural causes, neither do they wel agree amongst themselvs concerning those causes. For *Anaximander* holdeth one thing, *Metrodorus* another, *Anaxagoras* a third, *Aristotle* a fourth; let those that have a mind to it, read their janglings and Disputes in *Plutarch*, *De placitis Philosophorum*. Now if no man (though never so wise) can understand the wondrous works of God in these common things of Nature, how can he comprehend his hidden works, *hoc est, crucem*, saith *Brentius*?

And caused the light of his cloud to shine] Or, *That he may cause the light of his cloud to shine.* Hereby he meaneth lightnings, issuing out of the moist and cold cloud say some, the *Rainbow*, say others, that wonderful work of God (fained therefore by the Heathens to be the daughter of *Thaumantias*, or of wonderment) which is full of wonders, witnesse the beautiful shape thereof, and various colours, with their several significations, as some conceive: the several Prognosticks, *viz.* Of rain in the morning, of fair weather in the evening, as *Scaliger* concludeth, the form of it a bow, which yet never shooteth any man unlesse it be with astonishment and love, *&c.* God puts his bow in his hand (saith *Ambrose* on *Genes.* 9. 13) not his arrow, but his bow, and the string of the bow is to us-ward. The Jewes conceit that the name *Jehovah* is written on the Rainbow, and therefore they no soon- Plut.

er see it, but they hide their eyes, confesse their sins that deserve a second deluge) celebrate Gods great goodness to mankind, &c. Some by the light of Gods *cloud*, here understand the *Sun-shine* through the clouds, causing it to clear up. Now who can certainly foretel rain or fair weather? Some Learned men have spent much time and pains in Astronomy to get skill in prognosticating, but could do little good of it: when they foretel a faire day, it commonly raineth, and the contrary. The Country mans *Prognosticks*, the Shepherds Calender, hold better for most part, then the Predictions of these Artisans.

Verse 16. *Dost thou know the balancings of the clouds?*] *i.e.* How they are hanged up even in the aire, like *Architas* or *Archimedes* his Pigeon, equally poised with their own weight. But how they are upheld, and why they fall here, and now, we know not, and wonder. Some Naturalists tell us, that the clouds are upheld by the heat of the Sun: but thats more then they can tell, and there is much to be said against it. Wherefore it is better for men to confesse their ignorance, then so peremptorily to pronounce of things they know not. Let it be proper to God to be *perfect in knowledge*. It was too much that some ascribed to *Tertullian*, to *Hierom*, to *Tostatus* and some others, that they knew all that was knowable.

Verse 17 *How thy garments are warme, when he &c.*] Canst thou give a reason of the extreme heat that is about the Summer-Solstice, when the warm South-winds blow so gently, that they are scarce felt at all, and thy cloathes heated by thy body are a burden to thee, so that thou art ready to cast them off, and but for common honesty, thou couldst go naked? *Brentius* thinks, That although one of the winds only is here instanced, yet the disposing of them all is intended; wherein much of God may be seen: for it is he alone, who holdeth them in his fist, hideth them in his Treasures, sendeth them out as his Postes, rideth upon them as his Chariot, 2 *Sam.*22.10. *Psal.*104.3. checks them at his pleasure (whence they concluded Christs Deity, *Matth.*8.27.) makes them pace orderly appointing them their motion, &c. *chap.* 28. *Non motum sentimus, modum nescimus*, Joh 3.8. Thou heareſt the sound of the wind, but knoweſt not whence it cometh, nor whither it goeth. Now if in these common matters men are so blind, how much more in the deep judgements of the most High?

Verse 18. *Hast thou with him spread out the Skie?*] He had convinced *Job* of his ignorance, and now he will of his impotence and imbecility: and this by an irony; *q.d. Tune ille gigas es?* Art thou indeed that Gyant or Demi-god that helped the Almighty when he spred the heavens, when he laid the foundation of the earth, &c? *Age itaque si tantus vir es, quantum te ostentas, &c.* Go to then, if thou be indeed such an one as thou wouldst seem to be, whiles thou takest upon thee to be, *viz.* to contend with God, and to complain of his hard dealing with thee, *Teach us what we shall say unto him, &c.* as *ver.* 19. for we dare not, as thou hast done, dare him to come into the lists with us, as hoping to have the better of him.

Which is strong] Not by reason of any hard massie Elemental thickness, but by reason of their airy, incorruptible, indissoluble nature, composed of very thin and even parts. Hence the Greeks call it, *στερεωμα*, and the Latines *Firmamentum*. See the Note on *Gen.* 1.7. *Diod.*

And as a molten Looking-glass] *Perspicuum & sapphirinum*, clear and transparent as a mirrour wherein God maketh himself visible, as it were; who, of himself is too subtle for sight or sinew to seize upon. The Hebrew hath it, which is strong as a molten Looking-glasse; *i.e.* as a polished brazen Looking-glass, being more solid then brass, more transparent then christal. *R. Levi.*

Verse 19. *Teach us what we shall say unto him*] A notable scoffe, a sharp sarcasme. *Verba sunt urgentis & insultantis*; q.d. *Velim ut à tot argumentis, cap.* 23.4. *aliqua nunc proferas*, I would that thou wouldst bring out some of those many Arguments thou didst brag of: for we are at a fault, neither can we (such is our ignorance) find what to say in thy just defence, had we never so good a mind to it.

For we cannot order our speech by reason of darkness] We are benighted and word-bound, forced to acknowledg our ignorance our infancy, and to complain, (as *Anaxagoras* afterwards did) *omnia esse circumfusa tenebris*, and (as *Empedocles*) *angustas esse fores sensus*

suum semitas, that we are fat to ſeek of what to ſay in this caſe, and ready to think that ſilence would be our ſafeſt eloquence.

Verſe 21. *Shall it be told him that I ſpeak*] *An in altera referetur ei ſi loquar?* Shall it be recorded before him, &c? *q.d.* Then wo be to me, for I am ſure to *rue it*, yea, and (without mercy) to be *ruined for it*. Did not *Enoch* the ſeventh from *Adam* propheſie long ſince, ſaying, Behold the Lord cometh to execute judgment upon all, and to convince them of all their *hard ſpeeches* which ungodly ſinners have ſpoken againſt him, *Jude* 14, 15.

If a man ſpeak, ſurely he ſhall be ſwallowed up] If he ſpeak in thy behalf, or after thine example, preſuming to controle Gods works, and to quarrel his proceedings as thou haſt done, he is ſure to be undone. Some read the words thus, *For if he ſpeak, man ſhall be devoured*; That is, if God ſpeak, man (who before he cometh to ſpeak, thinks that he ſhall be able to reaſon with him) ſhall be quite confounded, and his words, as it were, ſwallowed up by his profound wiſdome, and he made unable to ſpeak one word for himſelf. Wherefore *let all fleſh be ſilent before the Lord*; for if any preſume to chat againſt his judgements, he ſhall have his words driven down his throat again by a divine vengeance, *Cave ne lingua feriat collum*, Take heed thy tongue cut not thy throat, ſay the Arabians Proverbwiſe.

Verſe 21. *And now men ſee not the bright light that is in the clouds*] It ſeemeth ſaith an Expoſitor, that at that very inſtant the cloudy weather, did begin to clear up, and that thereupon *Elihu* took occaſion to ſpeak theſe words, *q.d.* Thou art not able to look into the body of the ſhining Sun, *quia nimium ſenſibile ladit ſenſum*; How much leſſe canſt thou behold God in his glory, in compariſon of whom, the Sun in his ſtrength is but as a clod of clay? Hereafter we ſhall *ſee God as he is, ſee him face to face*, 1 John 3. *See as we are ſeen, &c.* but here we can ſee his back parts only and live, *Exod.* 33. Surely out of what *Elihu* had hitherto ſaid *Job* ſhould have reaſoned thus with himſelf, I cannot bear the force of a flaſh of lightning, of a clap of thunder, of a violent ſhowre, of an overturning whirl-wind of an extreme froſt, of the out-ſhining Sun, &c. how much leſſe of God in his Majeſty? The Sun is called Light by an excellency: the Egyptians call him *Orus*, from the Hebrew, *Or*.

Verſe 22. *Fair weather cometh out of the North*] Heb. *Gold cometh, &c.* that is, the golden beames of the Sun, as *golden Oyle*, Zech. 4. 12. The North-wind alſo cleanſeth the clouds, and ſhewes us the pleaſant face of the Sun, that *Gold-maker*; all whoſe rayes come tipt and gilt with a gliſtering glory upon them. *Serenitas aut ſimilis.* Tig.

With God is terrible Majeſty] Far beyond that of the Sun, or of the moſt dread Soveraign upon earth: he is an *Auguſtus Cæſar*, or a terrible *Tamberlane*, in whoſe eyes ſate ſuch a rare and reverend Majeſty, as a man could hardly endure to behold them, without cloſing his own. The Tigurines render it, *Ad Deum reverendiſſimum pertinet confeſſio*, To the moſt reverend God belongeth praiſe. Others by way of Doxology, *Unto God be reverend Majeſty*, a fit perchoſe of *Elihu's* excellent Diſcourſe. It was the laſt ſpeech of dying *Chryſoſtome*, *Glory be to God from all creatures.* Let it be the badge of the Beaſt, *Laus Deo, & beatæ Virgini.* Cry we, *Deus terribilis laudetur*, as *Brentius* rendreth this Text, Let God alone be praiſed. *Turk. hiſt.* 23 & 415.

Verſe 23. *Touching the Almighty, we cannot find him out*] Heb. *The Almighty*, the Nominative Caſe put abſolute, *q.d.* in ſhort, as for the Almighty (that *nomen Majeſtatiuum*, as *Tertullian* phraſeth it) we cannot comprehend him, any more then we can the main Ocean in a cockel ſhell. And whereas we can ſay, as here, that he is excellent in Power, and in Judgement, and in plenty of Juſtice, *Iſta de Deo dicimus, quia non invenimus melius quod dicamus*; We ſay theſe things of God, becauſe we have nothing better to ſay of him, and muſt owe the reſt unto our thoughts, although indeed, He is above all name, and above all notion. In ſearching after God, ſaith *Chryſoſtom*, I am like a man digging in a deep Spring. I ſtand here, and the water riſeth upon me, and I ſtand there, and ſtill the water riſeth upon me. To *Thomas Aquinas* buſie in this ſearch, was ſhewed (they ſay) a deep pit in the edge of the ſea, (which empty it, and carry away the water as oft as they will, it is ſtill filled with other. It is a *knowledge that paſſeth knowledge*, Eph. 3. 19 *Auguſt.*

That

That which in meaſure is pleaſant and profitable, being too much enquired into, proves unſavoury and unſafe.

He will not afflict] viz. *Willingly*, *Lam.* 3.33. or cauſleſly, 1 *Pet.* 1.6. Or *He will not anſwer*; *viz.* Every one that queſtioneth the juſtice of his proceedings as *Job* in his heat had done. The Seventy render it queſtion-wiſe, *Will he not anſwer? ſcil.* Thoſe that call upon him in truth, ſith he is *excellent in power and in judgment, &c?* Sure he will.

Verſe 24. *Men do therefore fear him*] They do, or ſhould do, for his excellent greatneſſe and goodneſſe, *Pſal.* 130.4. *Matth.* 10.28. But in caſe they do not

He reſpecteth not any that are wiſe of heart] That out of a conceit of their owne wiſdome ſtand it out againſt him, and think to reaſon it out with him, as thou haſt done. Or, *But he ſeeth not all wiſe in heart*: He findeth not all wiſe, whom he beholdeth here upon earth. *Stultorum plena ſunt omnia*, and thou alſo haſt dealt very fooliſhly, as God hath ſeen and will ſhortly ſhew thee better then I can do.

CHAP. XXXVIII.

Verſe 1. *Then the Lord anſwered Job.*]

GOD himſelf taking the word out of *Elihu's* mouth, (who had ſpoken well, but wanted Majeſty to ſet it forth) became his owne Patron, *et hujus diſputationis ſequeſter*, and Decider of this long Controverſie, vindicating his own Authority, and teaching that truth in the four following Chapters, which Saint *Paul* briefly comprizeth in theſe words, *Rom.* 11.33,34. *O the depth of the riches both of the wiſdome and knowledge of God! How unſearchable are his judgements, and his wayes paſt finding out! For who hath knowne the mind of the Lord, or who hath been his Counſellor?* Why then ſhould any one require an account of his proceedings, or queſtion his Juſtice? *Job* had often deſired that God would take knowledg of his Cauſe. His friends alſo had deſired the ſame, *chap.* 11.5. Here therefore He appeareth in perſon, not as out of an Engine deviſed for that purpoſe, after the manner of ſome partial Tragedy, for the whole narration teſtifieth, that this is a true ſtory of things done indeed, and afterwards faithfully recorded. Which hiſtory is highly to be eſteemed as an incomparable Treaſure, if it were for nothing elſe, yet for the right knowledge of natural Phyſophy here laid open, in theſe four following Chapters, together with the chief and principal end thereof, which is, that in theſe viſible creatures, we may behold the inviſible things of God. Beza.

Out of the Whirle-wind] That is, Out of a cloud whence iſſued a whirle-wind or a ſtorm, as a teſtimony of his heavenly Majeſty, and to procure attention. See the like *Deutr.* 4.12. 1 *King.* 19.11. &c. *Ezek* 1.4. &c. *Nah.* 1.3. *Heb.* 12.18. God loves to be acquainted with men in the walks of their obedience, yet he takes ſtate upon him in his Ordinances, and will be trembled at in his word and judgments.

And ſaid] With much more mildneſs and moderation then *Elihu* or any of them had uſed in reprehending *Job*, and yet with ſuch plenty and efficacy of words and arguments, *Ut facilimè omnes omnium orationes ſuperet*, That no ſuch Oration can any where elſe be read. Well might *Lavater* ſay, *Hoc poſtremum colloquium eſt admodum ſuave & mite*, this conference of God with *Job*, is very ſweet and profitable, for it teacheth us, among other things, how gently God dealeth with his offending ſervants, and how hardly the beſt are brought to confeſſe their ſins, and truly to repent of them.

Verſe

Verſ. 2. *Who is this that darkneth counſel?*] Who's this that talketh thus, (ſaith God, ſtepping forth, as it were from behind the hangings) how now? What's to do here? Some Ancients think it meant of *Elihu*: but *Job* is the man, ſee *chap.* 42. 3. where he takes it to himſelf; and it may be God here pointed to him with a *Quis eſt iſte Job?*

That darkneth counſel] My Counſel, by miſconſtructions, his own, by raſh and unskilful expreſſions: for which *Elihu* alſo rightly blamed him, and his other friends took great offence at him; who ſhould rather have ſaid as *Cruciger* did of *Luther*, *Enim commodius ſentire quam loquitur, dum effervescit*, that he thought not ſo ill, as he ſpoke in his heat.

By words without knowledge] This is the worſt that God chargeth *Job* with; *words of folly and ignorance*: not with malice, falſhood, blaſphemy, &c. *Counſel* alſo he attributeth to him, though not wiſely managed. If there be any good in us, he noteth and noticeth it; paſſing by our defects and failings: as when *Sarah* called her husband *Lord*, ſhe is much commended for it; though there was never another good word in all that ſentence, *Gen.* 18. 12. 1 *Pet.* 3. 6. See on *chap.* 35. *verſ.* 16.

Verſe 3. *Gird up now thy loins like a man*] As men did uſe to do when they went to fight, 1 *King.* 20. 11. Stand to thy ward, and ſee to thy ſelf: for I mean to aſſail thee, and to try thy manhood. *Plato* hath obſerved, that the beſt Fencers are the worſt Souldiers. Many can brave it afore-hand, as that Thraſonical *Gaal* did, *Judg.* 9. 29. who yet cannot look their enemy in the face with blood in their cheeks.

For I will demand of thee, and anſwer thou me] I will be thy opponent (ſith thou haſt challenged me into the ſchooles, as it were, and given me my choice) and prove thee with hard queſtions; whereunto if thou canſt give no good anſwer, ſee thine own folly, and be ſatisfied.

Verſe 4. *Where waſt thou when I laid the foundations of the earth?*] q. d. Thou waſt no where, a meer *Non-ens*: thou waſt no companion or counſellour of mine; nay, not ſo much as a looker on, for thou art but of yeſterday. Thou underſtandeſt not the reaſon of this fair fabrick: much leſſe of my dark and deep counſels.

Declare if thou haſt underſtanding] Heb. *If thou knoweſt underſtanding.* An *irony*, but friendly, and free from all bitterneſſe, the better to convince *Job* of his folly and faultineſſe: for which end alſo, *multis eum interrogationibus onerat*, God loadeth him with many deep queſtions, the leaſt whereof he could not anſwer. Mercer.

Verſe 5. *Who hath laid the meaſures thereof*] In that circumference and *diameter* that it holdeth?

If thou knoweſt] Or, *For thou knoweſt; quandoquidem ſcitus es*, a tart irony. Geometricians take upon them to know the ſeveral dimenſions of the earth: and *Archimedes* boaſted, that if he had but where to ſet his foot from off the earth, he could ſhake the whole body of it. As alſo, that he could number all the ſands that were in the whole World, habitable and inhabitable. But theſe were vain brags.

Or who hath ſtretcht the line upon it?] A metaphor from Maſons and other Maſter-builders, who work by line and by rule. *Vitruvius* in his 7*th.* Book ſaith thus, *Longitudines ad regulam & lineam, altitudines ad perpendiculum, anguli ad normam reſpondendo designantur.*

Verſe 6. *Whereupon are the foundations thereof faſtened?*] Surely, upon nothing, but the word of Gods power. The Philoſophers diſpute many things concerning the foundations of the earth; but without any ſound foundation of good reaſon. Some Jew-Doctors make the mountains to be them: but theſe bear not up the earth, but the contrary. The Pſalmiſt ſaith, that God hath founded the ſolid earth upon the liquid waters, *Pſal.* 24. wherein appeareth the infinite wiſedom and power of God the founder. *Vitruvius* ſaith, *In ſolido extruendum*, foundations muſt be laid in ſolid places. But God is not tyed to rules: his works are in *oppoſitis mediis*, as was above noted.

Or who laid the corner-ſtone thereof?] *i. e.* The *Center* (ſay ſome Jew-Doctors) whither

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whither all heavie things are carried, and about which the whole world hangeth: the elements and heavenly orbs ſurrounding it in their motions. Others fetch this corner-ſtone out of the middle of the ſea. But all this diſcourſe is metaphorical, to ſhew the firmneſſe of the work, wherein none had any hand but only the eſſential wiſdom of God, *Prov.* 8. who did it with more eaſe than men can build an houſe.

Verſe 7. *When the morning ſtars ſang together*] There is but one *morning ſtar* properly ſo called, *viz. Phoſphorus, Lucifer*, or *Venus*, the Suns fore-runner. But, for their brightneſſe, they are all called here, *Stars of the morning*, and ſaid to *ſing together*, as birds uſe to do at break of day: ſo did theſe in the morning of the Creation, when firſt thoſe heavenly torches began to ſhine, and joyfully to dance, as it were, in number and meaſure. This they do ſtill in their kind, *Pſalm* 19. *verſ.* 1. beckening alſo, as it were, to us to do the like, *Pſal.* 145. 3.

And all the ſons of God ſhouted for joy] *i. e.* All the Angels, as *chap.* 1. 6. meant alſo by thoſe *morning ſtars*, as *Piſcator* and others will have it. Theſe being created together with the higheſt heavens, on the firſt day (as it is probable) like as Chriſts ſoul was created in and with his body in the Virgins womb the ſame moment) were preſent at a great part of the Creation, if not at all: and were rapt with admiration at the great wiſdom and power of their Creator, ſinging, *Holy, holy, holy, &c.* Shall the ſtars ſing, the Angels ſhout, and ſhall we be ſo dull? This was all they did, at the Creation. Note this *againſt thoſe*, who held that God made the ſuperior creatures himſelf, but the inferior by his Angels. A great hand they have, as Gods inſtruments, in governing the world, *Ezek.* 1. 5, 6, 7, &c. (whence alſo they are called *Watchmen* and *Keepers*, *Dan.* 4. 13.) but not any had they in making the world: for in that work, God was alone, and by himſelf, *Iſai.* 44. *verſ.* 24.

Verſe 8. *Or who ſhut up the ſea with doors*] *i. e.* With bounds and banks: the Sea God ſhut up in the hollow parts of the earth, as in a great houſe, that the dry land (naturally overwhelmed thereby) might appear, and become fit, both to bear grain, graſſe, plants, &c. and to yield an habitation for men and beaſts. *Piſcator* thinks it is a Metaphor from Flood-gates at Mill-ponds.

When it brake forth as if it had iſſued out of the womb] The Sea is here ſet forth in lively colours, as an incomprehenſible work of Gods wiſdom. Out of Nothing God produced it at firſt, as an infant out of the mothers womb. How great is God then, to whom the great Sea is but as a little infant? It brake out of the womb, when it was ſevered from the Abyſſe; which lay covered with darkneſſe, till the waters below were ſeparated from thoſe above, *Gen.* 1. 10.

Verſe 9. *When I made the cloud the garment thereof*] When I clothed this new born child with a cloud; commanding the vapors which environ it, to ſerve it for garments. Clouds are begotten of the waters, of the ſea eſpecially, and appear daily upon it.

Elegans allegoria. Jun.

And thick darkneſſe, a ſwadling band for it] This thick darkneſſe is well interpreted to be thoſe fogs and miſts which ariſe upon the ſea, and are between the clouds and the ſea; as the ſwadling bands between the upper garment and the child. *Interim ſignificat*, ſaith *Mercer* here; Meanwhile here is ſignified, that God can as eaſily rule and repreſſe the ſea, as the mother, or nurſe, can her ſuckling, when it is ſwathed up.

Verſe 10. *And brake up for it my decreed place*] That great houſe in the hollows of the earth, *verſ.* 8. gathering it together by a perpetual and powerful decree, into that place and pit. *Tremellius* rendreth it, *Quum diffregi pro eo terram decreto meo*; When I brake up for it the earth by my decree. Others, *And laid upon it my Statute*: for *ſhabbar* ſignifieth alſo *ſtatuere, decernere*, ſay they: but that's more than I know.

And ſet bars and doors.] *Vectes & valvas*: See *verſ.* 8. This is a work of Gods great power: and is therefore much inſtanced and inſiſted upon in Scripture, *Pſ.* 104. *Jer.* 5. 22, *&c.* God could have put many other hard queſtions to *Job* about the ſea; as, why it ſwelleth not by the inflowing of ſo many great Rivers? why the waters of it are ſo ſalt? whence it is that it ſo ebbeth and floweth, &c? *Ariſtotle* ſheweth himſelf

ſelf no very wiſe man in anſwering theſe queſtions; whom yet *Averroes* ſo madly admireth, that he ſaith, there is no errour at all to be found in him; and that his doctrine is the chiefeſt truth, &c.

Verſe 11. *And ſaid, Hitherto ſhalt thou come and no further*] This God commanded, and it is done. If the ſea at any time break its bounds, and over-flow countries (as in *Holland*, *Zealand*, and other parts it hath done) that is to declare the power of God, and his juſt anger againſt ſin.

And here ſhall thy proud waves be ſtayed] *Canutus* commanded ſuch a thing: but the ſea regarded him not. *Xerxes* beat the ſea, and caſt a pair of fetters into it to make it his priſoner, but to no purpoſe. God here chides it by an elegant *Eclipſis* or *Apoſiopeſis*, *Illic ponit* (ſc. *ventus*) *elationem fluctuum tuorum*, and it is quieted immediately, as *Jon.* 1. *Matth.* 8. Think the ſame of the waters of Afflictions.

Verſe 12. *Haſt thou commanded the morning, ſince thy dayes?*] It may be thou wilt ſay, Theſe are ancient things, done long before I was born: but ask me of things within my reach, and remembrance. Well then, what ſaieſt thou to the Sun-riſing? Haſt thou either lengthened or haſtened it at any time, ſince thou wert born, cauſing it to riſe at ſuch or ſuch an hour, in ſuch or ſuch a point of heaven according to the divers degrees and ſituations of the Zodiak? No: this is more than ever any man could do. *The day is thine, the night alſo is thine*, ſaith *David*, *Thou haſt prepared the light and the Sun, Thou haſt ſet all the borders of the earth, thou haſt made ſummer and winter*, Pſal. 74. 16, 17. If all the Emperours and Potentates of the earth ſhould conjoyn their forces to hinder or haſten the riſing of the Sun, they could never do it. *Joſhua* did indeed ſtop the courſe of the Sun: but that was by the power of God ſet a work by his faithful prayer. Whence One cryeth out, *O admirabilem piarum precum vim ac potentiam, quibus etiam cœleſtia cedunt!* O the admirable power of Prayer, force of Faith, which is ſuch as the viſible heavens are ſenſible of, and giveth way to! how then ſhould earth or hell ſtand before it?

And cauſe the day-ſpring to know his place] The word *day-ſpring* comes from *Aurora ſic à nigrore dicta qui eum comitatur.* blackneſſe, for it is not *νυκτὸς λάμψις* O clear light at firſt: but *σκότος τι*, rather dark, than light.

Verſe 13. *That it might take hold of the ends of the earth*] That is, ſuddenly it lighten the whole *Horizon*: for which cauſe alſo *David* aſcribeth wings to the morning, *Pſal.* 139. ſo that the light is not a body, nor (as ſome will have it) a ſubſtance, but an accident. The truth is, no man can tell what it is, of any certainty: an admirable creature it is, ſurely a divine and heavenly thing, than which nothing is more deſirable, nothing more profitable. Two excellent uſes of it are here ſet forth, 1. To refreſh men by the ſight of the earth, and the things thereon. 2. To ſet us upon ſerious employments, ſuch as is the puniſhment of evil doers, for ſo ſome interpret thoſe next words.

That the wicked might be ſhaken out of it] *ſc.* By baniſhment, or rather by death inflicted upon them in the light, for their deeds of darkneſſe. Or at leaſt, that thoſe *lucifugæ*, *tenebriones*, thoſe inauſpicate night-birds, who hate the light, becauſe their works are evil, might be ſhamed and ſhunned. Their Motto is, *Jam lux inimica propinquat.* See *chap.* 24. *verſ. Virg.* 13, 17.

Verſe 14. *It is turned as clay to the ſeal*] That is, The earth now diſcerned, by reaſon of the aire inlightened. The ſenſe is this, Like as clay in the lump that hath no figure ſtamped upon it, is changed by a ſeal impreſſed, and receiveth the figure of the ſeal upon it ſelf: ſo the earth, which by night was without form by reaſon of darkneſſe, when once the Sun is up, is figured as it were: that is, it ſhewes the ſeveral figures ſtamped upon it. *Piſcator.*

And they ſtand as a garment] All the ſeveral fruits, flowers, and various workmanſhip of God in her produced creatures that grow thereupon, appear as a ſtately garment or ornament unto man, *Mat.* 6. 28, 29. the Sun-beams ſhining upon it as faſt. *Abbot.*

Verſe 15. *And from the wicked, their light is with-holden*] They have no ſuch joy of thoſe comforts which the light affordeth: but as it diſcovereth their dark

practises, *Ephes.* 5. 13. so it bringeth them forth to condigne punishment; *Utpote indignos, qui hac luce fruantur.*

And his high arm shall be broken] *i. e.* His strength, tyranny, and power, whereby he oppressed others as with an out-stretched arm lifted up to strike with violence, this shall be broken, as *Moabs* was, *Jer.* 48. and as all the wickeds shall be; but the Lord upholdeth the righteous, *Psal.* 37. 17. It is well noted, that this verse is an Exposition of the latter part of *vers.* 13. as the former verse was of the former part. And well might *Mercer* say of this, and the three following Chapters, *Sunt haec alta & insignia, & nonnulla difficilia*; these are things high, and excellent, and somthing dark, and difficult.

Usque ad plorata maris. Job. 28. 11.

Verse 16. *Hast thou entred into the springs of the sea?*] Heb. *Into the teares of the sea*; for springs poure out water as eyes do teares: and the same Hebrew word signifieth an *eye*, and a *spring*; because, saith One, the eye is of a watery constitution: or to shew, that from it, as from a spring or fountain, did flow both sin it self, the cause of sin, and misery the punishment of both; and because by it came the greatest hurt, therefore God hath placed in it the greatest tokens of sorrow: *iisdem quibus videmus oculis, flemus.* Now if *Job* cannot fathom the Sea, much lesse can he the deep counsels of God.

Or hast thou walked in the search of the deep?] *Et in vado voraginis ambulasti?* No: that's Gods walk alone, *Psal.* 77. 19. whatever the Papists legend of their St. *Christopher.*

Verse 17. *Have the gates of Death been opened unto thee?*] *&c.* That thou shouldest know when, how, and of what Disease every man shall die: together with the state and condition of the dead.

Or hast thou seen the doors of the shadow of death?] No, nor any man living hath ever seen those dark and dismal receptacles of the dead, called here, the *shadow of death*; that is, so dreadful, that they were enough to strike a man dead.

Frigida sunt & leves conjecturae. Mercer.

Verse 18. *Hast thou perceived the bredth of the earth?*] Heb. *The bredths*, i. e. the length also and circumference thereof. Geographers define the length of the earth from East to West, the bredth from North to South, and they have their supputations and conjectures. *Pencer*, and others, tell us, that if there were a path made round the earth, an able foot-man might easily go it in 900. dayes. Which if he could, yet what mortal man, though he should live 900. years, could ever visit and view the whole face, nature, and dimension of the earth, wherein are so many deserts and bogs unpassable? Or, what *Job* can give a reason why God made the earth of such a length and bredth, and no more, when he could so easily have done it? How much lesse can he of Gods secret and unsearchable judgements? and why should he so desire to know the cause wherefore he is Afflicted?

Declare if thou knowest it all] Sith a great part of it is uninhabited: and the sea surroundeth it as a girdle.

Diod.

Verse 19. *Where is the way where light dwelleth?*] These are Poëtical terms likewise: which signifie, or mean nothing else, but that God alone without any help or work of any man, appointed the divers points of Sun-rising, and Sun-setting.

And as for darkness, where is the place thereof?] *i. e.* Little canst thou tell what is become of it, or where the Sun setteth: by the absence whereof cometh darkness. The truth is, our reason is by original sin so darkened, that we understand not these lesser and common matters. Those that are more high and hard we learn not, but with much labour, and long experience. As for the Mysteries of God, and things pertaining to Salvation, we cannot at all attain unto them by humane reason, as is to be seen in *Nicodemus*, *Joh* 3. & 1. *Cor.* 2.

Verse 20. *That thou shouldest take it to the bound thereof*] That thou shouldest take light and darkness by the hand as it were, and lead them to the place of their abode.

And that thou shouldest know the paths, &c.] That is, Which way to go to bring them out of their retiring-rooms: and to reduce them into our Hemisphere.

Verse 21. *Knowest thou it because thou wast then born?*] *Beza* readeth it thus,

These

These things, forsooth, thou knowest, because thou wast then born (*viz.* when I made them, and appointed what order and course they should keep) *and the number of thy dayes is great*, thou art very far grown in yeares, as having lived ever since the Creation. *Es annosissimus & antiquissimus, &c. Ironicè omnia.*

Verse 22. *Hast thou entered into the treasures of the snow?*] *i. e.* Into the clouds where these Meteors (whereof before *chap.* 37.) are ingendred: and from whence God, when he pleases, bringeth such great store, as if he had them treasured up by him of a long season. See the like said of the winds, *Psal.* 135. 7. *Quasi parata haberet horum penuaria. Gregory* allegorizing these words, sheweth, that earthly treasures are *treasures of Snow*. We see little children what paines they take to rake and scrape together snow to make a Snow-ball: Right so, they that scrape together the Treasure of this world, have but a snow-ball of it: so soone as the Sun shineth, and God breatheth upon it, and so entreth into it, by and by it cometh to nothing.

Or hast thou seen the treasures of hail?] Another Metaphor from Officers of the Exchequer, or publick Treasury; *q.d.* Hast thou the inspection or administration of these Meteors?

Verse 23. *Which I have reserved against the time of trouble*] Or, *Against the time of the enemy* to punish him, as *Exod.* 9. 24. *Josh.* 10. 11. *Isai.* 30. 30. By deep Snowes men are sometimes withered and destroyed: by violent hail-stones and coales of fire (as *Psal.* 18. 13, 14, 15.) What an overthrow was procured against the *Quades* by the prayers of the thundring Legion, as they were afterwards called in the dayes of *Aurelius* the Emperour? *Ingens grando complurague fulmina in hostes ceciderunt*; Huge hail-stones and many light-bolts fell upon the enemy saith the Heathen Historian. *Dio in vit. & Ant. Phil.*

Against the day of battle and war] When God is pleased to bring forth his upper and lower troops ready prest, as the Rabbins phrase it.

Verse 24. *By what way is the light parted*] *Scil.* From the clouds by lightning, or from darkness by the Sun-rising? Knowest thou that? Or the cause of it? Nothing lesse. Something Philosophers have to say here, but upon no great certainty.

Which scattereth the East wind upon the earth] *Eurus est ventus versus exiccans*, the East wind hath its name in Hebrew from the Sun-rising; the Latines call it, *Ventum subsolanum*, as that which usually followeth the rising-Sun; but whence it cometh, and whither it goeth, is more then *Job* or any other can tell.

Verse 25. *Who hath divided* (or *derived*) *a water course for the over-flowing of waters?*] That is, the water-clouds for the powring out of raine, *Velut per canales & tubulos*; as by Pipes and conveyances whersoever God pleaseth, men being amazed at those miracles of Nature, Is it not the Lord alone? He it is who divideth the Deluge of waters, as it were draining them into certain furrowes which would otherwise fall down from heaven all at once, and make great spoil here below.

Or a way for the lightning of thunder] *Nimbo sonoro*, saith *Tremellius*. See *chap* 28. 6. with the Note.

Verse 26. *To cause it to rain on the earth where no man is*] But wild beasts only. These also are Gods Creatures, and he provideth food for them. How much more will he do so for us, though *small faiths*.

On the wilderness wherein there is no man] *Repetitio ad varietatem & elegantiam*, as also to shew the certainty of the thing.

Verse 27. *To satisfie the desolate and waste ground*] The *waste and waste ground* saith *Broughton* elegantly, and the Hebrew sounds alike.

And to cause the bud of the tender herb to spring forth] For the use of wild Creatures, whereof there are great store in the Desert of *Arabia*, not farre from *Job*; for the which, and the rest of his living Creatures, this great House-keeper of the world provideth food, sutable to their several appetites.

Verse 28 *Hath the rain a father?*] *Subaudi, præter me*, saith *Vatablus*? Hath

to any father but me? Can any of the Heathen Deities give raine? Or can the Heavens give ſhowres? *Art not thou He, O Lord our God? Therefore we will wait upon thee, for thou haſt made all theſe things*, Jerem. 14. 22.

Or who hath begotten the drops of the dew?] Thoſe round orient Pearls, that falling from heaven in a clear night, do ſweetly refreſh whatſoever groweth in fields and Meadowes. The natural cauſes hereof, and of raine are knowne, but we muſt riſe higher to God, the firſt Authour and Father of theſe and other things, before and after mentioned, who bringeth them out of his Treaſuries, and doth wonderfully both make and manage them. It is remarkable that Chriſt ſaith, *Hoſ.* 14.5. *I will be as the dew unto Iſrael, He ſhall grow as the Lilly, &c.* (See the Note on that Text) Chriſt is unto them as a cloud of dew in the heat of harveſt, *Iſai.* 18.4. Making their hearts to be as ſo many watered gardens, *Jer.* 31.12.

Verſe 29. *Out of whoſe womb came the ice?*] Indeed of ice and water is ſaid in a ſenſe,

Mater me genuit: eadem mox gignitur ex me.

But theſe creatures are not produced by cauſes which are conſtant and invariable in Nature, as humane generation is, but they proceed from Gods pure and ſimple free-will.

And the hoary froſt of heaven, who hath gendred it?] *Out of the heaven*; that is, Out of the lower Region of the Aire cometh the matter of it, but God maketh it. Naturaliſts ſay, that the hoar froſt is a vapour congealed by a cold wind in cold places of the lower Region of the Aire, as in Winter we ſee the breath that cometh out of the mouth, to congeal and hang upon the beard and haires. This hoare froſt is anſwerable in the counter-point to the dew, but laſteth much longer.

Quæ aquæ magno & diuturno frigore congelaſcunt, velut per 10 vel 20 annos continuos appellantur chryſtalli, velut in Alpibus.
—Et glacialem Oceanum—

Verſe 30. *The waters are hid as with a ſtone*] This is a further deſcription of ice, which is hard as a ſtone, and clear as chryſtal; ſo great is the force of froſt, how much more then of God to do what ſoever he pleaſeth.

And the face of the deep is frozen] Some deep Rivers are ice to the bottom, ſo that loaden carts are driven over, fires made upon them, meat dreſſed, &c. as was here upon the *Thames* in the great Froſt, ſome forty five years ſince. Yea, ſome ſeas are over-frozen (*Juvenal* ſpeaks of the icy Ocean) in the Northern part of the world, the ice thereof when once thawed, floteth in the waters like huge mountaines, as in *Groenland, &c.*

Verſe 31 *Canſt thou bind the ſweet influences of the Pleiades?*] That is, Reſtrain the pleaſantneſſe of the Spring, or aſſwage the ſharpneſſe of winter, that cold and comfortleſſe Quarter? There is none beſide God, who can either forbid flowers to breed forth in the Spring tide, or elſe cauſe them to flouriſh in winter. The *Pleiades* (otherwiſe called *Virgiliæ* and the *Hens*) are the ſeven Stars in the end of *Aries*. They are in Hebrew called, *Chimah*, of *Chamah* to *love ardently*, becauſe of the fellowſhip and working together that appeareth in them. They have all one name, becauſe they all help one another in the work, which is, to bring the Spring; and like ſeven Siſters or Lovers, ſo are they joyned together in one Conſtellation, and in one company. We ſee (ſaith One) that God will have the ſweeteſt works in Nature to be perfected by mutual help. The beſt time of the year cometh with theſe *Pleiades*, and the beſt time of our life cometh, when we enter into true love and fellowſhip.

A veris temporis ſignificatione

Or loſe the bands of Orion?] Which is a Star that ariſeth in the beginning of Winter, and draweth foul weather after him as with bands: theſe can no man looſe; for Winter never retteth in the Aire (as the Proverb hath it) nor is it fit it ſhould, for it is of very great uſe for mellowing of the earth, killing of worms and weeds, &c. Neither can the Spring come kindly, till *Orion* have prepared the way. God will have us ſuffer, before we reigne. The word *Cheſil* here uſed, ſignifieth in the Chaldee to *perſwade*; becauſe (ſaith One) by ſuffering and offering vio-

Nimboſus Orion. Virg.
μαχη τὸ δεῖν γὰρ ταράττειν & συγχεῖν.

lence to our ſelves, we enter into perfection, *Luke* 13, 32. If we would have a pleaſant Spring of graces in our hearts, we muſt firſt have a nipping winter. The Spirit of Mortification muſt be like the cold Star *Orion*, to nip our quick motions in the head, and to bind all our unclean deſires and burning luſts, that they ſtir not in us; and unleſs we do thus the delights of *Pleiades*, or the ſeven Stars of comfort ſhal never appear to us.

Verſe 32 *Canſt thou bring forth Mazzaroth?*] Or, the *Twelve Signes*; or the *Southern Stars* that bring in Summer. *Lucifer* ſome render it; others, the *Hyades* and others again every one of the ſtars or ſigns. It is like it was ſome one ſtar very well known in thoſe dayes, as were likewiſe the reſt here mentioned, and put for the four ſeaſons of the year.

Or canſt thou guide Arcturus with his ſons] Or, *Bootes with his waine*, (thoſe Northern ſtars) or, *Autumne with his yearly fruits*, the gift and work of God alone Of *Arcturus*, *Hierome* obſerveth that *ſemper verſatur nunquam mergitur*; this is moſt true of Chriſts Church, much toſſed, never drowned.

Verſe 33. *Knoweſt thou the Ordinances of heaven?*] Either how to order them, as Maſter over them, or to comprehend what they are certainly and perfectly. Dind.

Canſt thou ſet the dominion thereof in the earth?] As well in regard of the motion of the heavens, which varieth the ſeaſons of the year, as of the influences and vertue which cometh from thence. For they who think that the ſuperior bodies have no power at all upon theſe inferiour, do go againſt common ſenſe and experience, yea, this and many other texts of Scriptures, which yet make nothing at all for that *Judiciary Aſtrology* ſo much cryed up, in theſe laſt and worſt dayes of the world, by ſome who would have the manners, ſtudies and events of every man to depend upon the ſtars, yea, the riſe and ruine of Kingdomes, Arts, Religion, &c.

Verſe 34 *Canſt thou lift up thy voice to the clouds?*] Thy *commanding voice*, as *Numb.* 9 23. Some render it, *Thy thunder*. Will the clouds obey thee, and rain upon thee at thy pleaſure? Something thou maiſt get by thy prayers as *Elias* did, *James* 5 17. and the thundering Legion in the Eccleſiaſtical hiſtory, but nothing by command or compulſion. The Monarch of *Mexico* is a mad man to take an Oath at his Coronation, that it ſhall be what weather ſoever he pleaſeth all the time of his Raigne. Lopez de Gomara.

Verſe 35 *Canſt thou ſend lightnings?*] *Nunquid emittes.* Canſt thou ſend forth lightnings and thunder-bolts, as hurtful Creatures out of the Cave wherein they are kept? Or as ſo many ſouldiers or ſervants to do as thou commandeſt them? The Poets faine that *Mercury* had once a mind to ſteal *Jupiters* thunder-bolts, but durſt not leſt they ſhould burn his fingers. Hiſtories tell us of a King of *Egypt*, and of *Caligula* the Roman Emperor, that they attempted to thunder and lighten, but with very ill ſucceſs. *Job* is here told, that that is too hard a work for any creature to do. *Admirari duntaxat poteſt, efficere non poteſt.* Brent.

Verſe 36. *Who hath put wiſdome in the inward parts?*] Hitherto God hath ſet forth his own admirable Power, Wiſdome and providence in making and governing the life-leſs creatures the Meteors eſpecially. Now he comes to declare the ſame in things endued with life, and firſt with man his Maſter-piece: *Who hath given him wiſdom* (ſaith God) *in the inward parts*, or *reines*? where the reaſonable ſoul ſitteth and ſoveraigneth. The Hebrewes ſay, That the *heart underſtandeth*, *and the raines deliberate*. They haue their name here from *plaiſtering over*, or *covering*; becauſe they are over-covered with fat and fleſh; howbeit the Lord tryeth them, *Jer.* 17.10. and hath given wiſdome to man to moderate his affections and concupiſcences which are here ſeated, and to get truth into theſe inward parts, *Pſalm* 51.6. that this hidden man of the heart may be highly accepted in heaven, 1 *Pet.* 3. 4.

Or who hath given underſtanding to the heart?] *To the Cock*, ſaith the Vulgar Latine, after the Talmudiſts and Jew-Doctors, who teach their Diſciples whenſoever they hear the Cock crow by night, to ſay this Benediction, *The Lord be praiſed, who giveth underſtanding to the Cock*; *ſcil.* to awaken men, and to announce day. The Septuagint render it, *Who hath given to women skill to weave, and art to embroy-*

der,

Mens quaſi imaginatrix & figuratrix dicta quod omnia pervideat & cognoſcat.

der? But they do beſt that take the word (though found only in this place) for the *Heart*, as that wherein are painted and imprinted the imaginations and repreſentations of things, as the word ſeemeth to import.

Verſe 37. *Who can number the clouds in wiſdome?*] *Quis ſapphirinas efficit nubes?* Who can make the clouds like Sapphire, that is bright and clear? ſo ſome read it. Others, *Who can declare the clouds? ſcil.* their number, nature and uſes?

Or who can ſtay the bottle of heaven?] *i.e.* the *clouds*, fitly compared to *bottles*, as thoſe veſſels that hold the rain, and powre it out on the earth, when God pleaſeth to turn the mouths of thoſe bottles downward. This is a great Miracle, ſaith *Lavater*, that whereas water is fluid, and beareth downward, yet it abideth in the lofty and ſoft aire, nor can fall, but where and when God appointeth.

Verſe 38 *When the duſt groweth into hardneſſe, &c.*] When the ground hath had its fill, ſo that the light duſt is turned into lumps of earth: and that which was toſſed with every wind, is clodded and agglutinated by water into an heavy ſubſtance. *Hic enim ſimplex eſt & nativus hujus loci ſenſus*, ſaith *Merlin. Danæus* diſcourſing of ſtones, how they are made of earth, ſaith, That this Text is a *compendium* of all the large Diſcourſes of the natural Philoſophers concerning that Subject.

Phyſic. Chriſt. l. 2. c. 31.

Verſe 39. *Wilt thou hunt the prey for the Lion?*] Heb. *For the old Lion*, (as *Neh.* 2.9.) that cannot hunt for himſelf. Prey he muſt have, as being a very ravenous creature: but wilt thou provide it him? With what great charge do Princes maintain a few Lions? But God maintaineth all, and all other creatures, *Pſal.* 104. 27,28. and 145.15. putting it into the young Lions, to provide prey for the old; and cauſing theſe creatures to keep for moſt part in the Deſerts, where they feed upon Camels, and ſuch as they can light upon. *Ammianus Marcellinus* writeth, That in *Chaldæa* there are an huge number of Lions, which were like enough to devour up both men and beaſts throughout the Country. But withal he ſaith, That by reaſon of the ſtore of water and mud thereof, there breed yeerly an innumerable company of Gnats, whoſe property is to flye into the eye of the Lion, as being a bright and Orient thing, where biting and ſtinging the Lion, he teareth ſo fiercely with his clawes, that he puts out his own eyes: and by that means many are drowned in the Rivers, others ſtarve for want of prey, and many the more eaſily killed by the Inhabitants.

Plin. & Ariſtot. ſcribunt, Leones multa ſolida ſine diſſectu devorare.

Or fill the appetite of the young Lion?] Which is very greedy and inſatiate. Some render it, *Catervam*, the Troop or company of young Lions. But God in mercy to mankind hath ſo diſpoſed it, that as devouring Creatures are more rare (the Lioneſs ſeldome bringeth forth more then one in all her life) ſo they go not often by *troops*, but range alone ſeeking their prey.

Verſe 40. *When they couch in their dens, &c.*] When both by might and ſlight they provide for themſelves. Hunters with all their paines and means cannot catch a beaſt ſo ſoon as the Lion can. An Ape he hateth in a ſpecial manner, as being too crafty for him: And yet he feareth man (although as the Poet ſaith,

Ennius. *Simia quam ſimilis turpiſſima beſtia nobis.*)

Whereof no other probable reaſon can be given, but the ſmall remnant of Gods Image left as yet in man, who once had dominion over all the Creatures, and is ſtill feared by the fierceſt of them.

And abide in the covert to lye in wait] Where they crouch, counterfeit themſelves aſleep, lye quiet and cloſe, as Cats that would catch Mice, or Foxes birds. But if this way they ſpeed not, *Baſil* ſaith they ſet up a loud roar, whereby the Beaſts are ſo amated, that they have no power to ſtir out of the place they ſtand in, till the Lions have taken them.

Verſe 41 *Who provideth for the Raven his food?*] Though the Raven be a moſt vile creature, and hated almoſt of all: in ſome places there is a reward appointed for thoſe that ſhall kill them up. Though an unclean creature, and therefore abominable, *Lev.* 11.13,15. Though unmerciful to her own, and pitileſſe to other birds

birds, though an inauſpicate creature, a ſign both of mans puniſhment, and Gods curſe, *Iſai.* 34 11. Though he cryeth with a hoarſe and harſh voice (whence alſo he hath his name in the Original) and ſo unfit to move pity; yet God provideth food for him: What then will he do for his faithful ſervants, *Matth.* 6.26? Where our Saviour fetcheth not an example from the Iſraelites miraculouſly fed in the wilderneſſe, or *Elias* in the Deſert, but from Fowles of the Aire; and among them, not from Eagles, Hawks, Nightingales, but Ravens, &c. *Conſider the Ravens*, Luke 12.24.

Corvus incubat 20 diebus, & pullos nido excludit. Plin. Ariſt. *Ariſt. hiſt. Animal. l* 9.c.31.

When his young ones cry to God] Though by *implication* only they cry, and not directly, being forſaken by the old ones, and left bare, they are fed by God with flies and wormes bred in the neſt out of their excrements; till able to flye, and leave the neſt, they wander for lack of meat to take it where-ever they can meet with it.

CHAP. XXXIX.

Verſe 1. *Knoweſt thou the time when the wild Goats of the Rock bring forth?*]

THe Hiſtory of the living Creatures is of ſingular uſe we ſee to ſet forth the Goodneſs, Power, Wiſdom, and other of Gods Attributes clearly ſhining in them. And therefore they have very well deſerved of all ſorts who have put forth ſuch Hiſtories and diſcourſes; as *Ariſtotle*, *Elian*, *Pliny*, *Geſner*, *Aldrovandus*, &c. of whom I may ſay, as once *Eneas Sylvius* (afterwards Pope *Pius* 2.) did of Learning in general, That Popular men ſhould eſteem them as ſilver, Noblemen as Gold, Princes as Pearles; and not ſo ſlenderly reward them, as Pope *Sixtus* did *Theodorus Gaza* (who tranſlated, and dedicated unto him, *Ariſtotle*, *De Natura Animalium*) paying him only for the rich Binding and Boſſing forty Crowns: but bountifully encourage them, as Great *Alexander* did his Maſter *Ariſtotle* for that ſame Work, he gave him ſaith the Hiſtory, eight hundred Talents, which is foure hundred and foure ſcore thouſand Crownes. The pleaſure of reading ſuch Authors, is not ſo great as the profit, for thereby we may attain to the knowledg of God and of our ſelves, of his Will, and our Duties. Hence we are ſent to School to the unreaſonable Creatures, even the moſt contemptible, as the Piſmire, *Prov.* 6.6. And *Baſil* writing to one, that was proud of his knowledge, propoundeth unto him diverſe queſtions concerning this ſame Piſmire, as namely, how many feet he hath? whether he hath entrailes, as kidneyes, liver, heart, veines, nerves, as other living Creatures, &c? Semblably, God here to humble *Job*, and to convince him of his meanneſs, asketh him, whether he knoweth the wild Goats and Hinds, with the time of their bringing forth young, the means and the manner, &c? And whether theſe things were done by his ordination and vigilancy? Many admirable things are written of theſe wild Goats, as what cold places they live in, what inacceſſible Rocks, how ſtrangely there they hang, what huge leaps they fetch; but eſpecially about their bringing forth, how by a natural ſagacity they help themſelves, both before and after, by biting upon certain herbs that are helpful to them in that caſe. Theſe things, and many more ſuch may be read of in *Pliny*'s Natural Hiſtory; of which Book *Eraſmus* well ſaith, That it is a ſtore-houſe, or rather a world full of things moſt worthy to be read. So are not the Jewiſh Expoſitors, who tell us many ſtrange things here concerning theſe Creatures, *quæ commentitia eſſe puto*, which I take to be meer Fictions, ſaith Learned *Mercer*. And I, to be trifles, and old wives Fables, ſaith *Lavater*. To the belief whereof they are juſtly given up by God for their rejecting of Chriſt the Light of the world. We grant that the whole world is full of miracles, though for the commonneſs of them they are little noted, or noticed. But ſhould theſe

Job. Manl. loc. com. 572.

Pendentem ſummis caprem de rupe videbis, ea ſuram ſpectes. Accipit illa cautes. Mart.

men

men think to help the truth by their lyes? Should they speak wickedly for God, and talk deceitfully for him?

Or canst thou mark when the Hinds do calve?] Which they do not, without a great deal of pain, (as the Hebrew word importeth) no creature the like, unlesse it be *woman*. God sometimes frighteth them by his thunder, and so furthereth their delivery, *Psal.* 29. 9. whilest they struggle with many griefs, and to give life to their calves, are in danger of losing their own. Now, if God help the Hinds in this case, will he be wanting to his labouring daughters? Let them send for *Lady Faith* to be their Midwife; and all shall go well. She hath delivered Graves of their dead, *Heb.* 11. 35. How much more then will she, them of their quick births, yea, though they carry death in their bowels?

Verse 2. *Canst thou number the months they fulfil?*] Eight months *Aristotle* saith (the Elephant is said to go above eight yeares) but who can tell the instant when? or why not sooner, or later? Doest thou exactly observe and count those months as I do, to a moment? *Sola hic Dei providentia elucet.*

Verse 3. *They bow themselves*] *sc.* By an instinct of nature, whether it be the pain they suffer which compelleth them to it, or the fear of hurting their calves, which obligeth them to it.

They bring forth their young] *Diffindunt: fissa sc: et aperta tandem matrice*; they bring forth with a great deal of difficulty, to the crushing of their young, which yet escape and grow up. Let good women learn, *sperare à Deo faciles & felices partus*, to trust in God for a happy delivery, though it go hard with them, sometimes to the making of some *Medea* say, *Millies in acie mori mallem quam semel parere*, I had rather, a thousand times, die in battel, than bring forth one childe. *Eurip.*

They cast out their sorrows] *Tormina*, their throws, and therewith their young, by the benefit of the herbs *Arus* and *Seselis*, which they feed upon, for the better bringing away of their gleanings as they call the *involucrum*, that wrappeth the young in the matrix. The vulgar hath it, *They utter roarings*; they cast forth cryes which are as terrible as the roarings of Lionesses. *Aristot. hist. anim. lib. 9 cap. 5.* *Plin. lib. 8. c. 31.* *Statò partus tempore valva dehiscunt quæ à partu mox occludantur: id quod fieri videmus, inquit Galenus, sed quomodo fiat, admirari tantum possumus. Avicenna vocat opus supra mirabilia omnia, mirabile. Sed miracula assiduitate vilescunt.* If a man should be born but once in an hundred years, all the world would stand amazed at such a Miracle.

Verse 4. *Their young ones are in good liking*] Or, *They recover*; *revalescunt*, as *Isai.* 58. 16. notwithstanding the hardnesse of their birth, by reason of their dams exceeding dry temperature, *Psal.* 42. 1. As the *Hinde brayeth after the Water-brooks*, as being naturally hot, and dry when in pain especially; and this the young are sensible of in their coming into the world, which yet they soon recover and grow slick and fat. Let God be trusted for the welfare of our children, though weak, and wearish when new-born, and hard put to't in the birth. ἠ ἴλαφος. Sept.

They grow up with Corn] Or, *In the Field*, after that they have been nourished a while with their dams-milk, they forrage for themselves, being calved about *Autumne*, as *Aristotle* noteth, that is in Seed-time: others say, about *Harvest*, when corn is in the field, and *Gods great barn-door open*, as the proverb is. This is here brought as an Argument of the divine providence.

They go forth, and return not unto them] That is, To their dams, as finding food enough abroad. Thus other creatures, so soon as born almost, can shift for themselves, only poor shift-lesse man is long ere he can do any thing, or comes to any proof, to be able to provide for himself.

Verse 5. *Who hath sent out the wild-Asse free?*] פרא Phere, *ferus animal*, (so *Tremellius* rendreth it) the wild Creature. And it is not unlikely that the Latine word *Fera*, comes from this Hebrew word for a wild-Asse, which is a most untameable, & untractable creature. Every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, & hath been tamed of mankind, *Jam.* 3. 7. We read of *Augustus Cæsar*, that he had a tame Tiger, but who ever heard of a wild-Asse tamed? *Ed quòd onager feritate antecellit.* Piscat.

Africa

Africa is said to have whole heards of them: and it is reported, that when they see a man, they stand stock still, and kick with their hinder feet, braying aloud. And when the Hunter comes so near them, that he could touch them almost, they snuff up the wind, kick up their heels, and run quite away: so nimble they are, that they can hardly be taken, much lesse tamed? To the Colt of this wild Creature, is a natural man compared by *Zophar*, *chap.* 11. 12. for his extreme *rudenesse* and *unrulinesse*: The Prophet *Jeremy* hath the like of the Idolaters of his time, *chap.* 2. 24. who were lawlesse and lewd Lôsels, obstinate, and refractary; such as *multò facilius fregeris quàm flexeris*, will sooner break than bend: with these *froward God will wrestle*, *Psal.* 18. 26. with these *Antipodes* God will walk contrary, *Levit.* 26. 41. and be as crosse as they are, for the hearts of them. His Law hath four teeth to taw and tame these masterlesse Monsters; *viz.* 1. *Irritation*, Rom. 7. 7. 2. *Induration*, Isai. 6. 10. 3. *Obstignation*, Gen. 4. 7. 4. *Execration*, Deut. 28. 16, 17, &c. Obeyed he will be of them, either *actively* or *passively*: and sanctified he will be, either *by them*, or *upon them*, *Levit.* 10. 3. Wild Asses are free from men: but so are not wild *Ismaelites* from God. *Who hath ever loosed the bands of the wild Asse?* but God will hamper his rebels, and certainly subdue them; all his foes shall become his foot-stoole. Be instructed therefore, O *Jerusalem*, Jer. 6. 8. Be not as Horse and Mule that have no understanding, &c. for many sorrows shall be to such wicked, *Psal.* 32. 9, 10. and it is too hard for them to kick against the pricks, *Acts*, 9. 5. to push back upon the goad, as untamed Heifers use to do; but to their further sorrow, and sufferance.

Verse 6. *Whose house I have made the wilderness*] That of *Arabia* especially near unto *Job*, where were whole droves of these wild Asses. There are a sort of them also in *Plara*, one of the Ilands of the *Egean sea*. Hermites and Anchorites seem to affect the same liberty: but where did God ever grant it them? Man is Ζῶον πολιτικὸν saith *Aristotle*, *Natures good-fellow*, as One englisheth him: and no sooner had the *Philippians* received the Gospel, but they were *in fellowship* to a day, *Phil.* 1. 5. The Communion of Saints is as well a point of Christian practise, as an Article of Christian belief: and they have much to answer for, who *fly* up themselves, and forsake the assembling of our selves together, as the manner of some is, *Heb.* 10. these are in the ready way to utter Apostacy, *Ibid.* He is not like to walk long, who affecteth to walk alone. Two are better than one; and why, see *Eccles.* 4. 9, 11, 12. with the Notes.

And the barren land his dwelling] Heb. *The salt place*, that is, barren as if it had been sowed with salt, *Judg.* 9. 45. *Psal.* 107. 33, 34. Salt is taken in Scripture to be both a cause and signe of barrennesse, *Deut.* 20. 23. *Zeph.* 2. 9. though amongst us there are some kind of soyles, they say, that are manured with salt, and thereby made fruitful: but in those hot and dry Countries it was otherwise. In these barren places, God provideth for the wild-Asse: and although he hath there but mean food, yet he is lusty and nimble, and saveth himself both from the Hunter, and from the ravage of other fierce and savage creatures, by his strength and swiftnesse. *Xenophon* telleth us, That *Cyrus* passing through the wilderneſse of *Arabia*, with his Horse-men, there were many of these wild-Asses: who, being stirred, ran so swiftly away, that some horse-men following could not come neer them; then standing still: but when the horse-men approached, they fell again a running as before, thus deluding them. *Hac igitur bestia non mediocre mirabilis Dei potentiæ vestigium est*, saith *Brentius*. In this beast therefore there is much of Gods great power and providence to be seen. And from hence also we may gather, saith another Interpreter, that a little is enough to sustain men in the wilderneſse of this world: As the Children of *Israel* also were here sustained, having nothing to eate but what God sent them down from heaven from day to day, forty years together. Nature is content with a little, grace with lesse. *Cropad. lib. 3.*

Verse 7. *He scorneth the multitude of the City*] Heb. *He laugheth. Insignis Metaphora.* He would scorn to be set to work, as the tame Asse is. *Asinum onerarium & non curat, quia asinus est*, saith *Bernard*, We load the Asse, and he taketh it well aworth, because he is an Asse. But the wild-Asse will not take so: he is not a beast born to bear burdens as the other. He is not *tardum & pigrum animal*: as the other, a dull and slow creature: for which cause also, saith *Bellarmine*, God

would none of him, *Exod.* 13. 13. & 34. 20. Christ so far hateth dulneſſe, that he bad *Judas* the traytour, *what he did, do quickly.* The wild-Asse is very swift, and fed by Gods providence in the wilderneſſe; scorning the multitude, or the hurry-noise of the City.

Neither regardeth he the crying of the driver] Heb. Of the *Exactour*, who rateth and rageth against the tame Asse with words and blowes, to hasten him to his work, and to bring him this way, and that way. Oppressive Princes do the like to their poor subjects, (the King of France is called, *Rex asinorum*) which somtimes maketh them turn wild, and shake off subjection; as the Jewes did that to the Romans, chu-
Joseph. l. 18. c. 2. sing rather to suffer the most exquisite torments, than to be enslaved. But what a mad conceit was that of *Martin Stembach*, a Dutch Sectary, *Anno* 1566. who would needs correct the *Lords Prayer*, *Stultam & inefficacem asserens orationem in qua interjectione ô uteremur: non secus enim hac exclamandi formulâ divinam gra-*
Lonicer. ex Theatro vitæ. *tiam impediri, quam asinarii, asinorum impetum hoc adverbio?*

Verse 8. *The range of the mountains is his pasture*] There he keeps, probably, for fear of Lyons, and other fierce creatures: and there he finds food and forrage, such as doth not only appease his hunger, but excite his appetite; as if he were in some fat pasture.

And he searcheth out every green thing] Speeding better in his search than those Asses of *Hetruria*, which feeding upon green Hemlock, are thereby laid for dead for three dayes; till half inleded by the Countrey men, who take them for dead, they start up, and with an horrible noise run away in that pickle.

Naricornia. Verse 9. *Will the Unicorn be willing to serve thee?*] The *Rhinoceros*, saith the Vulgar: but that's another kind of beast, so called from the growing of his horn from his nose. This is the *Monoceros* or *Unicorn*, which cannot be taken alive (*interimi potest, capi non potest*) as the *Rhinoceros* may. A very fierce and strong creature it is; and now adayes very rare, but anciently more common: He hath one horn only (and not many, as *R. Levi* by a mistake would infer from *Deut.* 33. 17.) that groweth in the middle of his fore-head; and that he lifted up on high: whence also he hath his name in the Hebrew. He is described in Scripture, 1. By this high
Lib. 8. cap. 21. lifting up of his horn, *Psal.* 92. 10. 2. By his strength, *Numb.* 23. 22. 3. From his untameable fierceneſſe, here. *Pliny* calleth him a *Liecrn. Vertomannus* saith he saw two of them. *Scaliger* saith he had seen the horn of an Unicorn, a special Anti-
Keckerm. dote against Poyson. But some deny that there is any such creature: because if he had an horn so placed, and of such a length as is affirmed, he could not graze: and
Æl. lib. besides it appeareth not certainly, that ever any man saw such a creature. *Ælian* saith that there are a sort of wild-Asses in India of the bigneſſe of an horse, that have one horn in the middest of their foreheads in length a cubit and an half: and so sharp, that therewith he pierceth through the hardest things. Some conceive that by the beast here mentioned is meant the *wild-Bull*, here opposed to the tame Ox, and elsewhere joyned to Oxen, *Deut.* 33. 17. *Isai.* 34. 6. Whatever it is, it will not be brought to do man service; though fitted by stature and strength to do much; but lives at liberty, and is provided for by God.

Or abide by the crib] Heb. *Ly all night there* as Oxen do, ready for service next morning? I trow not.

Verse 10. *Canst thou bind the Unicorn, &c?*] To keep him in order, and to hold him hard to his work, that he may lay the furrows even? Canst thou tether or geere him like a horse? Or will he be brought to drive or lead a Plow or Harrow? No such matter. Before the Fall, all Creatures would gladly have served man.
August. *Sed rebellis factus est, quia homo numini, creatura homini.*

Verse 11. *Wilt thou trust him because his strength is great?*] Of the Unicorns strength *Balaam* speaketh, *Numb.* 23 22. the Hebrew word signifieth such lustineſs, courage, & prowess, as whereby one endureth labor without wearineſs or fainting. Such strength is required in plowmen, whose work is never at an end: and hard fallow must have a strong team. But the Unicorn will never fadge, nor frame to such an employment. Free God hath made him: and rather than part with his freedom, he will part with his life. Let men learn to stand fast in the liberty *wherewith Christ hath made them free*, (Gal. 5. 1.) and *not be again entangled* (as Oxen tyed to the yoke) *with the yoke of spiritual bondage*, worse than the Egyptian servitude.

Verse

Verſe 12. *Wilt thou believe him that he will bring home thy ſeed?*] That is, the crop that comes of thy ſeed; as in the former verſe, *thy labour*, that is *the fruit of thy labour*, as *Pſal.* 128. 2. There is no truſting to this wild and fierce creature to do any ſuch thing. *Vertoman* ſaith, that he ſaw two Unicorns, and that they were not of ſo fierce a nature, but that they might be brought to ſomewhat. But then they were not true Unicorns, ſay we: ſuch as God here deſcribeth.

And gather it into thy barn?] No truſting to the Unicorns gentleneſſe for any ſuch matter, unleſſe we deſire to be deceived.

Verſe 13. *Gaveſt thou the goodly wings unto the Peacock?*] *Alam exultandam*, the wings and tail to the Peacock, wherein he ſo prideth himſelf and taketh ſuch pleaſure, being all in changeable colours, ſo are ſome great promiſers; (the Peacock here hath his name from his *loud and ſhrill voice*) as often changed as moved. A beautiful bird it is, and preciouſly clothed by God. They were wont to ſay here, That *Peacocks, Hops, and Hereſie, came firſt into England in one and the ſame ſhip.* They ſay, he moſt of all ſpreads his fair tail, when he is moſt beheld by men, and praiſed. His feathers are good for little elſe but only to pleaſe children. But that he pulleth down his fair plumes, and ſetteth up his harſh Note, when he looketh down upon his ill-favoured feet, is an *old ſaid ſaw*; let them believe it that liſt. *Plin. l. 10. c. 20.*

Or wings and feathers unto the Oſtrich?] And ſo by a *Synecdoche*, to all other fowles of the air: in the admirable variety of whoſe colours, tunes, and taſtes, 1 *Cor.* 15. 39. much of Gods power, and wiſdom, yea, of his goodneſſe alſo may be ſeen: and therefore the loſſe of theſe creatures (good for food, for phyſick, and for delight, as the companions of our lives) is threatned as a judgement, *Jer.* 4. 25. & 9. 10. Some for the Oſtrich render the *Stork*, and ſome a *Night-bird* of an ill note: But the following deſcription agreeth beſt with the *Buſtard* or *Oſtrick*, which is between a beaſt and a fowle; having ſo thin feathers, and ſo heavie a body, that he cannot flye; but only liſteth up his wings, and runneth very ſwiftly. *Elian* ſaith that he is almoſt as big as a Camel, being therefore called *Struthio-camelus*. *Pliny* ſaith that he is higher than an horſe-man on horſe-back, and can out-run him: but is ſo fooliſh, that being purſued, if he can hide his head onely in ſome hole, or thicket, and can ſee no body, he thinks himſelf ſafe, and that no body ſeeth him; though his great bulk be all in ſight. Other effects of his folly, follow in the next words. *Cum interim totus corporis moles promineat.*

Verſe 14. *Which leaveth her egges in the earth*] Some ſay that ſhe layeth 86. eggs, and having a faculty of diſcerning which of them will prove Oſtriches, and which will come to nothing; ſhe leaveth ſome of them upon the ſand, and upon other ſome ſitteth, and hatcheth them. But this appeareth to be a fiction, becauſe another and a better reaſon of her leaving her eggs is here alleaged: and the power and providence of God giving them life by the heat of the Sun, evidenced, and evinced.

And warmeth them in the duſt] *Julius Scaliger* reporteth the like of a certain creſted bird of the bigneſſe of an hen, found in *Catigan* an Iland in the ſea *Sur*; which ſitteth not upon her eggs, but buſieth them two foot deep in the ſand: whence they are hatch't by the Sun and hot ſands: and this, ſay ſome, in very hot Countries is not unuſual.

Verſe 15. *And forgetteth that the foot may cruſh them, or, that the wild beaſt may break them*] This brutiſh and blockiſh bird *forgetteth*, that is, ſhe never conſidereth what may befal her eggs, left ſo careleſſly. Other fowle ſet their Neſts aloft and out of harms-way: not ſo this fooliſh and careleſſe creature, who hath neither affection to preſerve them, nor fear to loſe them.

Verſe 16. *She is hardned againſt her young ones, as though they were not hers*] Heb. *Her ſons*: So are thoſe *peremptores potius quam parentes*, as *Bernard* calleth them, rather Parricides than Parents; who look not to the precious ſouls of their poor children; who labour not to mend that by education, which they have marred by propagation. Theſe are worſe than thoſe *daughters of Jeruſalem*, who ſlain almoſt with grief and hunger, *became cruel to their ſucklings, like the Oſtriches of the wilderneſſe*, Lam. 4. 3. What a cruel Mother was *Medea*? and the Mother of King *Edward* the Martyr, whom ſhe baſely murthered: And when his brother *Egelred*

who ſucceeded him in the Kingdome) being then but ten yeers old, mourned thereat; his mother was ſo enraged, that taking Wax candles, which were readieſt at hand, ſhe therewith ſcourged him ſo ſore, that he could never after endure Wax candles to be burnt before him? But this cruelty was nothing to that of ſoul-murder, whereof many parents by their negligence at leaſt, are deeply guilty: they bring forth children to that old Man-ſlayer, and ſo *their labour* (in bearing and breeding children) *is in vain*, and worſe, *without fear*, for they will not be better adviſed nor affected.

Mr. Clark Martyrol. fol. 31

Struthionis aſtorgia declaratur è cauſis duabus, vacuitate metus & vacuitate intellectus.

Verſe 17. *Becauſe God hath deprived her of wiſdom.*] That is of ſuch fore-caſt to provide for her young ones by a natural inſtinct, as other fowles and beaſts have. Gods mercy to men appeareth, 1. in giving us wiſdome beyond them, *Job* 35.11. 2. In giving us power over them, *Pſal.* 8. And 3. In learning us ſo much by them in thoſe many Scripture-compariſons, *Prov.* 7.23. and 26.2. and 27.8. *Matth.* 8.26 that's a ſweet place, *Iſai.* 31.5. *As birds flying,* (*ſcil.* to ſave their young) *ſo will the Lord defend Jeruſalem; defending alſo, he will deliver it; and paſſing over, he will preſerve it.* The Fowles of the Aire are, and may be unto us examples and Monitours of many vertues to be embraced, and vices to be eſchued. In the Oſtrich, for inſtance, we may ſee that ſtrength and bigneſſe of body is not alwayes accompanyed with wiſdom and underſtanding: that it is God who either giveth or denyeth wiſdome to his Creatures; that natural affection is of him; that he gives not all things to one man, but diverſly diſtributeth his gifts: The Oſtrich hath wings, but not to flye with, &c.

Οὔτας ἅ παντίων θεοὶ χαείστα δίδοσιν.
Ἄνθρωποι. ——— *Non omnia poſſumus omnes.*

Verſe 18. *What time ſhe lifteth up her ſelf on high, &c.*] That is, when ſhe runneth away from the hunter (which ſhe doth with ſingular ſwiftneſs) ſhe lifteth up her ſelf on high, not from the earth, as other birds (for that ſhe cannot do) but on the earth, with wings ſtretcht out like ſailes, and her whole body bolt upright, ſcarce touching the earth at all with her feet, but quickning her own pace with ſharp ſpurs, which they ſay ſhe hath in the pinnion of each wing, ſo pricking her ſelf on, that ſhe may run the faſter, to teach us what we ſhould do in the race of Religion, and when purſued by Satan, how to haſten to Chriſt.

She ſcorneth the horſe and his rider] That is, ſhe eaſily out-runs them, being as ſwift as a bird that flyeth. They ſay, the Arabians are wont to try their horſes ſwiftneſs by trying to overtake them.

Verſe 19. *Haſt thou given the horſe ſtrength?*] Having mentioned the horſe, he comes next to ſhew his nature: and here we have a moſt elegant deſcription of a generous horſe, ſuch as *Dubartas* maketh *Cain* to manage, and as the Greeks call, ὁπλομαχίαν, *Fremebundum.*

Virg. Georg.

——— *Quod ſi quà ſonum procul arma dedêre*
Stare loco neſcit, micat auribus, & tremit artus:
Collectumque premens volvit ſub naribus ignem.

In this Creature therefore we have a clear inſtance of the wonderful Power and Wiſdome of God. If the hoaſe be ſo ſtrong and warlike, what is the Almighty, that man of war, *Exod.* 15.3. and Victor *in Battle*, as the Chaldee there calleth him? This is one way whereby we may conceive of God; *ſcil. per viam eminentiæ*, for if there be ſuch and ſuch excellence in the Creature, what is there in the Creator, ſith all that is in us is but a ſpark of his flame, a drop of his Ocean? How then wilt thou, O *Job*, dare to contend with him, who art not able to ſtand before this Creature of his? Wonderful things are reported concerning *Bucephalus*, and the horſe of *Julius Cæſar*, of *Nicomedes* King of *Bithynia*, of the *Sibarites* War-horſes, *Qui ad ſymphoniæ cantum ſaltatione quadam movebantur.* The Perſians dedicated an horſe to the Sun, ſo did the Idolatrous Iſraelites, 2 *Kings* 23.11. as the ſwifteſt Creature to the ſwifteſt God. Very ſerviceable he is for drawing and carrying, but eſpecially in battle, whereof only here, *De equis militaribus & cataphractis*; of War-horſes, the uſe whereof appeareth to be very ancient, even in *Jobs* dayes. The

Pauſan.

Iſraelites

Iſraelites made little or no uſe of them in the Conqueſt of *Canaan*; but their enemies there did, and *Pharaoh* before them, *Exod.* 14. Let it be held that a horſe is a vaine thing for ſafety, neither ſhall he deliver any by his great ſtrength, *Pſal.* 33. 17. The Jewes are ſharply reproved, and heavily threatned for truſting to the horſes of *Egypt*, *Iſai.* 31. 1.

Θεὸς ἐκ ἔστ φίλιππος. Plut. in Numa.

Haſt thou cloathed his neck with thunder?] That is, with *neighing and ſnorting*, anſwerable to his ſtrength, and which ſoundeth terribly from within his neck, till his very eyes ſparkle, as if he did both thunder and lighten. The Apoſtles, and other Miniſters of God are called Chriſts *white horſes*, *Rev.* 6. 1, 2. upon which he rideth about the world conquering and to conquer: *Horſes* for their courage and conſtancy, and *white* for their purity of Doctrine, Diſcipline and Converſation: They thunder in their Doctrine, and lighten in their lives (as *Nazianzen*, ſaith *Baſil*, did) to the ſubduing of ſouls to the obedience of faith.

Verſe 20. *Canſt thou make him afraid as a Graſhopper?*] Which ſoon flinches and flyeth with the leaſt noiſe. But the horſe is more like that formidable Army of Locuſts deſcribed, *Joel* 2. that bare down all before them, and ſhook all places where ever they came.

The glory of his noſtrils is terrible] Heb. *Terrors*: His ſnorting and ſneezing ſtrikes terror into people. The more wonderful is Gods goodneſſe in ſubduing to weak man ſo luſty a creature, to be ridden and ruled at his pleaſure. He trains him to the great ſaddle, and teacheth him to obey his hand and ſpur, to bound in the aire, to obſerve his meaſures, to ſhew that docility, dexterity and vigour which none but God hath given him, and be every way ſo ſerviceable and uſeful both in War and Peace. *Joannes Bodin* hath obſerved, That whereas Lions, Wolves, and other ravenous creatures have a gall and choler, whereby they are eaſily ſtirred up to anger and revenge: not ſo horſes, aſſes, camels, elephants, and other creatures made for mans help; theſe have neither gall nor hornes, wherein appeareth *ſumma Opificis ſapientia*, the great wiſdome and goodneſſe of the Creator. *Theat. Nat.* 409

Verſe 21. *He paweth in the valley*]

——Cavatque
Tellurem, & ſolido graviter ſonat ungula cornu. *Virg. Georg.* 3.

Such is the impatiency of his ſpirit, that he champs his bit, and ſtamps with his feet, he pricks up his eares, and growes white with foame, and can hardly be held in till the enemy come, but would fain be in the battle, whither when he comes, he runs upon the Pikes, and undauntedly caſts himſelf and his rider among the enemies ſquadrons: *Quod ſummè mirum eſt*, ſaith *Mercer*, which is a wonderful thing indeed: and it is no leſs wonderfully ſet forth by a moſt lively and lightſome *hypotypoſis*, giving us to ſee, as it were, the horſes ruſhing into the battle, and to hear him ſnoaring, and ſnorting with diſdain and deſpight, bringing every where horror and diſorder. *Quadrupedante putrem ſonitu quatit ungula Campum.* Virg.

Verſe 22. *He mocketh at fear &c.*] Heb. *He laugheth*, by an elegant *Proſopopœia*, ſuch as this Book is full of. *Non vanos horret ſtrepitus.* He feareth no colours when once ingaged in fight, but counts that a ſport and play whereof others are afraid.

Neither turneth he back from the ſword] Or any other offenſive weapons, theſe cannot make him turn taile or recoil, he is never more furious, then when he ſees himſelfe covered with his blood. —*Vires animoſque à vulnere ſumit*: Being wounded, he biteth and kicketh, and fighteth no leſſe ſtoutly then the Rider himſelf doth.

Verſe 23. *The Quiver rattleth againſt him*] The Arrow: thoſe meſſengers of death come whiſking and ſinging about his ears (ſo the bullets now in ſo much uſe) but he is unappaled thereat.

The glittering Spear] Heb. *The flaming Spear*, as *Gen.* 3. 24. that is, bright and clear, ſhining like a flame of fire, which muſt needs be terrible: but not at all to the War-horſe,

And

And the Shield] Or rather *Javelin, Launce,* or the like he feareth not a wood of Pikemen ſet in array againſt him.

Verſe 24. *He ſwalloweth the ground with fierceneſſe*] He runs over it as faſt as if he did ſwallow it up at a draught. An hyperbolical Metaphor.

Terram præcurſus celeritate, ebibere, & epotare videtur. Merc.

With fierceneſs and rage] Or, *With commotion or unquietneſs*; there is an elegancy in the Original that cannot be engliſhed.

In fremitu & commotione.

Neither believeth he that it is the ſound of the trumpet] He is ſo over-joyed, when that ſign is given to begin the battle. Others, he cannot ſtand ſtill when he hath once heard the ſound of the Trumpet.

Verſe 25. *He ſaith among the Trumpets, Ha, ha*] Or, *Euge.* A Note of rejoycing, which he ſeemeth to utter in his language: theſe are Poetical termes.

He ſmelleth out the battle afar off] He knowes that the onſet is about to be given. *Pliny* writeth, That horſes will perceive aforehand the very time of the fight if it be but

By the thunder of the Captaines, and the ſhouting] The Captains adhortation, and the Souldiers acclamations, &c. The Hebrew word ſignifieth the noiſe either of joy or ſorrow; both are commonly heard in battles. *For every battle of the warriour is with confuſed noiſe, and garments rolled in blood,* Iſai. 9. 5. The glory of all this that is ſaid of the horſe, the Lord aſſumeth to himſelf; and yet the horſe is not ſo couragious, but that he is as much afraid of, and troubled at the ſight of the Stone *Taraxippe* (which therehence alſo hath its name) as the Elephant is at the ſight of an Hog, and a Lion of a Cock, wherewith they have a natural *antipathy*, as Naturaliſts tell us.

Bodin. theat. Nat. p. 407.

Verſe 26. *Doth the Hawk flye by thy wiſdom?*] Or, *Doth the hawk plumeſcere get her feathers* by thy wiſdome? The word cometh from a root which ſignifieth, *ſtrong*, becauſe the ſtrength of fowles is in their wings, their delight in high flying. Hath the Hawk her wings from thee? and doth ſhe recruit and uſe them, *artificio & auſpicio tuo*, by thy Art or Induſtry? Tame them indeed men may, and bring them to hand, as Falconers do, for pleaſure more then for profit; but neither can they give them their wings, nor repair them when broken.

Pennabi.

And ſtretch her wings toward the South] Thereby to furniſh her ſelf with a ſecond plumage, whilſt ſhe flyeth into thoſe hotter Countries, where (as they ſay) her old feathers by the Sunnes heat fall off, and new come in their room.

Verſe 27 *Doth the Eagle mount up at thy command?*] Mount plum up (which no bird elſe can do) to an infinite height, even out of ſight; not without an eye ſtill to her prey, which by this means ſhe ſpyes ſooner, and ſeizeth upon better. A fit embleme of an hypocrite, who ſeemes to ſoar aloft, but it is for ſome ſelf and ſiniſter reſpect; he ſeeketh not the Lord Jeſus Chriſt (as the ſincere hearted do) but his own belly, *Rom.* 16. 18.

Mat. 24.

And make her neſt on high] Not in plaines, but on lofty tops, and inacceſſible Rocks, for the ſafety of her young ones. Of the nature of Eagles, read *Ariſtotle, De Nat. Animal. lib. 9. cap.* 32. and *Pliny, lib.* 3. *cap.* 10. They tell us, That there is an enmity between the Eagle and the Serpent; and becauſe the Serpent ſeeketh to deſtroy the young Eagles, ſhe ſetteth her neſt on high to ſafeguard them. And if any man ſeek to rob her neſt, ſhe doubteth not to aſſault him with her wings and talons. Formidable ſhe is to all birds ſave only the Hawk, who is able to deal with her if he can but avoid the firſt ſhock.

Verſe 28. *She dwelleth and abideth upon the rock, &c.*] Which are counterſcarſed and encompaſſed with Precipices; there ſhe makes her neſt in the clefts and crags. The reaſon whereof ſee in the Note on the Verſe afore-going.

Upon the crags of the Rocks] She neſteth not upon the ſand as the Oſtrich doth, *ver.* 14. And in this ſo great difference of birds and other creatures, is ſeen the wonderful Power and Providence of God.

Verſe 29. *From thence ſhe ſeeketh the prey*] Beſides fowles, (whereof ſhee is called the Queene) ſhe preyeth upon Hares, Hinds, Foxes, and

ſuch other beaſts, as ſhe can maſter. Hence that complaint of the Hare,

In me omnis terreque mariſque avíumque ruina eſt. *Martial.*

And her eyes behold afar off] To a very great diſtance. She is ſharp-ſighted, and firſt ſees her prey, and then ſeeks it. She is alſo ſo ſtrong ſighted, that ſhe can look intently into the body of the Sun, without being dazeled; and by that property makes proof of her young ones whether they be right or not. Thoſe that cannot ſo behold the Sun, ſhe drives out of the neſt as ſpurious. Thoſe that can, ſhe owneth, and beareth abroad with her upon her wings (as *Munſter* noteth out of *R. Solomon*) that none can ſhoot them, but through her body: and thereto *Moſes* alludeth *Exod.* 19.4. *Schol. in Deut.* 32.11.

Verſe 30. *Her young ones alſo ſuck up blood*] Heb. They *glut-glut blood*; the Hebrew word, *jegnalegna dam*, ſeemes to be made from the ſound in ſucking. The young Eagles, not yet able to tear the prey brought unto them by the old one with their talons, ſuck the blood with their Beak, and ſo are fleſht in blood betimes.

And where the ſlain are, there is ſhe] This is true of all the kinds of Eagles, but eſpecially of the Vulturine Eagle, which is of a very ſharp ſmell as well as ſight, and by a ſtrange ſagacity of nature, reſorteth with her young to places of ſlaughter and bloodſhed; ſhe followeth Armies, and feedeth on carcaſſes, which they can ſmell, ſay ſome Naturaliſts, before the battle be fought. And can this be of any one but the Lord. Our Saviour alludeth to this Text, *Mat.* 24.28. *Where the carcaſſe is, there will the Eagles be alſo.* See my Note on that place.

CHAP. XL.

Verſe 1. *Moreover the Lord anſwered Job and ſaid*]

HIC veriſimile eſt aliquantiſper Deum tacuiſſe, ſaith *Mercer*. Here it is likely that God held his peace a while, and ſeeing that *Job* replyed not, he added the following words, the more fully to convince and affect him. There is ſomewhat to do to reduce a ſinner from the error of his way, yea, though he be in part regenerate, the fleſh will play its part againſt the Spirit. This muſt be conſidered, and all gentleneſs uſed to thoſe that offend of infirmity, after Gods example here.

Verſe 2. *Shall he that contendeth with the Almighty inſtruct him?*] Or, *Is it wiſdom to contend with the Almighty?* No, but the greateſt folly and ſottiſhneſſe. *Job* might think otherwiſe, ſo long as he compared himſelf with others; but being once ſet by God in his ſuperexcellencies conſidered, he ſhall ſee his owne nothingneſſe, and ſit down in ſilence and patience, though ſeverely tryed, and ſharply afflicted. *An diſputare cum Omnipotente eſt eruditio?*

He that reproveth God, let him anſwer it] Anſwer it if he can, or elſe yeeld the cauſe. *Praſtat herbam dare quàm turpiter pugnare.* But if *Job* have yet further a mind to queſtion and quarrel God in any his wayes and works, let it be heard what anſwer he can returne to what hath been already ſpoken.

Verſe 3. *Then Job anſwered the Lord, and ſaid*] 'Twas time for him, if ever, to ſtoop to the Moſt High, ſo far condeſcending to his meanneſſe, and to anſwer his expectation by acknowledging a fault, and promiſing amendment. Lo this is the guiſe of a godly perſon: He may be out, but he will not uſually be obſtinate. An humble man will never be an Heretick; convince him once, and he will yeeld: Not ſo the obſtinate and uncounſellable perſon, he runs away with

con-

conviction, as the unruly horſe doth with the bit between his teeth: and his wit will better ſerve him to devile a thouſand ſhifts to elude the truth, than his pride will ſuffer him once to yield to it, and acknowledge his errour.

Verſe 4. *Behold I am vile*] *Light* and *little worth*: and therefore deſerve to be ſlighted and laid by, as a broken veſſel. The humble man *vilifies*, yea, *nullifies* himſelf before God, as *Abraham*, Gen. 18. 27. as *Agur*, Prov. 30. 2. as *Paul*, *Epheſ.* 3. 8. as that Martyr who cryed out, *Gehenna ſum Domine*, Lord, thou art heaven, but I am hell, &c. *Tantillitas noſtra*, ſaith *Ignatius* of himſelf and his colleagues. Behold, I *am an abject*, ſaith *Job* here, contemptible, and inconſiderable. This was well, but not all: an excellent confeſſion, but not full enough: his meanneſſe he acknowledgeth, and that he was no fit match for God: but not his ſinfulneſſe, with deſire of pardon, and deprecation of puniſhment: God therefore gives him not over ſo, but ſets upon him a ſecond time, *verſ.* 6. and brings him to it, *chap.* 42. 1. There muſt be ſome proportion betwixt a mans ſin, and his repentance, *Ezra.* 9. and this, God will bring all his *Jobs* to, ere he leave them.

What ſhall I anſwer thee?] I am ſilenced, and ſet down; I ſee there is no reaſoning againſt thee. I acknowledge thy greatneſſe ſo plainly and plentifully demonſtrated in the fore-going diſcourſe: and am well pleaſed that thou ſhouldeſt be juſtified when thou ſpeakeſt, and over-come when thou judgeſt, *Pſal.* 51. 4. *Rom.* 3. 4.

I will lay my hand upon my mouth] I that have ſpoken more freely and boldly then I ought, *Et ore patulo multa ſine judicio effutivi*; and have opened my mouth more wide then was meet: will henceforth be better adviſed, and keep my mouth with a bridle, or muzzle, as *Pſal.* 39. 1. See the Note on *chap.* 21. *verſ.* 5.

Verſe 5. *Once have I ſpoken, but I will not anſwer*] 'Tis enough of that *Once*: The Saints running out, and meeting with a bargain of ſin, come back by weeping-croſſe, and cry, What have I to do any more with wickedneſſe, *Hoſ.* 14. 8? *Judah* knew his daughter *Tamar* no more, *Gen.* 38. 26. If I have done iniquity, I will do no more, *chap.* 34. 31, 32. That was *Elihu's* counſel; and now it is *Jobs* practiſe.

Yea, Twice] That is, *Often*: ſo eager was I ſet upon a diſpute. This was an Aggravation of *Jobs* ſin, the committing of it again and again. Numbers added to numbers are firſt ten times more; then, an hundred; then, a thouſand, &c. *This hath been thy manner from thy youth*, Jeremiah, 22. 21. that was an ill buſineſſe.

But I will proceed no further] *ſc.* In this controverſie. I will not come into the liſts to contend with thee. I ſee there is no ſafety in ſuch a conteſt. In many things we offend all, ſaith St. *James*: and he is a perfect man who ſinneth not with his tongue. But as he who hath drunk poyſon, maketh haſte to caſt it up again, ere it get to the vitals: ſo ſhould we deal by our daily miſdoings. It is not falling into the water that drowns a man, but lying long under it. Bewaile thy ſin, and haſten to get out of it.

Verſe 6. *Then anſwered the Lord unto Job out of a Whirl-wind*] As before, *chap.* 38. 1. notwithſtanding *Jobs* ſubmiſſion. See the reaſon on *verſ.* 4. God took his out-burſts againſt him ſo very ill, that he is not eaſily pacified; but the better to abaſe *Job*, and quite to break the neck of his pride, he anſwereth him again angerly, not by a ſoft and ſtill voice, as he dealt by *Eliah*, but *out of the whirl-wind*, though with ſome abatement of terrour, as *Rainbau* conceiveth from the leaving out here the notificative Article, ſet before *Segnarah* the whirl-wind in the 38 *chapter*. *Peter* was not over-forward to comfort thoſe that were *prickt at heart* with ſenſe of ſin, and fear of wrath; but preſſeth them yet further to *repent*, *Act.* 2. 38. Men are apt to ſlight and ſlubber over the work, doing it to the halves; and muſt therefore be held hard to it, leſt it ſhould not be done to purpoſe.

Verſe 7. *Gird up thy loynes now like a man*] Reſume new ſtrength, and prepare your ſelf for a ſecond encounter: for I have not yet done with you. If therefore *you* think your ſelf able to ſtand in contention with me, ſhew your valour. See the Note on *chap.* 38. 3.

Verſe 8. *Wilt thou alſo diſannul my judgment?*] Doſt thou think to ruin my juſtice,

ſtice, to eſtabliſh thine own innocency? and wilt thou needs be a ſuperiour judge over me? Wilt thou not revoke thy former expoſtulations and complaints againſt me, and with open mouth give me my due glory? Here God ſheweth his diſſatisfaction with *Jobs* former confeſſion.

Wilt thou condemne me, that thou maieſt be righteous?] *Job* had bolted out ſome words that either tended to this purpoſe, or ſeemed ſo to do to the juſt grief & offence of his friends. For this therefore he muſt be better humbled, and henceforth learn to abſtain not only from things *ſimply evil*, but *ſeemingly ſo*; *quicquid fuerit malè coloratum*, (as *Bernard* hath it) whatſoever looks but ill-favouredly.

Verſe 9. *Haſt thou an arm like God?*] That thou ſhouldeſt wreſtle a fall with him, and hope to over-match him? *Thou haſt a mighty arm*, ſaith *David*, *ſtrong is thy hand, and high is thy right hand*, Pſal. 89. 13. It ſpans the heavens, and holds the earth in the hollow of it. The weight of it broke the Angels backs: and the terrour of it may be ſeen in all thoſe writs of execution recorded in the Scriptures. Oh *its a fearful thing*, ſaith the Apoſtle, *to fall into the (puniſhing) hands of the living God*, *Heb.* 10.

Or canſt thou thunder with a voice like him?] Of *Pericles* the Oratour it is ſaid, that when he declaimed, *Intonabat, fulgurabat, totam Græciam commiſcebat, &c.* Cicero. he thundered, he lightned, he mingled all Greece together. And *Livy*, ſpeaking of a certain Roman Commander, ſaith, *Hæc cum intonuiſſet iracundus, &c.* Theſe things when he had thundered out angerly, and with a courage, the people departed of their own accord. *Alexander* the Great, being once vexed at his Souldiers for mutining and tumultuating, thunder-ſtruck them with theſe words, *Faceſſite hinc ocyùs, neminem teneo; liberate oculos meos ingratiſſimi milites*; Get you quickly out of my preſence, and be packing hence, ye ungrateful Souldiers. And *Severus* the Emperour in like ſort dealt with his unruly Army, *Diſcedite Quirites*, ſaid he, *et incertum an Quirites*; Theſe were terrible hard words, and very reſolutely uttered: But what's any, or all of this to the voice of Gods thunder, whereof ſee before? Knoweſt thou not, O *Job*, that thine arm is an arm of fleſh? and thy voice ſo ſmall and low, that a Fly would not be frighted at it?

Verſe 10. *Deck thy ſelf now with Majeſty and Excellency*] Or, *With magnificence, and ſublimity, &c.* i. e. *Deum age*, ſhew thy ſelf as God: for he thus decks himſelf, *Pſal.* 93. 1. & 96. 6. & 104. 1, 2. *Job* 29. 14.

And array thy ſelf with glory and beauty] That thou maieſt appear, *Os humeroſque Deo ſimilis*, as *Herod* afterwards in his cloth of ſilver, which being beaten upon by the Sun-beams (ſaith *Joſephus*) dazeled the peoples eyes, and drew from them that fond acclamation, It *is the voice of a God*, Act. 12. 22.

Verſe 11. *Caſt abroad the rage of thy wrath*] In this glorious equipage; make thy juſt indignation felt by all the rebels of the world. *Nemo te impunè laceſſet.*

And behold every one that is proud] Look upon him *oculo minaci*, with a flaming eye: look through him, let him ſee thy diſpleaſure. Upon ſome God looketh, to convert them, as Chriſt did upon *Peter*, *Luk.* 22. 61. Upon others, to confound them, ——Ὑχαι θεὸς ὑπέρτερον ὄμμα.

And abaſe him] *Abate* his pride, and *abaſe* his pomp, and greatneſſe: this is God-like, *Pſal.* 147. 6. *Æſop* being asked by *Chilo* (one of the ſeven wiſe-men of Greece) What God was doing? Anſwered, He abaſeth the proud, and exalteth the lowly-minded. *Tamberlain*, to manifeſt that he knew how to puniſh the haughty, made *Bajazet* the great Turk to be ſhackled, and ſhut up in an iron cage, and ſo carried up and down as he paſſed through *Aſia*, to be ſcorned and derided of his own people. And when one of his Favourites requeſted him to remit ſome part of his ſeverity againſt the perſon of ſo great a Prince: *Tamberlain* anſwered, That he did not uſe that rigour againſt him out of hatred to the man, but to manifeſt the juſt judgement of God againſt the arrogant folly of ſo proud a Tyrant. *Turk. hiſt. f.* 228

Verſe 12. *Look on every one that is proud, and bring him low*] This God doeth, *Iſai.* 2. 11, 12, 17. & 5. 15. The Babel-builders, *Pharaoh*, *Sennacherib*, *Nebuchadnezzar*, *Herod*, *Dioclefian*, *Attilas*, and others for inſtances; *Amurath* the third

King of Turks, in the pride of his heart, ſtiled himſelf, God of the Earth, Gover-
Turk. hiſt. f. 920 nour of the whole World, the Meſſenger of God, and faithful Servant of the great Prophet. This proud Prince was ſlain by an half-dead Chriſtian Souldier, who co-
Ibid. 200. ming to crave his life of him after a battel, ſtabbed him in the bottom of his belly with a ſhort dagger; of which wound that King and Conquerour preſently died. See the Note on *verſ.* 11.

And tread down the wicked in their place] Heb. *Under them*; lay them as low as may be. God putteth away all the wicked of the earth as droſſe, he treads them, as vile things, under his feet, *Pſal.* 110. 1. till they bethink themſelves, and humble their ſouls at his feet for mercy: for then he will *make the place of his feet glorious*, as he promiſeth, *Iſai.* 60. 13. and as *Exod.* 24. 10. they ſaw *under Gods feet as it were, a paved work of Sapphire ſtone*; to ſhew that he had now changed their condition, the Bricks made in their bondage, into Sapphire. See *Iſai.* 54. 11.

Verſe 13. *Hide them in the duſt together*] Make a hand of them all at once, as God can do his enemies by raking them all into the grave; yea, turning into hell, whole *Nations that forget God*, a whole rabble of rebels that fight againſt heaven, he can ſoon lay them low enough, even in that *ſlimy valley*, where are many already like them, and more ſhall come after them, *chap.* 21. 31, 32. Now when God biddeth *Job* do all this, who was himſelf lying in the duſt, full of ſores and ſorrows, how could he but be greatly aſhamed, and affected with grief for his former follies?

And binde their faces in ſecret] As *Hamans* face was covered when the King had ſentenced him, *Eſth.* 7. 8. See the Note there: Or rather, as dead-mens faces uſe to be bound up and covered: for we like not to look on deaths face; *Abraham* was deſirous to bury his dead out of his ſight, *Gen.* 23. 4. though ſhe had once been the deſire of his eyes, *Ezek.* 24. 16. *Lazarus* came out of his grave with his face bound about with a napkin, *Joh.* 11. 44. See the like done to our Saviour, *Joh.* 20. 6, 7. though there was as little need to have done it, as was of thoſe ſweet ſpices brought by the good women to anoint his body, which could not ſee corruption, *Mark* 16. 1.

Verſe 14. *Then will I alſo confeſſe unto thee, &c.*] Or, *I will give praiſe unto thee*, as thou by right ſhouldeſt do to me: not for my goodneſſe only, but for my greatneſſe and majeſty alſo, in deſtroying the wicked. See *David* doing it, *Pſal.* 18. 27. and *Moſes*, *Exod.* 15. 1. and the whole quire of heaven, *Revel.* 19. 1, 2.

And that thine own right hand can ſave thee] That thou art ſelf-ſufficient, and
Et ego quoque prædicabo te herœa. Tig. my compere; ſtrong enough to maintain thine own cauſe, and that thou haſt ſome ſhew of reaſon to withſtand me. This is that which we all naturally (but fooliſhly) fancy, *viz.* that we are petty-gods within our ſelves: we would be abſolute and independent; when in truth all that we have is derivative; the Churches beauty is borrowed, *Ezek.* 16. and we may ſay of all that we are, as he did of his hatchet, Alas Maſter, I borrowed it, 2 *King.* 6. 5.

Vocatur Bellua per Antonomaſiam, & θὴς Græc. Verſe 15. *Behold now Behemoth which I made with thee*] *i. e.* The Elephant called *Behemoth*; that is *Beaſts* in the plural, for his hugeneſſe: as if he were made up of many beaſts. So *David*, aggravating his own brutiſhneſſe, ſaith, So *fooliſh was I and ignorant: I was as a beaſt* (Heb. *Behemoth*, beaſts in the plural) *before thee*, *Pſal.* 73. 22. that is, as a great beaſt: his ſin ſwelled in his eyes, as a toad; he *befools* and *be-beaſts* himſelf, as reaſon required: for nothing is more irrational, than irreligion.

Which I made with thee] Thy fellow-creature, made to ſerve thee. He is in the Chaldee called, בהמות *Pil*; that is, *Wonderful*: becauſe the wonders of Gods glory do ſo marvellouſly appear in him. Made he was the ſame day with man, and hath a kind of familiarity and love to him, if brought up with him, doing him great good ſervice in Peace and War, and may be taught to adore Kings.

Lyra. *He eateth graſſe like an Ox*] He is not ravenous, nor carnivorous; neither eateth he daily the graſſe upon a thouſand hills, as the Hebrews fooliſhly fable, and that he is to be killed at the reſurrection to feaſt the Saints, as being a creature of a monſtrous bigneſſe. As the Ox licketh up graſſe, *Numb.* 22. 4. ſo doth the Elephant, yet

not

not with his tongue, (which for so great a Beast is but little, neither read we here any thing at all of his voice, (to teach great men, saith One, not to speak bigge swolne words) but with his Trunk or great Snout, called his tail, *verse* 17. (as *Beza* thinketh) because it beares the resemblance of a taile, and is of most marvellous and necessary use to him. With this he grazeth, and with this he over-throweth trees, and then feedeth upon them. But he doth not proudly abuse the mightinesse of his limbs to the hurt of other cattle. Yet he will not be wronged, and is of so great strength, that no one man dare assaile him. *Arist. de Nat. Anim. l. 2. c. 5, 6.*

Verse 16. *Lo now his strength is in his loines*] Wherein he is so strong, that he can beare a wooden Tower upon his back, and upon that two and thirty men standing to fight there-from. In *India*, where the hugest Elephants are, they ride upon the bigger, plow with the lesser, and carry great loads and burdens with both. For which and the like purposes, *totus robustissimus est superne & infernè.* Howbeit God hath chiefly placed his strength, not in any offensive part (his head hath no horns, nor his feet no clawes to do mischief with) but in his loynes, and about his belly. *Junius.*

And his force is in the navel of his belly] Which must needs be very hard undergirded, when so great weight is made fast to his back. Naturalists observe, That the softest part of the Elephant is his belly; and therefore the *Rhinoceros*, (his deadly enemy) setteth upon him there with his crooked horn whetted against a Rock, and overcometh him; yet is he stronger in his belly then other Creatures are in the back: and therfore his Navel is here called *Navels* in the plural. His skin is exceeding hard and rough, so that an Arrow can hardly pierce it. Yet *Eleazer*, *Machab.* 6 rushing into the enemies Army, gat under an Elephants belly, (upon which he thought King *Antiochus* rode) and killed him, being himself crushed to death with the weight of the Beast falling upon him.

Verse 17. *He moveth his tail like a Cedar*] The Elephant hath but a small and short taile, for his bulk; *Beza* therefore rendreth it his prominent part which is as the Cedar, and interpreteth it of his *Proboscis*, or large Snout, which truly (saith he) as being proper to the Elephant, and of very great use, might not in any wise, be pretermitted in this description. See *vers.* 15. *Sic. & Deodat.*

The sinewes of his stones are wrapt together] This is also another of the Elephants properties, whose testicles are hidden and stick to his belly, fastned there by certaine sinewes and ligaments, and do not hang as other beasts testicles do. As his genital members are but small, considering his bignesse, so his lust to the female is not great, never coupling with her but in secret, and when she is once filled, forbearing her company.

Verse 18. *His bones are as strong pieces of brasse*] Or, *As Conduit Pipes of brasse*, whereby may be understood his *hollow bones*, as by bars of Iron the solid ones and by both, (together with his Trunk, composed of gristles, and his teeth and tushes eight foot long some of them) we may conjecture of the bignesse of his whole body; the hugest of all earthly creatures, saith *Pliny*; nine cubits high, saith *Elian* of some. Now can *Job* look upon such a monstrous creature, or hear his noise or stand before him without great horror? and will he not submit to the great God and give him all his glory.

Verse 19. *He is the chief of the wayes of God*] *i. e.* The Master-piece among all the beasts (and perhaps *first made*) as Man is among all earthly creatures, being *divini ingenii cura*, as One calls him. Of all earthly irrational creatures, the Elephant is the hugest and strongest and of most understanding.

He that made him can make his sword to approach unto him] *i. e.* God alone can deal with him, and kill him, for no man dare undertake him unlesse it be by Art and cunning, and that in *Jobs* dayes, likely, was not yet known or practiced. And if God had not given an horn to the *Rhinoceros*, and poison to the Dragon (who are the Elephants most mortal enemies) there were no beasts to be found that could have the better of him. He is of himself long-lived, saith *Aristotle*, but God can, and doth cut him off at his pleasure; and so he will those masterlesse Monsters that persecute his people, though they may seem to be out of the reach of his rod. Some read the words thus, *He that made him, made his sword to be near him*; and interpret it of his

Probosci, or Snout, wherewith, as with a sword, he fights, and does many feats. *Curtius* saith, That when *Porus* the Indian King, being wounded in battle, fell down armed to the ground, his Elephant with his Trunk gently took him up, and set him upon his back again. Some in their wars have fastned sharp swords to the Snouts of the Elephants, and done much mischief therewith to the enemy.

Verse 20 *Surely the Mountaines bring him forth food*] And food enough, though he be of an huge body. Learne we to trust unto Gods providence for our necessary provision: the earth is the Lords, and the fulnesse thereof. See *verse* 15.

Where all the beasts of the field play] And play they may securely for him; for he is so far from using his sword to destroy them, that when he is to passe through the herds of other beasts or cattle, he maketh way (saith *Pliny*) with his Snout, that he may not hurt any of them, and beckneth to them therewith, as it were with his hand, that he will only pass by them, and do them no harm.

Verse 21. *He lyeth under the shady trees*] *Vatablus* readeth the words question-wise thus, *Lyeth he under the shady trees in the covert of the reeds and fens?* No such matter, he is too big to be shaded by trees, neither can reeds and fens cover him. But *Aristotle* tells us, That he loves to lye by the banks of Rivers beset with trees, as being naturally hot, and bred in hot Countries: and yet he is impatient of cold and winter. And therefore when *Hannibal* brought many Elephants out of *Africa* into *Italy*, they all perished in the cold Alps, except only that one whereupon *Hannibal* himself rode.

Sic R. Levi. & Kimchi.

De hist. anim. l. 9. c. 46

Plin. lib. 8. c. 10.

In the covert of the reed and fens] Hence *Cardinus* saith, That the Elephant is of a Swinish nature, delighted with mud and mire. And *Gulielmus Parisiensis* applyeth, *Behemoth in the fens*, to the divel in sensual hearts. He sleepeth in moist places, saith he, that is, in those that lye melting in sinful pleasures and delights: therefore *Luke* 11. it is said, that he walketh in *dry places*, seeking rest, but finding none: and *Ezek.* 47. 11. when the waters of the Sanctuary overflowed, the miry places could not be healed.

Ad calorem frangendum crasso cœno perfundunter. Plin.

Verse 22. *The shady trees cover him with their shadow &c.*] He leaneth against those trees, and sleepeth, for lye downe and rise again he cannot for want of joynts in his limbs. And why may not we conceive the trees in those parts big enough to overshade the Elephant; when as in *America*, but especially in *Brasile*, the trees are so huge, that it is reported of them, that several families have lived in several armes of one tree, to such a number as are in some petty Village or Parish amongst us?

Abbots Geog. pag. 271.

The willows of the brook compasse him about] To shelter him from the wind and cold. And although they cannot swim, they are so big, yet they love to be about pooles and brooks for shade, and to ease their thirst; for the Elephant drinketh off fourteen firkins of water in a morning, saith *Aristotle*, and eight at night, as it followeth,

Verse 23. *Behold he drinketh up a River, and hasteth not*] *Viz.* Through fear, *tanquam canis ad Nilum*, as the dogs that drink at *Nilus* fear the Crocodile; or as they of this Land anciently drank in fear of their lives the whiles, and were therefore wont to have some friend to undertake for their safety: whence that expression of him who is drunk to, I'll pledge for you. The Elephant as he drinks huge draughts (beyond that of the Camel, who drinketh, saith *Pliny*, *Et in præteritum, & in futurum*, for both the time past, and the time to come) so he drinks without disturbance for who dare deal with him? Other cattle, through the frightfulnesse of their disposition, break their draughts to stare about them. Not so the Elephant, who drinks as if he would exhaust and drain dry the River, and steps into it with such a big body as if he would stop the course of it; therfore some read the words thus, *He hindreth the River that it hasteth not.* Some by *he hasteth not*, understand that custom of the Elephant, not to drink, till he have first by going into, and stirring the water made it pudley, for he loveth not clear waters, as *Elian* writeth. Neither yet doth he at any time enter higher into a River then he can breath through his large Snout, for swim he cannot by reason of the weightinesse of his body, saith *Aristotle*.

Lib. 8. cap. 18.

Hist. anim. l. 9. cap. 46.

He trusteth that he can draw up Jordan into his mouth] In the vast imagination

of

of his fancy he conceits that he can devour and drink up whole *Jordan* at once. *Jordan* is the greateſt River of *Canaan*, running along the Land, and falling into the dead Sea which yet grows no bigger by ſwallowing it. Hereunto ſome think, that this Text alludeth. But better by *Jordan* here, (which ariſeth from the root of *Lybanus*, and as ſome ſay, from a double fountain, the one on the right ſide called *Dan*, and the other on the left called *Jor*) we may underſtand by a *Synecdoche*, any River; and ſo theſe words are nothing elſe but an hyperbolical repetition of the former.

Verſe 24 *He taketh it with his eyes*] *It*, that is, *Jordan*, which he thinks when he ſeeth it, to drink up at a draught; but it is better *filling his belly then his eye*, as we ſay. Others, He thruſteth his head in up to the eyes through extreme greedineſſe. *Brentius* readeth it, *Oculis ſuis capitur ipſe, decipulis perforatur naſus*; and ſaith, That this Creature is taken only by his eyes and noſe; for otherwiſe he is as ſlick and ſlippery as an Eele: ſo is Satan (ſaith he) neither can we ſhun his wiles but by the Spirit of faith. But *Nonne hoc ſpumoſum?* *Luther* in one place calleth allegories, *Spumam Scripturæ*, the froth of the Scriptures: and in another, the allegorical ſenſe is a beauteous harlot, that inticeth idle men, who think themſelves in Paradice, and in Gods boſom when they fall upon ſuch ſpeculations. *Gregory* and others, (who have wholy allegorized this and the former chapter, applying all to the divel and Antichriſt) obſerved not what was the ſtate and ſcope of this diſputation. Some read the Text thus, *Will any take him in his ſight, will any pierce his noſe with ſnares?* *q. d.* That is not the way to take him, or hold him when taken. He muſt be caught by wiles, and not by main force or open ſtrength (See *Pliny* to this purpoſe) although when he is once caught, he is ſoon tamed and made tractable to many uſes. See *Ariſtotles* hiſtory of living Creatures. *Pliny* ſaith, he had ſeen Elephants dance on the Rope, and write Greek letters with their feet, &c. *In Gen. 3. p. 67.* *Lib. 8. cap. 8. & 9.* *Lib. 9. cap. 46.*

His noſe pierceth through ſnares] Or, *Will any bore his noſe to put in ſnares?* Though he be apt enough to be tamed and taught, yet he will not endure halter, bridle, bit or ring in his noſe; as neither will *Leviathan*, of whom the like is ſpoken, *chap.* 41. 1, 2.

CHAP. XLI.

Verſe 1. *Canſt thou draw out Leviathan with an hook?*]

AS men uſe to do the leſſer fiſhes in angling? No, as little as thou canſt *bore Behemoths noſe with a ſnare*, chap. 40. 24. *Leviathan* is a common name for all great *Sea-Monſters*, *Pſal.* 104. 26. *Bezæ* and *Deodate* underſtand it of the *Crocodile*, others of the *Sea-Dragon*: others of the whirl-pool: But moſt of the Whale; in creating whereof, *Creavit Deus vaſtitates & ſtupores*, ſaith One. *Pliny* writeth of them, when they ſwim and ſhew themſelves, *aunare inſulas putes*, you would think them to be ſo many Iſlands. Another ſaith, they appear like huge mountaines, and that when they grow old they are ſo fat and corpulent, that they keep long together in a place, ſo that upon their backs (by the duſt and filth gathered and condenſed) graſs and ſhrubs grow, as if there were ſome Iſlands there; whereat Sea-men attempting to land, have caſt themſelves into no ſmall dangers. Some tell us of a Whale that would have covered four Acres of ground, his mouth ſo wide, that he could have ſwallowed a whole Ship. *Virgil* calleth Whales *Aſtoſtros*, the Greeks call them, Θῆρες ἄγρια, Wild Beaſts. The Majeſty and Power of the Creator, is much ſeen in theſe vaſt creatures. *Pſal.* 74. 14. *Thou brakeſt the heads of Leviathan in pieces, and gaveſt him to be meat to the people inhabiting the wilderneſſe.* Here-upon *Lib. 9. cap. 2.* *Heidfeld.* *Olaus.* *Plin. lib. 9.*

upon the Jew-Doctors have fabled, that God at firſt made two *Leviathans* only; the one whereof he gave to the Iſraelites in the wilderneſs to feaſt with, the other he hath ſalted up for a feaſt to be made for the Jewes, to be gathered together by the Meſſias at the end of the world. Others have turned all this, and a great part of the former chapter into allegories: whereof ſee *chap.* 40,24. Let us by the enſuing deſcription take notice of, 1. Gods Omnipotency, who hath made ſuch great wonders, whereof the ſea hath more ſtore then the earth, as they know well who are converſant therein. 2 His Juſtice, who by theſe creatures oft puniſheth Offenders. *Procopius* telleth us, That in his time a great Whale much infeſted the coaſts of *Conſtantinople*, and did great miſchief for fifty yeers together, till at length being taken and brought to land, he was found to be thirty cubits long, and ten broad. 3. His Wiſdome in making the Whale ſo complete in all its parts, which all have their ſeveral uſes; all which are here noted and numbred, how much more are our members, yea, our very haires? 4. His goodneſſe in creating ſuch Sea-monſters for mans uſe and benefit in many particulars; as his fleſh for meat, his fat for oyl his hide for thongs, his teeth for combs, his bones for building, mounding, Bodice making, &c. In *Africa* the Whales bones ſerve commonly for rafters of houſes. *Leviathan* he is called of the faſt joyning together of his ſcales and members, wherein conſiſteth his ſtrength: and ſo doth ours in unity.

Verſe 2. *Canſt thou put a hook into his noſe?*] Canſt thou ring him like a Swine, or rule him like a Bear? God can, and did *Sennacherib* that crooked *Leviathan*, *Iſai.*27,1. & 37.29. And doth ſtill the Great Turk, who deſireth to devour Chriſtendom.

Or bore his jaw through with a thorn] Or twig, as men do leſſer fiſhes, taken with an Angle, or Herrings from the fiſh-market. Theſe are facetious and ironical queſtions that are put to *Job* in theſe five firſt verſes: hinting to him, that although he could not do any of theſe things, yet God could with eaſe.

Verſe 3. *Will he make many ſupplications unto thee?*] As conquered Captives uſe to do; witneſſe *Benhadad*, 1 *King.*20. 32. and *Teridates* King of Parthians, who being brought priſoner to *Nero*, thus beſpake him; I come unto thee as unto my God, and will henceforth worſhip thee as I do the Sun in heaven; I will be whatſoever thou ſhalt appoint me; for thou art my Fate and Fortune, &c.

Σὺ γάρ μοι, ἢ μοῖρα εἶ ἢ τύχη. Dio in Neron.

Will he ſpeak ſoft words unto thee?] *Verba byſſina*; as unto his Lord and Maſter. An elegant and pleaſant *Proſopopaia*? No, his ſtomack is too great, to ſtoop ſo low.

Verſe 4 *Will he make a Covenant with thee?*] And *compound*, where he cannot *conquer*.

Wilt thou take him for a ſervant for ever?] To be at thy diſpoſe, and to do thy drudgery? *q.d.* He ſcornes the motion. Before the fall, this and all other Creatures were at mans ſervice, *Gen.*1.28. & 2.19,20. But now alaſs it is otherwiſe. Howbeit to thoſe that are in Chriſt, this part of Gods loſt image is in part reſtored, *Heb.* 2.6. with *Pſalm* 8. 4.5. and ſhall be perfectly, *Revelat.* 2. 26. What ſingular ſervice the Whale did *Jonas* in ſhipping him to Land, who knows not?

Verſe 5. *Wilt thou play with him as with a bird?*] Shall he make thee ſport, as thoſe poor birds that ſerve as paſtime for little children? Or as the fooliſh Emperor *Honorius*, delighted in his bird *Roma* (ſo he called it) at the loſſe whereof, when the City was taken by the Vandals, he grieved more, then at all the reſt? *Indignum Jam, regem aves præferre viribus*, ſaith the Divine Chronologer.

Wilt thou bind him for thy maidens?] Shall your daughters tye him with a thred, which lengthning or ſtraightning at their diſcretion ſhall make his priſon either larger or ſtraiter?

Verſe 6. *Shall companions make a Banquet of him?*] The *Cetarii* Whale-fiſhers, who uſually go out in companies. It was anciently held impoſſible, and is ſtill perilous to take the Whale and make a banquet of him; as the tongue and ſome other parts of the Whale are good meat. Or, *Make a Banquet for him*; ſhall they feaſt

those

those Merchants they meane to sell him to, they may get the better price for him?

Shall they part him among the Merchants?] Who might sell him out for sundry uses. See *vers.* 1.

Verse 7. *Canst thou fill his skin with barbed irons?*] *Harpagonibus.* Heb. *with thornes*; *scil.* to pull him to the shore? *Opianus*, *Albertus Magnus*, *Gesner*, and others now write, how Whales are to be taken; and experience proves it to be feisable. They are sometimes cast upon the Land by the surging rage or violence of the sea, or by the ebbing thereof, left in a ford where they cannot swim, and so they become a prey to the fishermen with their guns, darts, &c.

Verse 8. *Lay thy hand upon him*] Stroke him, clap him on the back, and see if that way thou canst winne upon him, (if by force thou canst not catch and kill him. Or draw neer, and offer but the least violence to him if thou dareſt, and he will quickly make thee repent it; so that thou wilt have little joy either to flatter him, or to fight it out with him, for he will be the death of thee.

Verse 9. *Behold the hope of him is in vain*] Heb. *Is lying.* A man may promise himself or others to take the Whale, but how or when will he effect it? It is a misery to lye *languishing at Hopes Hospital*, and after all, to be disappointed; to labour all night, and take nothing, &c.

Shall not one be cast downe even at the sight of him] Surely there is cause enough to be cast down, if he be so big and dreadful to behold as is reported. See the Note on *Verse* 1.

Verse 10. *None is so fierce that dare stir him up*] Unlesse he be ambitious of his own destruction: *cruel* (so the word here signifieth) to his owne life, which hereby he desperately casteth away. *Aristotle* telleth us, That fishes do sleep; and perhaps these greater fishes take more sleep. Now who dare awake them sleeping, or encounter them waking, and rouling in the waters? None surely but a mad man.

Who then is able to stand before me?] *Et ost qui coram me stet?* No more surely then a man before a Whale, or a glass-bottle before a Cannon shot. Here then we have the accommodation and application of the former Discourse, which we must not look upon as cunningly devised fables, 2 *Pet.* 1. 16. or read as we do the old stories of forragne businesses, but as that wherein our selves are nearly interested and concerned, that we may give God the glory of his Power, (as here, far beyond that of the Whale or any other creature) and of his Justice, as *verse* 11, 12.

Verse 11. *Who hath prevented me that I should repay him?*] Who can tax me with injustice, who am bound to no man, but Owner of all things? If any one can say, I am beholding to him, let him prove it, and I shall readily requite it: he shall have no cause at all to complain of me as ungrateful, *Rom.* 11. 34, 35.

Whatsoever is under the whole heavens is mine] The Divel told our Saviour that all was his, and to whomsoever he would, he gave it, *Luke* 4. 6. The Pope also, (that first born of the Divel) takes upon him, as Lord of all, to dispose of Spirituals or Temporals in all Countries, as *Boniface* the VIII wrote to *Philip* King of *France*, who answered him with a *Sciat fatuitas tua*, *&c.* And as the Pope that then was, gave our *Henry* the Eighth's Kingdome, *primo occupanti*, to him that should first take it; but he slighted him with *O Papa & cultus Diaboli in eodem sunt prædicamento.* It is for God alone to say, as *Dan.* 4. 32. I rule in the Kingdome of men, and give it to whomsoever I will. How then can I do any man wrong who am obliged to none, but all are engaged to me for all they have?

Verse 12. *I will not conceal his parts nor his power*] That therein, as in a picture of the most principal piece of my Workmanship, thou maist behold how great, and how glorious a God I am. In the year of Grace 1577, *July* 2. the Ship-men took a Whale not far from *Antwerp*, the picture whereof was printed and published to this effect, His hide was without scales, and of a leaden colour, he was 85 foot long

long, and ſixteen foot high. From his mouth to his eyes was fifteen foot; from his eyes to his finnes, four foot and three fingers, &c. Such a kind of picture, or character of this Sea-monſter we have here, from the moſt skilful hand of heaven. *Pliny* obſerveth that pictures of things exact and excellent, are ſeldom drawn but with great diſadvantage. Not ſo this in the text, as will appear in the ſequel.

Vatab.

Nor his comely proportion] Heb. *Nor the grace of his diſpoſition.* i. e. *Dicam quàm egregiè & concinnè membra ejus compoſita ſint*; I will declare how finely and fitly all his parts are proportioned, and put together. In the moſt deformed Creatures (as we count them) there is no part ſuperfluous, uſeleſſe, or uncomely. *Deus eſt magnus in minimis, nec parvus in maximis.*

Verſe 13. *Who can diſcover the face of his garment?*] That is, ſaith *Piſcator*, Who can pull him out of the ſea, wherewith he is covered as with a garment? Who can ſlip off his skin whiles he is alive; as men do the Eels-skin, ſay others? Who (as men uſe to do when horſes are to be ſaddled) will take off his cloth, and ſet the ſaddle upon his back? This laſt is *Beza's* Paraphraſe: and it ſuits beſt with that which followeth.

Or who can come to him with his double bridle?] Let it be never ſo large, or ſtrong, his mouth is too wide, his jawes too ſtrong, to be held in with bit and bridle, leſt he come near unto thee.

Verſe 14. *Who can open the doors of his face?*] The *two-leaved-doors* of his jawes, to let in a bridle? *Sampſon* durſt venture upon a roaring Lion and rend him, as a man would rend a Kid. But never durſt any ſuch thing be done to a Whale.

His teeth are terrible round about] The Whales teeth are ſaid to be 120. each tooth four cubits long.

Verſe 15. *His Scales are his pride*] They are like ſo many gliſtering ſhields, wherein he puts his confidence, and takes his pride; as thinking them impenetrable.

Shut up together as with a cloſe ſeal] So cloſed and put together, like Paper ſealed with Wax, as that nothing can part them. The Jewes uſe to write upon the back of their ſealed Letters, *Nun, Cheth, Shin*; that is, *Niddui, Cherem*, and *Shammatha*; all ſorts of Excommunication to thoſe that open them.

Verſe 16. *One is ſo near to another, that no air, &c.*] One ſcale or flake is. This is more proper, ſay ſome, to the Crocodile, than to the Whale: but who can tell the ſeveral kinds of Whales, ſome whereof are ſaid to have great and thick ſcales cloſely compacted as here? *Quòd ſi ſquammæ Leviathan ita cohæreant, ut earum opere textili denſato, &c.* Let the Saints ſtrengthen themſelves by cloſe-ſticking the one to the other, as the primitive Chriſtians did; ſo that the very Heathens acknowledged, that no people under Heaven did ſo hold together and love one another, as they; being like that *Sacra cohors*, holy band of Souldiers in the Theban Army, which conſiſted ἐξ ἐραστῶν καὶ ἐρωμένων, of ſuch only who were joyned together in the bonds of love: and theſe they eſteemed the prime of all their ſtrength in battel.

Vide Cocceium. in locum.

Athenæus lib. 3.

Verſe 17. *They are joyned one to another, &c.*] They are lapt over one another, like tiles on a houſe. See the Note on *verſ.* 16.

In ſublime nimbos efflat.
Plin. lib. 9. c. 6.

Verſe 18. *By his neeſings, a light doth ſhine*] When this dreadful Monſter ſneezeth, or ſnorteth, fire breaketh out at his eyes and noſe. By this neezing of the Whale is meant the abundance of white frothy water which he caſteth forth at his noſtrils.

And his eyes are like the eye-lids of the morning] Bright and beamy. *Olaus* writeth of the *Norway* Whales, that their eyes ſhine in a dark night like a fire: ſo that Marriners have oft thought, when they have ſeen them, that they ſaw a great fire.

Verſe 19. *Out of his mouth go burning lampes*] This and thoſe that follow are all *hyperbolical* expreſſions. Here he is brought in as a ſpit-fire, as the Devil was wont to be in Playes and Pageants. And by this paſſage, ſome conjecture, that not the Whale, but the Sea-dragon is here deſcribed. Let it be what it will, it muſt needs be a great heat within this great Fiſh, that ſendeth forth, as it were, burning lamps, and

and ſparks of fire; and a ſtrong ſulphurous breath he muſt have like the out-burſts of *Ætna*, by this deſcription. *Ariſtotle* ſaith the Whale is of an hot fiery nature, and that he hath Lungs, and breatheth: a pipe or paſſage alſo he hath in his fore-head, whereat he throweth out the water he hath taken in, either by his breathing, or eating. This tranſparent water thus with a force thrown up againſt the Sun-beams, may bear a ſhew of lightning, or burning lamps. *Lib. 4. de part. anim. cap. 12.*

Verſe 20. *Out of his noſtrils goeth ſmoke, &c.*] Whiles his meat heateth in his ſtomack for concoction, as if fire were put under ſome great reaking pot or Caldron boyling: Heb. *blown*; for of blowing comes boyling. *Sufflati.*

Verſe 21. *His breath kindleth coals*] Or, *would kindle coals* (as a Smiths bellows) if there were any to kindle. Such a kindle-coal was *Arrius* and *Hildebrand* of old: the Jeſuites at this day, and not a few others, *Prov.* 26. 21. *Eſ.* 33. 10. *your breath as fire ſhall devour you.* Some mens tongues are like Gun-powder, which touched with the leaſt ſpark, will inſtantly be in the face, *Jam.* 3. 6. A flame goeth out of their mouths, enough to ſet the whole *courſe of Nature on fire.*

Verſe 22. *In his neck remaineth ſtrength*] *Ariſtotle* ſaith, that among Fiſhes, the Dolphin, Whale, and ſuch as breath, have necks proportionable to their bodies. The word rendred *remaineth*, is in the Hebrew, *lodgeth*, or *abideth all night*: ſo ſpoken, ſaith One, becauſe the Whale, as alſo the Dolphin, ſleepeth with his head erected above water. *De part. anim. lib. 3.*

And ſorrow is turned into joy before him] *i. e.* He knows no ſorrows, he fears no hurt, but alwayes rejoyceth, bearing himſelf bold upon his ſtrength, God having made him to ſport in the ſea, *Pſal.* 104. 26. Others read it, *And before him danceth fear*; *Pavor & Pallor*, (*Tullus Hoſtilius* his two gods) men dance, or ſtart for fear.

Verſe 23. *The flakes of his fleſh are joyned together*] Heb. *The fallings*, or *the refuſe and vileſt parts*, as the word is rendred, *Am.* 8. 6. Now if God be ſo punctual in the deſcription of theſe alſo, can any one think that he hath let paſſe any thing in the holy Scriptures, that belong to our Salvation? What need is there then of humane traditions? *Meland. Tremell.*

They are firm in themſelves] Heb. *Moulton.* *Firm* they muſt be, becauſe ſo joyned together. *Vis unita fortior*; but diſſention is the mother of diſſolution. *England* is a mighty *Animal* (ſaith a great Politician) which can never die, except it kill it ſelf.

They cannot be moved] Or, *He cannot be moved.* He may ſay, as *Terminus* of old, *Nulli cedo*, I give place to none, unleſſe I pleaſe.

Verſe 24. *His heart is as firm as a ſtone*] He is *corpore & corde validiſſimus.* Of the *ſword-fiſh*, *Plutarch* ſaith, that he hath a ſword, but not an heart to uſe it. But the Whale hath courage to his bulk; his heart is as firm as a ſtone, as his head (ſaith *Scaliger*) is as hard as a flint. In the hearts of ſome creatures, ſaith *Ariſtotle*, is found a bony, or griſly hardneſs; but the Whales heart is all as it were a *bone*; and this bone as a ſtone. μάχαιραν μὲν ἔχει, καρδίαν δὲ μὴ ἔχει.

As a pair of the neather milſtone] *Meta*, upon which the whole weight lyeth: the Greek call it ὄνος μυλικὸς, *Mat.* 18. 6. the *Mill-Aſs*; becauſe it is the bigger and harder of the two. The vulgar here for the *neather Mill-ſtone*, hath the *ſmiths-Anvil*, which by hammering, is made harder.

Verſe 25. *When he raiſeth up himſelf, the mighty are afraid*] When he ſhewes himſelf like ſome moving mountain upon the ſurface of the water, the moſt aſſured Piſotes or paſſengers are ſeized with fear of death, and ſeek to make peace with God, as thoſe Marriners did, *Jon.* 1. 5, 6, &c.

By reaſon of breakings] *Broughton* reads *of ſhiverings.*

They purifie themſelves] *Expiant ſe*, they beg pardon of ſin, and prepare to die. Others render it *aberrant*, they are diſpirited, and know not what courſe to take. Others again, *they purge downwards*, their retentive faculty being weakned with fear, they let go their excrements: as *Loper* the traytour did, when he was upon his tryal before the Lords of the Council: and as God ſomewhere in *Ezekiel* threatneth his rebels, that for fear of his diſpleaſure they ſhall not be able to hold their water.

Verſe 26. *The ſword of him that layeth at him cannot hold*] So cloſe are his ſcales, ſo thick his skin, that there is no wounding of him. There was not of old, it ſeemeth,

But now there is a way found of ſhooting and piercing of him, ſo that he dieth with an horrible noiſe, and out-cry.

Nor the Harbergeon] A defenſive weapon will be as uſeleſſe, as thoſe other offenſive: for the Whale will ſoon ſwallow up the armed, as well as the unarmed.

Verſe 27. *He eſteemeth iron as ſtraw, and braſſe as rotten wood*] He makes nothing of any thing that ſhall be done againſt him. Bears and Lions may be wounded with hunting-weapons: other Fiſhes with Eele-ſpears, and the like: not ſo the Whale, or not ſo eaſily.

Verſe 28. *The arrow cannot make him flee*] Heb. *Sons of the bow*, as *chap.* 5. 7. Sparks are called *ſons of the coal*. Arrows were then as much in uſe as bullets are now.

Sling-ſtones are turned with him into ſtubble] Thoſe ſtones which the ſling caſtes with ſo much force, make as little impreſſion upon his body, as a ſtraw would, which the hand of a child ſhould puſh.

Verſe. 29. *Darts are counted as ſtubble*] When any thing in the Decrees or Decretals likes not the Pope, he ſets *Palea*, that is, ſtubble upon it; or *Hoc non credo*: ſo doth this Leviathan upon all kind of weapons; he ſlightes them. The word here rendred *darts*, is as ſtrange, as the weapon it ſignifieth is to us unknown, *lapides balliſtæ*, an engin, whereby great ſtones were thrown againſt Walles or Towers (as now Cannon-bullets) to make a breach in them. *Catapulta, aries vel ſimile aliquod tormentum*. Be they what they will, the Whale fears them not, no though they were as terrible to others, as thoſe two great pieces of Ordnance caſt by *Alphonſus Duke of Ferrara*; the one whereof he called *the Earthquake*, the other *Grandiabolo*, the great Devil

Acumina teſtacea. Verſe 30. *Sharp ſtones are under him*] Heb. *Sharp pieces of the potſheard*, which prick him no more than if he lay upon the ſofteſt couch; ſo hard is his belly.

He ſpreadeth ſharp-pointed things upon the mire] When he might lye ſofter, he ſcorns it: as our hardy forefathers ſome two or three hundred years agoe, who ordinarily lay upon ſtraw-pallets covered with canvas, and a round log under their heads inſtead of a bolſter. As for pillows, they ſaid they were fit only for women in childbed, &c. *Hollinſhed.*

Plin. lib. 9. c. 3. & 6. Verſe. 31. *He maketh the deep to boyl like a pot*] He troubleth the whole Ocean: he maketh a mighty commotion in the ſea, when he rouls himſelf therein upward and downward, and caſts up water on high thorow a certain conveyance, that he hath in his head.

He maketh the ſea like a pot of oyntment] Turning it into a foam, like the ſcum of a boyling pot. *Beza* rendreth it thus, *He maketh the ſea like a Mortar, wherein colours are beaten*: that is, the whirling of the water is like unto a quern that is turned round of the painter, to temper his colours.

Verſe 32. *He maketh a path to ſhine after him*] A Ship doth ſo, much more a whale.

One would think the deep to be hoary] By reaſon of the white ſhining foam left behind him.

Verſe 33. *Upon earth there is not his like*] Heb. *There is no compariſon of him*: Much was ſaid before of Behemoth, but Leviathan is far beyond him for hugeneſſe and ſtrength: which yet *Mercer* noteth to be the work of God, and not of Nature, *quòd humor ſolvas & infirmet*; and therefore in reaſon earthly creatures would be harder and ſtronger, than thoſe in the ſea.

Who is made without fear] He ſeems not to come into the world but to fear nothing, and to defie all things. No creature carrieth it ſelf ſo ſtately or ſtoutly as the whale.

Verſe 34. *He beholdeth all high things*] As far below him (be they never ſo excellent) both for bulk of body, and ſtoutneſſe of minde.

He is a King over all the children of Pride] Or, *Over all the wild creatures* (ſo *Tremellius* and *Buxtorf* interpret it) which are proud and do domineer over the tame ones, no leſſe then Leviathan if he were amongſt them, would do over them.

CHAP.

CHAP. XLII.

Verſe 1. *Then* Job *anſwered the Lord, and ſaid.*]

After that he had been ſo plainly and plentifully convinced by Almighty God; 1. That he was far ſhort of him in eternity, Wiſdome, Power, Providence, &c. 2. That he could not ſtand before *Behemoth* and *Leviathan* the works of his hands; *Job* yeeldeth, ſubmitting to Gods Juſtice, and imploring his Mercy; ſo effectual is the word of Gods grace in the hearts of his Elect. It had need to be an elaborate ſpeech that ſhall work upon the conſcience, ſuch as was this afore-going. *Vide etiam quid afflictio faciat*, ſaith *Mercer*. See here alſo the happy fruit of an affliction ſanctified. *By this ſhall the iniquity of Jacob* (of Job) *be purged; and this is all the fruit, to take away his ſin*, Iſai. 27.9. To make his works full, *Rev.* 3.2. *Job* had repented before, *chap.* 40.4,5. but not ſo completely. *Dico hic narrari panitentiam Jobi plenam*, ſaith *Piſcator*: Here he doth it throughly by a deep and downe-right repentance, ſuch as was never to be repented of.

Verſe 2. *I know that thou canſt do every thing*] Gods power is either *Abſolute* or *Actual*. By the former he can do every thing, make a world, and unmake it in an inſtant; of ſtones raiſe up children to *Abraham*, &c. By the latter, whatſoever he willeth, that he doth both in heaven and in earth, and none can withſtand him. This *Job* knew before, but now better, becauſe by experience, and unqueſtionable evidence given in by Gods own mouth. And although this be but a ſhort acknowledgment of Gods Power and Juſtice, yet is it well accepted, as proceeding from a true ſenſe of faith. *Neque exigis Deus à nobis multa verba, ſed multam fidem.* Merlin.

And that no thought can be with holden from thee] *Te non ſolùm omnia poſſe, ſed & omnia noſſe*; That thou art not only Omnipotent, but Omniſcient, and that not ſo much as a thought of any mans heart (which alſo is of thy making) can be hid from thee; ſith which way ſoever he turneth him, he ſhall find thee both potent and preſent. The words may be read thus, And that no thought of thine can be *cut off* or *hindred*. Having ſpoken of Gods power, he ſpeaketh of his thoughts; to teach, ſaith *Calvin*, That Gods Power and his Will are things inſeparable, his mind and hand agree together; the one to determine, the other to effect. *Parem in eo eſſe voluntatem & facultatem.* Mercer.

Verſe 3. *Who is he that hideth counſel without knowledge?*] *Quis iſte eſt, inquis* Who is he, ſaiſt thou (*chap.* 38.2.) that hideth counſel, &c. ſo *Tremellius* rendreth it. *Is ego ipſe ſum*, I am the very man that have done it, and now would as gladly undo it again, by an humble confeſſing and diſclaiming mine own folly therein, and by applying thoſe words of thine to my ſelf, with an holy indignation; for therein thou haſt fully met with me. Ἀσυνέτως ἢ σοφὸς ἐλάλησα; Septuag. Nempe ego. Tigurin. Ἀσυνετοῦντας 1 Pet. 2.15

Therefore have I uttered that I underſtood not] I have raſhly and imprudently, yea, graceleſſly and impudently ſpoken of thy judgements, and deſired to diſpute with thee; daring to reprehend that which I did not comprehend, and to paſſe my verdict on things which I was not verſed in, *Things too wonderful for me which I knew not. Broughton* reads thus, *Therefore I tell, that I had not underſtanding*; that is, I confeſſe I have ſinned, but I did it ignorantly. And ſo he makes way to the enſuing Petition, That God would heare him, and teach him better things. Idcirco indicò me non intellexiſſe. Merc.

Verſe 4. *Hear I beſeech thee, and I will ſpeak*] We have had his confeſſion follow now his Petition here, his Humiliation and Reformation, *verſe* 6. Theſe are the parts and properties of true repentance, that fair daughter of a foule mother, *Sin*. But had not *Job* promiſed to ſpeak no more, to proceed no farther, *chap.* 40.4,5.

40.4,5. How then doth he say here, I beseech, and I will speak? The answer is easie; he would speak no more so rashly, and unadvisedly as he had done, to Gods dishonour, and the offence of his best friends. But he would not spare to *speak Supplications*, as here, and to set forth his humble docility to give glory to God, and to take shame to himself, &c. Such a silence he knew would be sinful and savour of a *dumb divel*. He therefore addresseth himself to God, 1. For audience and acceptance: 2. For advice and direction: In all which, he renounceth his owne wisdome, and delivereth himself up wholy to God, to be taught and led into all truth and holinesse. The matter we see, is well amended with *Job*, since challenging God into the Schooles, he once said, *Then call thou me, and I will answer; or let me speak, and answer thou me*, chap. 13. 22. So afterwards *Peter*, when penitent, turned his *crowing* into *crying*: and *Paul*, his breathing out threatnings against the Saints, into, *Lord, what wilt thou have me do?* Act. 9. 1,6.

I will demand of thee, and declare thou unto me] As a dutiful and docible Scholar, (who should be *Discipulus*) I will ask thee questions, and hang upon thy holy lips for an answer.

Verse 5. *I have heard of thee by the hearing of the ear*] God hath ordained, that as death entred into the world at first by the ear, poisoned by that old Man-slayer, *Genes.* 3. so life shall enter into the soul by the same door: for it is, *Hear and your soul shall live*, Isai. 55. 3. And, *The dead* (in sins and trespasses) *shall hear the voice of the Son of God* (sounding in his Ordinances) *and shall live the life of grace* here, and of glory hereafter, *John* 5. 25. This great mercy *Job* had received, and he thankfully acknowledgeth it: But behold a greater,

But now mine eyes hath seen thee] Not only in the temple and whirl-wind, those clear testimonies of thy presence, but by some other special, glorious apparition (so some think) and by a Spirit of Prophecy (as the Hebrewes would have it) by the inward teaching of thy Spirit howsoever, as *Vatablus* senseth it, *Et quando Christus Magister, quam citò discitur quod docetur*; saith *Austin*. When God by his Spirit taketh in hand to teach a man, he soon becometh a skilful Scholer. *Nescit tarda molimina Spiritus Sancti gratia*, saith *Ambrose*. The Spirit is not long in teaching those that commit themselves to his tuition. The hypocrite knowes God but by hear-say, as a blind man knoweth colours; such may say as those in the Psalm, *Audivimus famam*, something we have heard, and some confused notions we have got concerning God and his will; but they are meerly *disciplinary*, but not *intuitive*, id est, *Per speciem Propriam, &c.* Such as transformes the soul into the same Image; it is not that *claritas in intellectu quæ parit ardorem in affectu*, That light in the understanding that kindleth the affections. *Job* was such, witnesse his next words.

Verse 6. *Wherefore I abhor my self*] *Aspernor illa*; so *Tremellius*: I utterly dislike those my former base and bald conceits of thee, my hard and unsavoury speeches, mine impatient and imprudent carriages. *Horreo quicquid de meo est, ne meus sim*, as *Bernard* expresseth it. *Reprobo meipsum*, so *Brentius*; I do utterly reject my selfe, I condemn mine own folly: I eat those words of discontent at thy righteous proceedings, *Digna sanè quæ per jugulum redeunt*. *Abiicio vitam meam*, so *Mercer* and *Lavater* render it. I cast away my life, and look upon it as lost, if thou shouldst take the forfeiture: I humbly put my self into the hands of justice, yet in hope of mercy.

Displiceo mihimetipsi, ac pervelim ut aliter dixissem ac feci∫sem. Lavat. Jerem. 6. 16. and 15. 34. *Virg. Æneid. lib.* 12.

I repent in dust and ashes] As in an expresse and publick pennance. I throw my self here upon the ground, I put my mouth in the dust, *Lam.* 3. 24. *Canitiem immundo perfusam pulvere turpo*, I sprinkle dust and ashes upon mine head, in token, that I have deserved to be as far under ground, as now I am above ground; I repent my presumptuous misbehaviour with as lowly a spirit, as ever I sinned with an high. Lo this was *panitentiam agere, quod est pro malo bonum reponere*, saith *Brentius*; This was true repentance to change evil for good; as piety for blasphemy, chastity for fornication, charity for envy, humility for pride, Christ for Satan. And *Reformation is the best Repentance*, saith *Luther*: Such as so repent, are sure of comfort. The word here rendred, *I repent*, signifieth also to take comfort, as *Ezek.* 32. 31.

zek. 32.31. It is repentance unto life, *Acts* 11.18. and such as accompanieth salvation, *Hebr.* 6.9. Neither is it wrought in any man but by a saving sight of Almighty God in his Greatness and Goodness; such as may make him at once to tremble and trust, as *Job* did here, and *Isaiah chap.* 6 1,5.

Verse 7. *And it was so, that after the Lord had spoken these words to Job*] And *Job* those other again to God, it soon repented the Lord concerning his servant. *Pro magno delicto parum supplicii satis est patri.* A little punishment is enough to a loving father for a great fault. *Comfort ye, comfort ye my people, saith the Lord* — *for* (alass) *they have received of my hand double for all their sins.* So it seemed to him who is all bowels, and who in all their afflictions is equally afflicted. God weeps on his peoples necks tears of compassion, they weep at Gods feet tears of compunction. Oh beautiful contention! *Terent.* Isai. 40.1,2.

The Lord said to Eliphaz the Temanite] Because he was the ancienter man of greatest Authority, and he that passed the heaviest censures upon *Job*, doing enough to have driven him into desperation.

My wrath is kindled against thee] Thus God passeth not sentence on *Jobs* side, till he had first angerly repressed and reprehended those three friends of his, who had assailed him without all right and reason. Let Gods servants hold out faith and patience: sooner or later they shall be righted.

And against thy two friends Bildad and Zophar] Who stuck so close to thee and chimed in with thee, against a better man then any of you all. As for *Elihu*, he is neither commended here, nor condemned. He spake well for the main, but many times took *Job* at the worst, and misconstrued his speeches. He is therefore punished (as Ambassadors are used to be when they commit undecencies) with silence, which is the way royal to correct a wrong. The other three had great cause to be much troubled and terrified at that short, but sharpest speech of God, *My wrath is kindled against you*: for, *Who knoweth the power of Gods wrath*, saith *David*: It is as the Messenger of death, and Harbinger of hell. God never said so much to *Job*, in all those long and large speeches he made unto him, for he knew that milder words would do, and he loveth not to overdo. Psalm 90.11

Ille dolet quoties cogitur esse ferox.

By the way observe, That although these three had offended more then *Job*, yet he was afflicted, and they escaped free. Judgement beginneth at Gods house; neither have any out of hell ever suffered more then those Worthies, of whom the world was not worthy, *Heb.* 11.

For ye have not spoken the thing that was right] And yet they seemed to be all for God: and to plead his Cause against *Job* throughout. But as in some things they were much mistaken, so they had their self-respects, and were much byassed in their discourses. Hypocrites and Heretikes (saith *Gregory* here) seem unto men more righteous, but God accepteth them not for all their plausible pleas, and specious pretences. *Luke* 16.15. Ye are they (said our Saviour to the Pharisees) who justifie your selves before men, but God knoweth your hearts, for that which is highly esteemed amongst men is abomination in the sight of God.

As my servant Job hath] They also were Gods servants, but because they had lent Satan their service against *Job*; and drawne from him many passionate speeches, they are for a punishment set by after a sort; as *David* also was when he had numbred the people, 2 *Sam.* 24.12. *Go and say unto David.* Now 'tis *plaine David*, who was wont to be *my servant David*, 2 Sam. 7.5. That *Job* is called Gods servant, (and that *emphatically and exclusively*) is a very great honour done him upon his repentance, and the like was done to *David* and *Peter*.

Verse 8. *Therefore take unto you now seven bullocks*] God reproveth not his for any other end, but that he may reduce them, and be reconciled unto them. The Sun of righteousness loveth not to set in a cloud:

Delicti

Dejicit ut relevet; premit ut ſolatia præſtet.
Enecat, ut poſſit vivificare Deus.

Seven Bullocks, and ſeven Rams] A great Sacrifice, whether we look to the greatneſſe of the Cattle, or the number; (eſpecially if each of them were to bring ſeven of each ſort as ſome underſtand it) to ſhew the greatneſſe of their ſin, in not ſpeaking right things of God and *Job*, though of a good intention, and with a very faire pretence. *Seven* of each they were to bring, which is noted for a number of perfection; and this pointed them of old (for the Ceremonial Law was their Goſpel) to the complete perfect Sacrifice of Jeſus Chriſt, the Lamb ſlain from the beginning of the world, every way ſufficient to expiate their ſinnes, and to ſave them from the wrath to come. Its aſſured them alſo, that God was through Chriſt perfectly ſatisfied, and pacified toward his faithful people.

And go to my ſervant Job] Who was to do the honourable Office of a Prieſt for them (as before the Law *Abraham* did, and *Melchiſedech* and others) and is thrice in this verſe called, *Gods ſervant*, for honours ſake; to the end that his friends might the more reſpect him, whom before they had vilipended, and be reconciled unto him, whom before they had wronged.

And offer up for your ſelves a burnt offering] *Holocauſtabit is holocauſtum*; a whole burnt Offering: Where we muſt not imagine, that God took delight in the ſmell or rather ſtench of the burnt beaſts hides and all, but in the faith of thoſe that offered them, who alſo were hereby inminded of their ſins (for which they had deſerved to be burnt in hell) and of their duties, to *mortifie their earthly members* and to *preſent their bodies a living Sacrifice, holy, acceptable unto God*, Rom. 12.1.

And my ſervant Job ſhall pray for you] Which as he could do very well, *Ezek.* 14.14. ſo he ſhould now do, to ſhew his hearty reconciliation; but ſhould have little availed for them, had not they repented, and believed, and prayed for themſelves. For the *Juſt ſhall live by his faith*; and it is a great vanity in ſome great Papiſts, who preſume to live looſely and baſely, becauſe they have hired ſome hedg-Prieſt to ſay a certain number of prayers for them daily.

For him will I accept] *ſcil.* Through the Office and perſon of my Son, which herein he reſembleth. The High-Prieſts Office was, 1. To expiate the ſins of the people. 2. To intercede and make requeſt for them. Chriſt is the High-Prieſt of the New-Teſtament; in whom the Father is well pleaſed, and through whom he will deny nothing to his humble Suppliants, for themſelves or others.

Leſt I deal with you after your folly] Heb. *Leſt I work fooliſhneſſe with you*; that is, (ſaith *Beza*) leſt I ſo behave my ſelf toward you, as your fooliſhneſs doth deſerve. Or, leſt I ſo handle you, that you may think me no wiſer then I ſhould be ſith you have ſeemed ſo to rough-hew *Job* out of zeal to me. Thus to the froward God ſeemeth to deal frowardly, *Pſal.* 18.27. *Tremellius* rendreth it not *folly* but *haynous offence*; others, *diſgrace*.

Mercer.

Flagitium, ignominia.

In that ye have not ſpoken, &c.] And if for hard words and ill language, good men may ſuffer, what ſhall become of ſuch, as both with virulent tongues, and violent hands, ſet againſt ſuch as fear God?

Verſe 9. *So Eliphaz the Temanite, &c.*] Here was *reſipiſcentia ex fide conſtans* ſaith *Brentius*, the repentance of faith, the *obedience alſo of faith* readily yeilded. Had not theſe been good and godly men, they would have ſtuck at the coſt of ſo great a Sacrifice, they would alſo have ſcorned to have ſought to *Job*, whom they had ſo much ſlighted, and to beg his prayers of whom they had ſo ill deſerved. But they *had not ſo learned Chriſt*. God they ſaw well was greatly offended, and *Job* highly accepted; glad therefore were they by any good means to ingratiate, each of them ſaying to God for himſelf, as he did once to *Ceſar*,

Lucan. *Juſſa ſequi tam velle mihi quam poſſe neceſſe eſt.*
Ovid. *Omne trahit ſecum Numinis ira malum.*

The

The Lord alſo accepted Job.] Whether he teſtifieth his good acceptance by conſuming his Sacrifice with fire from heaven, is uncertain. 'Tis enough for us to know that he ſhewed himſelf reconciled unto them, and well pleaſed with *Jobs* prayer for them, and their own prayers joyned no doubt with his, and proceeding from a faith in the Merits and Mediation of Jeſus Chriſt. And hitherto Gods deciſive ſentence, whereby all the ſtrife was graciouſly ended, and all parties happily and heartily reconciled. What became of Satan a chief Actor in this Tragedy, we read not; *Victus enim abiit.* And as God would not once call him to account, when he had beguiled our firſt parents, *Gen.* 3. becauſe he meant him no mercy: ſo here he never mentioneth him, as being judged already, and by *Job* bravely worſted and defeated. All that we find of him is, that his commiſſion to vex *Job* any farther, was now taken away, for ſo it followeth

Verſe 10. *And the Lord turned again the Captivity of Job.*] He took him out of Satans clutches, who had hitherto held him priſoner, as it were, in the bands of poverty, ſickneſs, ſorrow, contempt, diſtreſs, &c. Whether all at once, or by degrees, God did all this for him, it ſkills not. Upon his prayers for his friends (which was no ſmall evidence and effect of his Piety and Charity) it appears, that God did all this that followeth for him. So true is that of *Solomon*, *The reward of humility, and of the fear of the Lord, is riches, and honour, and life.* Prov. 22.4.

When he prayed for his friends.] According to that of the Apoſtle *Paul*, *Being diſfamed we pray.* This is an high degree of Chriſtian perfection, which but few attain unto, as *Merlin* here bewaileth it; *O raram & ſingularem virtutem, &c.* And another well obſerveth, That God gives and forgives, according as man forgives his neighbour.

Alſo the Lord gave Job twice as much, &c.] Underſtand it both of Goods and *Graces*; which though he never parted with, yet by tryal and experience he found them much increaſed. As for outward things it is nothing unuſual for men to recover and recruit as far as God ſeeth fit.

Multadies variſque labor mutabilis ævi
Rettulit in melius: multos alterna reviſens
Luſit, & in ſolido rurſus fortuna locavit. Virg. Æn. l. 11

The beſt way is to hang looſe to theſe things below, not truſting in uncertain riches, but in the living God, 1 *Tim.* 6.17. who will be our *exceeding great reward*, and give to his Sufferers an hundred fold here, and eternal life hereafter, *Mat.* 19.29. *Optanda nimirùm eſt jactura quæ lucro majore penſatur*, ſaith *Agricola*. It is doubtleſſe a lovely loſſe that is made up with ſo much gaine. Well might Saint *Paul* ſay, *Godlineſſe is profitable to all things*, as having the Promiſe of both lives, 1 *Tim.* 4.6. Well might Saint *Peter* call it, *the Divine Nature*, 2 Pet. 1.2. For as God brings light out of darkneſſe, comfort out of ſorrow, riches out of poverty, &c. ſo doth Godlineſſe. Let a man, with *Job*, bear his loſſes patiently and pray for his enemies that wrong and rob him, and he ſhall be ſure to have his own againe, and more, either in money or moneys worth, either in the ſame or a better thing: contented Godlineſſe ſhall be great gaine to him, 1 *Tim.* 6.6. Beſides heavens happineſſe, which ſhall make a plentiful amends for all. The Rabbins would perſwade us, That God miraculouſly brought back again to *Job* the ſelf-ſame cattle, that the Sabeans and others had taken from him, and doubled them. Indeed his children, (ſay they) therefore were not doubled unto him, becauſe they periſhed by their own fault and folly, as one of his friends alſo told him. But of all this nothing certain can be affirmed: and they do better who ſay, That his children being dead in Gods favour, periſhed not, but went to heaven; they were not loſt but laid up, ſo that, before God, *Job* had the number of his children doubled: for they are ours ſtill, whom we have ſent to heaven before us, and Chriſt at his coming ſhall reſtore them unto us, 1 *Theſſal.* 4.14. In confidence whereof faithful *Abraham* calleth his deceaſed *Sarah*, *his dead*, That I may bury *my dead* out of my ſight. *Gen.* 23.4.

and

and ſo ſhe is called eight ſeveral times in that one Chapter, as *Paræus* hath obſerved.

Verſe 11. *Then came there unto him all his brethren*] *Then*; when God had begun to reſtore him. As his adverſity had ſcattered his friends, ſo his proſperity brought them together again. This is the worlds uſage.

Dum fueris fœlix multos numerabis amicos:
Tempora ſi fuerint nubila, ſolus eris.

Summer-birds there are not a few: Samaritans, who would own the Jewes whiles they flouriſhed, but otherwiſe diſavow them, as they did to *Antiochus Epiphanes*: Rich *Job* had many friends, *Prov.* 14.20. *Qui tamen perſiſtebant amicitiæ ſicut lepus juxta tympanum*, as the Proverb is. All this good *Job* paſſeth by, and forgetting all unkindneſſes, magnificently treateth them; as *Iſaac* in like caſe, had done *Abimelech* and his train, *Gen.* 26.30.

And did eat bread with him in his houſe] It's likely they came with their coſt to make *Job* a Feaſt of comfort, ſuch as were uſual in thoſe dayes, *Jer.* 16.7. *Ezek.* 24.17. But whether they did or not, they were welcome to *Job*; who now never upbraids them with their forſaking of him in his diſtreſſe (which yet was then a great grief to him) but friendly re-embraceth them, and courteouſly entertaineth them. This is contrary to the practice of many fierce and implacable ſpirits in theſe dayes, whoſe wrath, like that of the Athenians, is δόλιγος Θ, long-laſting; and although themſelves are *mortal*, yet their hearts are *immortal*.

And they bemoaned him] They condoled with him, and *ſhook their heads*, as the word ſignifieth; not by way of deriding him, as once they had done, *chap.* 16. but of ſorrow for their former deſerting him, and aſſurance that they would henceforth better ſtick to him in what eſtate ſoever.

And comforted him over all the evil &c.] So they ſhould have done long before: A friend is made for the day of adverſity; but better late then never. *Nunquam ſanè ſerò ſi ſeriò.* See here, ſaith *Brentius*, the change of affaires, and the right hand of the Moſt High, and learn the fear of God; for as he frowneth or favoureth any man, ſo will the world do.

Every man alſo gave him a piece of money] Or, a *Lamb* to ſtock him againe. *Beza* rendreth it, *Some one of his Cattle*, and paraphraſeth thus: Yea, every one of them gave him either a ſheep or an Ox, or a Camel, and alſo an Ear-ring of gold; partly as a pledge of their good will and friendſhip renewed toward him, and partly in conſideration and recompence of that loſſe, which he had before by the will and fore-appointment of God ſuſtained. *Honoraria obtulerunt*, ſaith *Junius*, they brought him theſe preſents as Pledges of their love and obſervance; for ſo were great men wont to be ſaluted with ſome gift, 1 *Sam.* 10.27. 2 *Chron.* 17. 5. And the ſame cuſtome was among the *Perſians* and *Parthians*, whoſe Kings might not be met without ſome token of congratulation, and Symbol of Honour. *Sen. Epiſt.* 17.

And every one an Ear-ring of gold] *Inaurem aureum*, an Ear-pendant of gold, at the Receipt whereof, *Job* might well ſay as the Poet did, *Theog.*

Σοὶ μὲν τοῦτο φίλε σμικρὸν, ἐμοὶ δὲ μέγα.
To thee this is a ſmall matter, but to me a great.

Verſe 12. *So the Lord bleſſed the latter end of Job*] According to *Bildads* Prophecy, *chap.* 8.7. And S. *James* his uſeful obſervation, *chap.* 5.11. *Ye have heard of the patience of Job, and have ſeen the end of the Lord, that the Lord is very pitiful, and of tender mercy.* If he afflict any of his, it is in very faithfulneſſe, that he may be true to their ſouls, it is alſo in great mercy, that he may do them good in the latter end; and this they themſelves alſo ſhall both ſee and ſay, by that time he hath brought both ends together. *Pſal.* 119.71. Be ye therefore patient, ſtabliſh your hearts, *James* 5.7. Patient *Job* had all doubled to him. *Joſeph* of a Slave became his Maſters Maſter. Deut. 8.16.

Valenti-

Valentinian loſt his Tribuneſhip for Chriſt, but was afterwards made Emperor. Queen *Elizabeth* of a priſoner, became a great Princeſſe. But if God deny his ſuffering ſervants Temporals, and give them in Spirituals, they have no Cauſe to complaine: One way or other they ſhall be ſure to have it. Great is the *gain of Godlineſſe*.

For he had fourteen thouſand ſheep, &c.] Cattle only are inſtanced; becauſe therein eſpecially conſiſted the wealth of that Countrey; but other good things alſo doubtleſſe were doubled unto him, as his family, poſſeſſions, grounds, houſes, and eſpecially Wiſdom to make a good uſe of all: for commonly *Stultitiam patiuntur opes*; and what's more contemptible then a rich fool, a golden beaſt, as *Caligula* called his father in Law *Syllanus*. *Pecunia à pecude. Mala pecudes & paſtæ opes ſignificant.* Melanct. *Dio.*

Verſe 13. *He had alſo ſeven ſons, and three daughters*] Whoſe perfections ſweetned the ſorrow which the loſſe of the other had cauſed him.

—Sic uno avulſo non deficit alter Aureus. *Virg.*

Ten children he had in heaven, and ten on earth. See the Note above on *verſ.* 10. The Lord well knew that wealth would be nothing ſo comfortable to *Job*. unleſſe he had children to leave it to, *Gen.* 15.2. His wife therefore returning to her duty from which ſhe had ſwerved, became fruitful at an age well advanced; for we read not of any other that he had.

Ver. 14. *And he called the name of the firſt, Jemimah*] That is, *Day-bright*, from her orient and gliſtering beauty; *q.d.* fair as the day: *Cant.* 6.10. the Church is ſaid, *to look forth as the Morning, fair as the Moon.* *Diurna.*

And the name of the ſecond, Kezia] That is, *Caſſia*; a kind of Spice, whereof there are three ſorts, ſaith *Dioſcorides* but all very ſweet, and ſend forth a moſt pleaſant ſmell, like that of the Roſe. This ſecond daughter therefore ſeemes to be ſo named from the ſweetneſſe of her breath, or perhaps of her whole body, proceeding from the goodneſſe of her conſtitution, as it is reported of *Alexander* the Great. So *ſweet ſmelling Smyrna*, the beſt of all the ſeven Churches of *Aſia*. *Revel.* 3.

And the name of the third, Keren-happuch] That is, the *Horn of beauty*, (better then that which is borrowed) *and of abundance*; as whoſe cheeks Nature had painted with a moſt pleaſing Vermillion, far beyond any artificial tincture, which ſhe had no need of, *Utpote omnes aliarum fucos & veneres ſuperans.* Some intepret it, the *horn of converſion*; and think, That *Job* herein would expreſſe and memorize the ſtrange turn and alteration of his condition, as *Joſeph* did, *Gen.* 41.51,52. But the Chaldee Paraphraſt, the Jew-Doctors, and moſt of our Expoſitors, are for the former Interpretation, favoured alſo by the words following: *Vatab.*

Verſe 15. *And in all the Land there were no women found ſo fair, &c.*] Beauty though but a *bonum fragile*, and one of the gifts of Gods left hand, *Prov.* 31.30. yet is it the *Flower of vertue*, as *Chryſippus* called it; one of the greateſt excellencies of Nature, and ſingular degree of Gods Image in man, as Another. And although vertue is *—Proprio contenta theatro*, yet to others *Plutl.*

Gratior eſt pulchro veniens in corpore virtus.

That Vertue hath a better grace,
That ſhineth from a beauteous face.

Such probably were *Jobs* Daughters, not *fair and fooliſh*, as thoſe Daughters of *Jeruſalem*, *Iſai.* 3. but adorned with all variety of Moral vertues, as a clear Skye is with Stars, as a Princely Diadem with Jewels. Hence their good father ſo affected them, that he

Gave them inheritance among their brethren] Making them coheires with them in his eſtate, which as it was an extraordinary expreſſion of his love to his daughters; ſo it importeth, as ſome think, a deſire in him to have his daughters live ſtill with him amongſt the reſt of his family: either for that he was loath to part

Val. Max. Chriſtian pag. 308

with them, (the like whereof is reported of *Charles the Great*, who being asked, Why he did not beſtow his daughters in marriage, anſwered, That he could not be at all without their company) or elſe as fearing leſt they ſhould be defiled with Idolaters, which peradventure, out of *Jobs* family, were ordinary in that Countrey.

Pliny tels of one *Xenophilus*, who lived 105 years without ſickneſs *Lib.* 7. *cap.* 5.

Verſe 16. *After this lived Job an hundred and forty years, &c.*] And this was not the leaſt part of his happineſſe. Length of dayes is a piece of Wiſdoms wages. *Prov.* 3. 16. And what a mercy, εὐγηρία, or a good old age is, hath been before noted; See *chap.* 5. 26. For a ſhort braid of adverſity, *Job* had an hundred and forty years health and proſperity: Like as *Joſeph* for his thirteen years of ſlavery and impriſonment, had fourſcore years liberty, proſperity and preferment. *Who would not ſerve thee, O King of Nations?*

And ſaw his ſons] Who doubtleſs were good and towardly (though nothing is ſaid of them) agreeable to their education, and anſwerable to *Jobs* former children, *chap.* 1.

And his ſons ſons] To his great joyes increaſe.

Even four generations] *Joſeph* ſaw but three, *Gen.* 50. 23. If God deny this happineſs to any of his, yet he hath promiſed them a *Name in his houſe better then of Sons and Nephews*, Iſai. 56. 5.

Verſe 17 *So Job died, being old and full of dayes*] How long he lived, we know not. The Rabbins ſay, above two hundred years, which was longer then either *Abraham* or *Iſaac* lived: of both whom it is likewiſe ſaid, that they were *ſatur dierum*, ſated with this earthly life, and deſirous of life eternal. To thoſe old men that would yet live longer, we may ſay,

Lucret. *Cur non ut ſatur vitæ convivia reccedis?*

It is enough Lord, ſaid *Elias*; I deſire to be diſſolved, ſaid *Paul*: Go forth, my ſoul, go forth to God, ſaid *Hilarion*: What make I here, ſaid *Monica*. *Job* is now as willing to dye as ever he was to dine: he is ſatisfied with dayes, ſaith the text, not as a meat loathed, but as a diſh, though well liked, that he had fed his full of.

Laus Deo in Æternum.

A COMMENTARY OR EXPOSITION Upon the Book of PSALMS.

He Book of Pſalms] So Chriſt calleth it, *Luke* 20. 42. the Hebrew word ſignifieth *Hymns*, or *Praiſes*; becauſe the greater part of theſe Pſalms ſerve to ſet forth the praiſe of God. This title ſeemeth to be taken from *Pſal.* 145. called *Davids Hymn*, or *Pſalm of Praiſe*; ſo highly prized by the ancient Hebrews, that they pronounce him an Heir of Heaven, who ſhall three times a day devoutly repeat it. The Greeks call this Book the *Pſalter*; and deſervedly give it many high commendations; as that it is the *Souls Anatomy*, the *Laws Epitomy*, the Goſpels *Index*, the Garden of the Scriptures, a ſweet Field and Roſary of Promiſes, Precepts, Predictions, Praiſes, Soliloquies, &c. the very *Heart and Soul of God*; the Tongue and Pen of *David*, a man after Gods own heart; one murmur of whoſe *Michtam*, or *Maſchil*, one touch of whoſe heavenly Harp is farre above all the buskind Raptures, gariſh Phantaſms, ſplendid Vanities, Pageants, and Landskips of prophaner wits; farre better worthy to be written in letters of Gold, than *Pindars* ſeventh Ode in the Temple at *Rhodes* (though *Politian* judged otherwiſe, like a Wretch as he was) and farre more fit to have been laid up, as a rare and precious Jewel, in that *Perſian* Casket, embroydered with Gold and Pearl, than *Homers Iliads*, for which it was reſerved by great *Alexander*. But that Cock on the Dunghil never knew the worth of this peerleſs Pearl; as did our good King *Alured*; who himſelf tranſlated the Pſalter into his own *Saxon* Tongue; and as the Emperour *Andronicus*, who cauſed this Book to be bound up in a little Volume by it ſelf, to ſerve as his Manual, and attend him in his running Library: for therein he found amulets of comfort, more pleaſant than the Pools of *Heſhbon*, more glorious than the Tower of *Lebanon*, more redolent than the Oyl of *Aaron*, more fructifying than the dew of *Hermon*, as one expreſſeth it. All the latitude of the Holy Scriptures may be reduced to the Pſalms, ſaith *Auſtin*, after *Athanaſius*; *Luther* calleth them *Parva Biblia, & ſummarium utriuſq; Teſtamenti*, a little Bible, a Summary of both Teſtaments. The *Turks* diſclaim both the Old and New Teſtament, and yet they ſwear as ſolemnly by the Pſalms of *David*, as by the *Alcoran* of *Mahomet*. Anciently they were ſung in the Temples, and in the Primitive Chriſtian Church happy was that tongue held that could ſound out *aliquid Davidicum*, any part of a Pſalm of *David*. *Nicephorus* telleth us, that as

Athanaſ. Chryſoſt.

Turk. Hiſt.

they travelled and journied they uſed to ſolace themſelves with Pſalms, and that thereby there was at a certain time a Jew converted. Saint *Paul* calleth them *Spiritual Songs*, Col. 3. 16. both becauſe they were indited by the Holy Spirit; and for that they do ſingularly ſuit with mens ſpirits; for they are ſo penned that every man may think they ſpeak *De ſe, in re ſua*, of himſelf, and to his particular purpoſe, as *Athanaſius* obſerveth. And laſtly, becauſe they do after a ſpecial manner *Spiritualize*, and ſanctifie thoſe that ſing them in the right tune; which is, *Sing with grace in your hearts unto the Lord*, as the Apoſtle there ſetteth it; and elſewhere hinteth unto us, that there is no ſmall edification by the choyce of a fit Pſalm, 1 *Cor.* 14. 26.

Verſ. 1. *Bleſſed*] Heb. *O the bleſſedneſs*, the heaped up happineſs both of this Life, and a better, fitter to be beleeved than poſſible to be diſcourſed. The Hebrew comes from a root that ſignifieth to *go right forward*, *ſcil.* in the way that is called Holy, having *Oculum ad metam*, an eye upon the mark, *viz.* True and real happineſs, ſuch as all men pretend to, but he only attaineth to who is here deſcribed. *Sylla* was by his flatterers ſurnamed *Felix*, becauſe high and mighty; and *Metellus* likewiſe, *Quod bona multa bono, modo invenerat*, becauſe rich by right means. But he that firſt called Riches *Bona* was a better Husband than Divine; and they that ſeek for a felicity in any thing here below, ſeek for the living among the dead. The Philoſophers diſcourſes of this ſubject are but learned dotages; *David* ſaith more to the point in this ſhort Pſalm, than any, or all of them put together; they did but beat the Buſh, God hath here put the Bird into our hands.

Policrat. lib. 8. cap. 4.

Is thema n] Heb. *that man*, with an Article, with an Accent, and by an excellency, as *Jer.* 5. 1. that eminent and eximious man, who is rationally Spiritual, and Spiritually rational; that man in Chriſt, 2 *Cor.* 12. 2. who hath learned Chriſt, and doth live Chriſt, walking as he walked, 1 *Joh.* 2. 6. and *not in the counſel of the ungodly, &c. But his delight is in the Law of the Lord, &c. Magnus atque admirabilis vir, ſimodo viri nomine deſignare illum fas eſt*, as *Chryſoſtom* ſaith of *Babylas* the Martyr, that is, a great and an admirable man, if a man we may call him, and not an earthly Angel rather. He muſt indeed bee content to paſs to Heaven as a *concealed man*, becauſe the World knoweth him not, 1 *Joh.* 3. 1. but thoſe that have *ſenſes exerciſed to diſcern good and evil*, may eaſily know him, as he ſtands here deſcribed, 1 To depart from evil, *verſ.* 1. 2 To do good, *verſ.* 2.

Walketh not in the counſel of the ungodly] or *reſtleſs*; the counſel of ſuch ſhould be far from us, *Job* 21. 16. & 22. 18. The Jews caſt their whole Nation or People into three ranks, *Reſhagnim* (the word here uſed) that is, the profane rabble. *Tſadichim*, righteous men, and *Chaſidim*, good, or gracious men; ſee *Rom.* 5. 7. To theſe two latter are oppoſite here *Sinners*, and *Scorners*; theſe laſt being the worſt of wicked perſons, and therefore ſet laſt in this gradation, as ſome will have it. The Septuagint here render them *Peſts* or *Botches*, and elſewhere *incorrigible*, *wicked* (with a witneſs) *proud*, *prevaricating*, &c. Beware of this Sin, ſaith Father *Latimer*; for I never knew but one ſcorner that repented: he who is ſitten down in this *Chair of Peſtilence* (as having tired himſelf in ways of wickedneſs, and will not bee better adviſed, *Prov.* 9. 7, 8. but with *Lots* Sons in Law, jeareth what he ſhould fear) wil not eaſily be raiſed out of it.

Ἀκόλαςος Prov. 20. 1.
Κάκος. Prov. 9. 12.
ἐπερήφανος. Prov. 3. 34.
παρανόμως. Pſal. 119. 51.
Κανὼν τῆς ἀληθείας ἀμιλλητὸς.

Verſ. 2. *But his delight is in the Law of the Lord*] i. e. in the whole Doctrin of the Holy Scriptures, that invariable rule of truth, as *Irenæus* rightly calleth it. He findeth reſt no where, *Niſi in angulo cum libello*, in a Nook with this Book, as *Thomas à Kempis* was wont to ſay, who alſo with his own hand wrote out the Bible. King *Alphonſus* read it over fourteen times, together with ſuch Commentaries as thoſe times afforded. *Luther* ſaid, hee would not live in Paradiſe without the Word, as with it he could live well enough in Hell. *Magdalen* Wife to *D. Pareus*, after ſhe was married, and forty years of age, out of love to the Scriptures learnt to read, and took ſuch delight in it, and eſpecially in the Pſalms, that ſhe gat them almoſt all by heart. *Beza* being above fourſcore years old, could ſay perfectly by heart any Greek Chap. in St. *Pauls* Epiſtles. *Cranmer* and *Ridley* had all the New Teſtament by heart; the former had learnt it in his journey to *Rome*, the latter in the Walks of *Pembrook-Hall* in *Cambridge*.

Panormit.

Par. in Epiſt. ad Ja. Newer. Paſtor. Heidelb.

Act. & Mon.

And in his Law doth he meditate day and night]

Hoc

Hoc primus repetens opus, hoc postremus omittens; Having gathered with the Bees the sweet of those heavenly flowers, he doth by meditation work his Hony-comb within his Hive; and at this work he is *perdius & pernox*, till he feel it to become an *ingrafted word*, yea till he hath turned it *in succum & sanguinem*, and is after a sort transformed into it, 2 *Cor.* 3. 18. The Hebrew word *Hagah* here signifieth both to speak with the mouth, and with the heart, to read, and to meditate; because to read is not to run over a Chapter, as a Childe at School, but to muse upon the matter, and to make some benefit of it. It is storied of *Pythagoras*, that he lived in a Cave for a whole year together, that being sequestred from the society of men, he might the better meditate upon the abstruser parts of Philosophy; he used also with a thread to tye the hair of his head to a beam over him, that so when he did but nod by reason of sleep, he might be awakened thereby. Is not this check to our oscitancy and carelesness of searching the Scriptures, and making them our daily and nightly study? *Hierom* exhorted some godly women to whom he wrote, not to lay the Bible out of their hands, until being overcome with sleep, and not able any longer to hold up their heads, they bowed them down, as it were to salute the leaves below them with a kiss. *Hier.* Hier. ad Eu De custod Virgin.

Vers. 3. *And he shall be like a tree*] An *Olive-tree*, say some, from *Psal.* 52. 8. which is green all the year, saith *Pliny*; that in *Noahs* Flood kept its greenness though it had been so long time under the water; and is therefore made an Emblem of the Resurrection. Others will have it to be the Palm-tree, from *Psa.* 92. 12. which likewise is always green, and very fruitful. *Plutarch* saith, that the *Babylonians* make three hundred and sixty Commodities of it. The Tree whereon the *Coquonuts* grow in the *Indies*, is said to be such, as where-with alone a ship may be built, and furnished to Sea with Meat and Merchandize. Let it be what tree it will that is here meant, if *Plato* could say, that Man is *a tree inverted*, with the root above, and the branches below, and that he is φυτὸν οὐράνιον, an heavenly Plant, γεγενημένον ἐκ Διὸς ἔνθεν, as another hath it; Much more may we say so of a godly man, that *Plant of renown*, rooted in Christ, and fruited by the Spirit, of a right constitution, and righteous conversation, *Gal.* 5. 25. See *Jer.* 17. 8. *Ezekiel* 47. 12. Nat. Hist. li 16. cap. 20. Gen. 8. 11. Purch Pilgri v. 2. p. 1466 *Plato.* *Homer.*

Planted by the rivers of water] *In locis irriguis*, in moyst places, where most trees thrive best; understand it of those waters of the Sanctuary, *Ezek.* 47. 12. together with those never-failing influences of grace and consolation that are in him, as a Well of water bubling up to eternal life, *Joh.* 4. 14.

That bringeth forth his fruit in his season] There are no barren trees in Gods Orchard, and yet they may have their fits of barrenness, as an Apple-tree sometimes hath: but they will *re-flourish* with advantage, as those *Philippians* did, *Chap.* 4. 10. (see the Note there) and bear fruit in the right season, *Nec præcocem nec serum*. Now, every thing is beautiful in its season, *Eccles.* 5. 11. and it was no small shame to *Achitophel*, when it was told him by *Hushai* the Archite, *Thy counsel is good, but not now*, 2 Sam. 17. 7.

His leaf also shall not wither] Heb. *fade*, for want of sap or safety from Christ the root; but as the Olive or Palm-tree, *Semper in suo genere viret vigetq*; retaineth its green leaf, and hath for its Motto, *Nec premor nec perimor*; so doth the good Soul persevere and persist in the profession and practise of the truth, which is after godliness, *Tit.* 1. 1. Maugre the malice of Earth, and of Hell. Of *Tylos* an Indian Island *Pliny* and *Austin* say. That no tree therein growing doth at any time of the year lose their leaves. Certain it is, that saving faith cannot be lost altogether, though it may suffer some decays, *Isa.* 6. 13. Plin. l. 12. cap. 11. Aug. de C. lib. 21. cap.

And whatsoever he doth shall prosper] So *Josh.* 1. 7, 8. This, and the like Promises must be understood with an exception of the Cross, as need requireth, 1 *Pet.* 1. 6. Gain, his prosperity, that of the Soul I mean, he shall be sure of, *Rom.* 8. 28. 37. Temporal also, so far as may make for his eternal good. *Pintus* out of *Pliny* tells us, That the Palm-tree will not grow well in a fat ground, but in a light and sandy, and that if the soyl be strong and fertile, they must cast salt and ashes at the root to qualifie the strength of the ground. As Christ is the *true Vine*, so his Father is a *good Husband-man*, and knoweth well how to order his trees of righteousness: but usually Piety hath prosperity, an is *profitable to all things*, 1 Tim. 4. 8. And

outward proſperity, if it follow cloſe walking with God, is very ſweet; as the Cypher when it followeth the Figure, addeth to the Number, though it be nothing in it ſelf.

Verſ. 4. *The ungodly are not ſo*] Not like any ſuch tree afore deſcribed, but rather like the *Cypreſs-tree*, which the more it is watered, is the leſs fruitful: or like the Cyparit-tree, whereof *Pliny* writeth, that it is good for nothing, no not for ſhew, ſhadow, or ſmell. Saint *Jude* ſaith, They are trees indeed, but ſuch as are *twice dead, pulled up by the roots*, verſ. 12. *Twice dead* they are ſaid to be, 1. Becauſe a Spiritual death is ſo great a death, that it may well go for two. 2 Becauſe thoſe ungodly ones were dead, both in regard of fruit and leaves, truth of grace, and any outward actings of grace. Their fruit, if any, is but Hedge-fruit, their leaves of formal profeſſion wither, and come to nothing; if they proſper in the World, (as *Sigonius* obſerveth of Pope *Zachary* that he dyed, *Rebus non tàm piè quàm proſperè geſtis*, Not over-pious, and yet very proſperous) it is that they may be cut down for ever, *Pſal.* 37. 2. ſuch a temporary proſperity, *Plus deceptionis habet quàm delectationis*, ſaith *Lactantius*, is more deceitful than delightful, and is therefore well called by *Bernard*, *Miſericordia omni indignatione crudelior*, a gift-leſs gift, &c.

But are like the chaff] Not ſo they are, but much worſe in many reſpects, as it is fit they ſhould be. God will ſurely ſet a difference, *Mal.* 3. *ult.* See the note there. A profane Souldier at the ſiege of a Town, paſſing a place of danger was heard ſwearing, and when one that ſtood by warned him, ſaying, Fellow Souldier, do not Swear, the bullets fly; he anſwered, They that ſwear come off as well as they that pray: But what came of it? Soon after a Shot hit him, and down he fell. The wicked is (as chaff) driven away in his wickedneſs: but *the righteous hath hope in his death*, Prov. 14. 32. The word here rendred *Chaff*, is *Palea tenuiſſima & minutiſſimè contrita*, chaff beaten to duſt, and therefore good for nothing, but apt to be whiffled up and down with every wind of Doctrine, with every puff of temptation. A good man is, as a tree, ſtedfaſt, and unmoveable, always abounding in the work of the Lord, 1 *Cor.* 15. *ult.* An evil man as chaff, light and worthleſs, *Religionem habens Ephemeram*, conſtant in nothing ſo much as in his inconſtancy, ſerves God by fits and ſtarts, flies in his face when afflicted, as chaff doth in the face of the Winnower; whiles the weightier Corn falls low at his feet. See *Job* 21. 18. *Pſal.* 55. 5. *Hoſ.* 13. 3. *Mat.* 3. 12. with the notes.

ſtetoris. rent.

Verſ. 5. *Therefore the ungodly ſhall not ſtand in the judgement*] i. e. *Cauſâ cadent & damnabuntur*; at the Great Aſſizes they ſhall bee caſt and condemned. *Revel.* 6. 17. For the great day of his Wrath is come, and who ſhall be able to ſtand? If the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear? 1 *Pet.* 4. 18. Surely no where, but in Hell, their own place, *Acts* 1. 25. not before God, for he is a conſuming fire, *Heb.* 12. *ult.* and they chaff, or ſtubble fully dried. See *Iſa.* 33. 14. Not before Chriſt, for he ſhall come in flaming fire rendring vengeance, &c. 2 *Theſſ.* 1. 7. not in Heaven, for it's an undefiled inheritance, neither may any dirty Dogge trample on that golden pavement, *Revel.* 22. 15. Not any longer on Earth, defiled by their iniquities, and therefore to bee purged by the fire of the laſt Day: for the earth alſo, and the works that are therein ſhall be burnt up, 2 *Pet.* 3. 10. *R. David Kimchi* by *Judgement* here, underſtandeth the day of the wicked mans death; and indeed his *Deaths-day* is his *Doomeſday*, when he muſt take a fearful farewell, and breath out his Soul and hope together with the breath of the ſame dying groan, *Job.* 27. 8. & 11. 20. *Hinc illa Lachrymæ*, hence that loth-to-depart, though ſome ſet a good face upon it when to dye, as Sir *Thomas Moore*, who dyed for the Popes Supremacy with a light jeſt in his mouth; *Veſpaſian* likewiſe dyed with a jeſt, and *Auguſtus* in a Complement. This was but the *Hypocriſie of mirth*: for Death is the King of terror to a Natural man. See *Heb.* 2. 15. 1 *Sam.* 15. 32. & 28. 20. *Saul* at the meſſage of death ſwooned quite away, and fell all along, *Quantus quantus erat*, as *Peter Martyr* phraſeth it; yea good *Hezekiah* wept when ſentenced to death, and the approach of it was to him *Mar mar*, bitter bitterneſs, *Iſa.* 38. 3. 17. he muſt have *his faith at his fingers ends*, as one ſaith, that will dye actively. But all men have not faith, 2 *Theſſ.* 3. 2. and thoſe few that have, are not always aſſured that their

hearts

hearts ſhall live for ever, as *Pſal.* 22. 26. and that Death, the Devils Serjeant to drag wicked men to Hell, ſhall be to them the Lords Gentleman-uſher to conduct them to Heaven; as Mr. *Brightman* expreſſeth it.

Nor Sinners in the Congregation of the righteous] They ſhall never ſet foot within heavens Threſhold, within that general Aſſembly, that ſacred *Panegyris*, ample Amphitheatre, the *Congregation-houſe* of crowned Saints, and glorious Angels. *Tertullian* ſaith of *Pompies* Theatre (which was the greateſt ornament of old *Rome*) that it was *Arx omnium turpitudinum*, a receptacle of all kind of Ribaldry and Roguery. Not ſo Heaven; There ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination, or maketh a lye, *Rev.* 21. 27. The *Iriſh* air will ſooner brook a Toad, or a Snake, than Heaven a Sinner. *Mali in area nobiſcum eſſe poſſunt, in horreo non poſſunt*, Chaff may be with Gods good Corn on the floor, but in the Garner it ſhall not. For *Chriſt will throughly purge his floor, and gather his Wheat into the Garner, but will burn up the chaff with unquenchable fire*, Mat. 3. 12. *Auguſtin.*

Verſ. 6. *For the Lord knoweth the way of the righteous*] Or, *acknowledgeth*, approveth, adminiſtreth, and ordereth all things to their eternal Salvation; as may appear by the oppoſition, wherein there is a Rhetorical *Apoſiopeſis*. Gods knowledge of men and their ways is not meerly *Intuitive*, but *Approbative* of the good, and *Vindictive* of the evil; ἔχει Θεὸς ἔκβυτον ὄμμα. His Providence (which is the carrying on of his Decree) is that helm which turns about the whole ſhip of the Univerſe with ſingular skill and juſtice. *Dominus diligit, & dirigit viam, id eſt, vitam & omne inſtitutum juſtorum.* See *Pſal.* 37. 18. & 142. 4. *Nahum* 1. 7. *Prov.* 2. 8. with the notes there. God knows the righteous by name, *Exod.* 33. 17. knows them for his own, looks upon them and their whole courſe with ſingular delight and complacency; they are his Hephzibah, *Iſa.* 62. 4. the dearly beloved of his Soul, *Jer.* 12. 7. *Verba notitiæ apud Hebræos ſecum trahunt affectum.*

But the way of the ungodly ſhall periſh] Their practices and perſons ſhall periſh together, be done away, be loſt for ever. And why? becauſe the *Lord knoweth them not*; unleſs it be for black Sheep, as we ſay, or rather for reprobate Goats, *Mat.* 25. Hence their Souls are flung out, *as out of the middle of a ſling*, when the Souls of the Saints are *bound up in the bundle of life*, with the Lord their God, 1 *Sam.* 25. 29.

PSAL. II.

Verſ. 1. WHy *do the Heathen rage?*] *Why?* or *for what?* The Pſalm beginneth abruptly, with an angry interrogation, *q. d.* What? are they mad to attempt ſuch things, as whereof they can neither give any good reaſon, nor expect any good effect? The Lord Chriſt of whom *David* was both a *Father* and a *Figure*, (as here appeareth) ſhall ſurely reign, maugre all the rage and reſiſtance of his enemies, who may ſeem to be ambitious of their own deſtruction, and are therefore in this Pſalm ſchooled, and counſelled to deſiſt. Nothing is more irrational than irreligion; Why do the Heathen *tumultuouſly rage*, or *hurtle* together, *Fremunt & ferociunt?* When the Philiſtines heard that *David* was made King in *Hebron*, they came up to ſeek him, and to unking him, 2 *Sam.* 5. 17. ſo the *Heathen and People*, that is, Gentiles and Jews would have dealt by Chriſt, *Acts* 4. 25, 26. The Devil ever ſince hee was caſt out of Heaven, tumultuateth, and keepeth ado; ſo do unruly ſpirits acted and agitated by him. *Dan.* 6. 15. Then *thoſe men kept a ſtir with the King againſt Daniel*; it is the ſame Hebrew word that is here, and poſſibly *Daniels* ſpirit might think of *Davids* terms. *John* 11. 33. Jeſus *troubled himſelf*, but after another manner than theſe his enemies; his paſſions were without mud, as clear water in a Chryſtal Glaſs; what was an act of power in Chriſt, is an act of weakneſs, if not of wickedneſs, in others. The Apoſtles Greek word for this in the text denoteth *rage, pride*, and *fierceneſs*, as of Horſes that Neigh, and ruſh into the Battel. ἐφρύαξαν, *Acts* 4. 25.

And the people imagine] Heb. *meditate*, or *mutter* a vain thing, an empty deſign, that ſhall come to nothing.

Niteris incaſſum Chriſti ſubmergere puppem:
Fluctuat, at nunquam mergitur illa ratis.

Dipt

Dipt may the Churches Ship be, but not drown'd;
Christ will not fail her enemies to confound.

Some think that by this, muttering people are meant, such as act not open outrages against Christ; but yet in words murmur and mutiny, *whispering Treason.*

Vers. 2. *The Kings of the earth set themselves*] Or, *stand up*, as if they would do the deed, and bear down all before them. The *many* had acted their part, *vers.* 1. and now the mighties shew themselves, but go off again with shame enough. The *Spanish* Frier used to say, there were but few Princes in Hell; and why? because there were but few in all. It was a poor comfort to our *Henry* 8. to bee told upon his Death-bed, That he was now going to the place of Kings. Some such there have been as proved nursing Fathers to the Church, and propagated the Kingdom of Christ in their Generations, *Esa.* 49. 33. but what a vain vaunt was that of those bloudy Tyrants in the Primitive times, who sounded the Triumph before-hand, and thus engraved the Victory upon pillars of Marble, *Nomine Christianorum deleto qui Remp. evertebant*? What was all this, but a blaze before their last Light went out? or like some bulging wall that was swoln immediatly before it fell? have any ever yet waxed fierce against Christ and prospered? *Job* 9. 4.

And the Rulers take counsel together] Or, *have laid their foundation*: for counsel is to action, saith *Aben-Ezra* here, the same that the foundation is to a building. The *Chaldee* hath it, they consociate to rebel before the Lord, and to fight against his Annoynted. But with what success, see *Isa.* 8. 9, 10. *Immanuel* will over-match them.

Syncretismum ineunt, & quasi se fundant consiliis suis, &c.

Vers. 3. *Let us break their bands asunder, &c.*) Here these Rebels are brought in, proclaming their treasonable Decrees against Christ, and his adherents, who seek to promote his Kingdom. Resolved they were to run riot, as lawless and awless, and therefore they slander the sweet Laws of Christs Kingdom, *as bonds and thick cords* (those signs of slavery, *Jer.* 27. 2, 6, 7.) as burdens, and grievances. So the Popish Clergy of *Collen* told their good Arch-Bishop *Albert* (who had made use of *Bucer* and *Melanchthon* to bring things into better order) that they had rather live under the *Turkish* Government, than under such a Reformation. But what saith our Saviour? *My yoke is ease, and my burthen light*: No more burthen it is to a regenerate person, than the wings are to the Bird. He delighteth in the Law of God *after the inward man*, Rom. 7. It is not to him now, as once, bands and cords, but as Girdles and Garters, which gird up his loyns, and expedite his course the better. It confineth him to live in that element where he would live; as if one should be confined to Paradise, where he would be, though there were no such Law.

Melch. Adam in vit. Bucer.

Vers. 4. *He that sitteth in the Heavens shall laugh at them*] *Videt, videt*: He seeth and smileth, he looketh and laugheth at these Giants. Hee sitteth in Heaven far above their reach; neither doth he much trouble himself about the matter. No more should we; but trust in him, and know that there is a Council in Heaven that will dash the mould of all contrary Counsels upon Earth; as the stone cut out of the Mountain did the Four great Monarchies, *Dan.* 2. 34. See an instance hereof in latter times. *Luther*, that Heroical Reformer was Excommunicated by the Pope, proscribed by the Emperour, hated and cursed all Christendom over almost, yet he prospered, and the Work of Christ went on in his hands. And when the Elector of *Saxony* (his only Patron) was much afraid what would become of him, and of the business of Religion, *Luther* out of his *Pathmus* (as he called it) where he lay hid, writeth him a rousing Letter, wherein is read this among many other brave passages; *Sciat Celsitudo tua & nihil dubitet longè aliter in cœlo quàm Noriberga de hoc negotio conclusum est*, Let your Highness rest well assured of this, that things are far otherwise carried, and concluded of in Heaven, than they are at the Imperial Diet held at *Norinberg*. After this, in the year of Grace, one thousand five hundred twenty six, there conspired against the Gospel, and the Professors thereof, the Emperour and his Prisoner in *Spain*, the *French* King, the Princes also, and Bishops in *Germany*, stirred up by the Pope. The *French* King was set at liberty, upon condition to joyn with the Emperour to root out *Lutheranism*, that is, true Religion. This was the agreement, but God brake it; for the *French* King

King was no ſooner come home, but he made a League with the Pope, and the *Venetians*, againſt the Emperour. The Pope excuſeth his falling off from *Cæſar* by a petulant and malapert Epiſtle. *Cæſar* by another Letter lays open to the World the Popes perfidy, exhorting him to peace, and concluding, that they had more need to unite their Forces for the extirpation of *Lutheran* Hereſie, &c. By this means the Church had an happy *Halcyon*, whiles theſe great ones were out, and at it.

The Lord will have them in deriſion] *Adonai*, that is, the ſuſtainer and upholder of all. Chriſt is King of Kings, and Lord of Lords, *Rev.* 19. 16. *Lords* and *Loſels* are all his vaſſals and underlings, as *Conſtantine*, *Theodoſius*, and *Valentine*, thoſe great Emperours called themſelves. This Name or Stile Chriſt hath written *on his Veſture*, that all may ſee it, and *on his Thigh*, where hangs his Sword; to ſhew his abſolute Dominion, his illimited Empire, got and held out of the hands of his enemies, with his Sword, and with his Bow, as *Gen.* 48. 22. And when he is ſaid to *deride them*, this is more than to laugh at them, as the following effects ſhew.

Verſ. 5. *Then ſhall he ſpeak unto them, &c.*] Heb. *He ſhall tell them, viz.* a peece of his minde, to their ſmall comfort. As a great Prince ſitting on a lofty Throne, rateth his Rebels when once he hath brought them before him, and pronounceth ſentence upon them in fierce wrath. See *Jer.* 52. 9. ſo will the King of Heaven do by his ſturdy refractories. Whether he will ſpeak unto them by his words, or by his rods, *Job* 33. 14, 19, 20, 21. and when he will do it, he hath reſerved in his own power and pleaſure, *Acts* 1. 7. but ſooner or later he will not fail to do it; and

Pœna venit gravior, quò magè ſera venit.

And vex them] Or *trouble them*, as he did the *Babel*-builders, *Pharaoh*, *Sennacherib*, others: Either by horror of Conſcience, or corporal Plagues, one way or other he will have his penny-worths of them, as he had of the old and late Perſecutors of his people.

Verſ. 6. *Yet have I ſet my King*] Heb. *And I have ſet*, Heb. *I have anointed*; where the ſign of his inauguration, or entrance into his Kingdom, is put for the poſſeſſion and injoying thereof. *David* was anointed by Gods appointment: Chriſt was alſo annointed and appointed by his Father, to the Office and work of a Mediator; and is therefore here called *his King*. *And*, is here a ſign of indignation ſtirred.

Upon mine holy hill of Zion] *Davids* ſtrong Hold, and a Figure of the Church; *Heb.* 12. 22. *Rev.* 14. 1. *Iſa.* 60. 14. as being the Seat of the Kingdom and Sanctuary. Out of *Zion* alſo went forth the Law; and the Word of the Lord out of *Jeruſalem*, Iſa. 2. 3. it ſignifieth a *Watch-tower*: In the Church Chriſt, Angels, Miniſters, common Chriſtians, watch againſt enemies viſible and inviſible.

Verſ. 7. *I wil declare the decree*] that irrevocable decree of the Father, for the ſetting up of his Sons Scepter *contra gentes*, point blank oppoſite to that decree of theirs, *verſ.* 3. This *Ordinance* or *Decree* of his, Chriſt is ſtill declaring in his Church by the Miniſters of the Goſpel, whoſe Office it is to ſet forth Chriſt to the world in all his Offices and Efficacies, and to bring as many as may be to the obedience of the faith.

Thou art my Son] *David* was ſo by Adoption, and Acceptation, *Pſal.* 89. 26, 27. But Chriſt, 1 By eternal generation; *Prov.* 8. *Heb.* 1. 5. 2 By hypoſtatical union, and ſo God had one *only Son* (as *Abraham* had his *Iſaac*) though otherwiſe he were the Father of many Nations.

This day have I begotten thee] Underſtand it either of the *day of Eternity*, or elſe of the *fulneſs of time* wherein God brought his firſt begotten Son into the world, and afterwards mightily declared him to be the Son of God by the Reſurrection from the dead, *Rom.* 1. 3. *Acts* 13. 33. whence he is called the firſt begotten of the dead, *Col.* 1. 18. *Rev.* 1. 5.

Verſ. 8. *Ask of me, and I will give thee*] All things were conveyed to Chriſt by *asking*: Shall we think to have any thing without asking? Or, are we not worthily miſerable that will not make our ſelves happy by asking? Now, through Chriſts Paſſion, and Interceſſion, it is but ask and have: Open thy mouth, and I will fill it. If at any time we ask and miſs, it is for moſt part becauſe we ask amiſs,

The Heathen for thine inheritance] The Kingdom of Grace, (the object whereof are all Nations) Chriſt hath by Donation from his Father: for his Natural Kingdom he hath as God coæqual with his Father from all eternity.

Thou ſhalt roughly rule them. *Ainſw:*

Verſ. 9. *Thou ſhalt break them, &c.*] *ſc.* thoſe that will not bend, thou ſhalt thus break. Chriſts gracious Government of his obedient people, though not ſo fully expreſſed here, yet is to be neceſſarily underſtood; and in the laſt words of the Pſalm it is plainly held forth, *Bleſſed are all they that truſt in him.*

Thou ſhalt daſh them in peeces (or, *ſcatter them abroad*, being already broken) *as a Potters veſſel*] *i. e.* without any hope of repair and recovery. It is a fearful thing to fall into the puniſhing hands of the living God, *Heb.* 10. He that will not be warned in hearing, ſhall be cruſht to peeces in feeling, ſaid that Martyr, *Aut faciendum aut patiendum*, God will be obeyed either actively, or paſſively. Look to it.

Verſ. 10. *Be wiſe now therefore O yee Kings*] Redeem your own ſorrows, by trembling at Gods Judgements, whiles they hang in the threatnings: this is an high point of heavenly wiſdom.

Ergo Dei tandem verbo ſubſcribite reges:
Ne rapiant Stygiæ vos Acherontis aquæ.

Theſe Kings were not without wit and learning; *Julian* the Apoſtate for inſtance (who ſaid unto the King Chriſt, *Apoſtato*) but they wanted godly Wiſdom, and are therefore here called upon to behave themſelves prudently, and to play the wiſe men. For as wicked men are fools in print: ſo on the contrary, in our old *Engliſh* Books, a righteous man is printed *a right wiſe man*, and righteouſneſs *right-wiſeneſs*. For it is the only true both Wiſdom, *Pſal.* 111. 10. *Prov.* 1. 7. and Honour, for the righteous are *Princes in all Lands*, Pſal. 45. 16. yea they are Kings. Compare *Mat.* 13. 17. with *Luke* 10. 25. Many *righteous*, ſaith the one, many *Kings*, ſaith the other Evangeliſt.

Be inſtructed yee Judges] Be *nurtured yee Sages*; ſubmit to Chriſts Diſcipline, acknowledge his Prophetical Office here, his Prieſtly, *verſ.* 11. his Kingly, *v.* 12. *Eſtote ligati*, ſo *Aben-Ezra* rendreth it, *Be yee bound*, in oppoſition to that evil decree of theirs, *verſ.* 3. *Let us break their bonds, &c.* And this they are adviſed to do forth-with, while it is called to day, *Now therefore*, before God the Father vex you, God the Son bruiſe you, with his Iron mace.

Verſ. 11. *Serve the Lord with fear*] *Timore non ſervili ſed amicali*, with reverence and godly fear, *Heb.* 12. 28. Say to Chriſt as the people did to *Joſhua*, chap. 1. 16. and as the Rulers and Elders of *Iſrael* did to *Jehu*, 2 King. 10. 5. *We are thy ſervants, and will do all that thou ſhalt bid us.*

And rejoyce before him with trembling] A ſtrange mixture of contrary paſſions, (for baſe fear hath torment, 1 *Joh.* 4. 18.) but ſuch as is uſual with Gods Servants, whoſe task it is to work out their ſalvation with fear and trembling, *Phil.* 2. 12. Agreeable whereunto is that of *Bernard*, *Lati ſimus ſed non ſecuri: gaudentes in Domino ſed caventes à recidivo.* Thoſe good women went from Chriſts Sepulcher with *fear and great joy*. We ſhould come to him in his Ordinances, like affected.

Verſ. 12. *Kiſs the Son*] That Son of God, *verſ.* 7. *Bar* is an Hebrew word alſo; (ſee *Prov.* 31. 2.) as *R. Abraham* confeſſeth, though other Rabbins deny it; and therefore render this text. *Oſculamini purè*, Kiſs purely, and *Oſculamini eum qui ſelectus eſt*, Kiſs him who is ſelected, or ſet apart: Chriſt is Gods elect, *Iſa.* 42. 1. *Mat.* 12. 14. Him men muſt kiſs with a kiſs of adoration and ſubjection, with a kiſs of faith and love, 1 *Pet.* 5. 14. Kiſs his holy Wounds, as *Conſtantine* did the Eye of *Paphnutius*, that was bored out in *Maximinus* the Tyrants time; ſo ſhall hee kiſs us with the kiſſes of his mouth, *Cant.* 1. 1. and with his kiſſes ſuck out the ſting of death, and take away our ſouls with a kiſs, as the Rabbins from *Deut.* 34. 5. ſay he did *Moſes* his ſoul. The ancient Patriarks ſaluted Chriſt afar off, and were interchangeably ſaluted by him, *Heb.* 11. 13. for they ſaw by faith him who is inviſible, *verſ.* 27. O get a Patriarks eye, ſtudy *Moſes* his *Opticks*: for here the Northern Proverb is found true, *Unkent unkiſt.* Men know not the Son of God, and therefore love him not, kiſs him not, unleſs it be *Oſculo Iſcariotico*, as the Traitor kiſſed him: See a lofty and lively deſcription of him, *Heb.* 1, 2, 3.

Oſculo homagii, ut Samuel kiſſed Saul. 1 Sam. 10. Gen. 41; 40. *Euſeb.* *Mortuus eſt Moſes ad os Jehovæ.* *Maimonides.* ἀσπασάμενοι

Leſt

Leſt he be angry] For meek though he be as a Lamb, and will not break the bruiſed Reed; yet ſo angry he can be, that the Kings and great ones ſhall be glad to flee from the wrath of this Lamb, *Rev.* 6. who hath feet like burning braſs, and eyes like flaming fire, *Rev.* 1. *Plato* ſaith of the King of Bees, that although he hath no ſting, yet he ruleth and governeth his Common-wealth with great ſeverity and juſtice: So doth the Lord Chriſt; and every good Soul is ready to ſay as the Poet did,

Ut mala nulla feram niſi nudam Cæſaris iram,
Nuda parùm nobis Cæſaris ira mali eſt? *Ovid.*

And yee periſh from the way] Or, *in the way*, that is *in medio ſtadio*, before yee come to your Journies end, to the full accompliſhment of your purpoſes and practices, deſtruction ſhall ſuddenly ſeize you, 1 *Theſſ.* 5. 3.

When his wrath is kindled but a little] It is ſometimes let out in *minnums*, as *Hoſ.* 5. 12. but if timely courſe be not taken it grows to a great matter, as Thunder doth, and as Fire, that at firſt burns a little within upon a few boards, but if not quenched, burſteth out in a moſt terrible flame.

Bleſſed are all they that put their truſt in him] That is, in Chriſt, *Joh.* 14. 1. Now to *truſt in him*, is ſo to be unbottom'd of thy ſelf, and of every Creature, and ſo to lean upon Chriſt, that if he fail thee, thou ſinkeſt: it is to relye upon him alone for ſafety here, and Salvation hereafter. This, this is to ſecure a mans title to true Bleſſedneſs; and with this grave ſentence the Prophet ſhutteth up the whole Pſalm, ſhewing the different condition of the godly from the wicked. See the Note on *verſ.* 9.

PSAL. III.

A *Pſalm of* David] *Tremellius* addeth, *Quem cecinit*, which he ſang when hee fled, &c. As Birds in the Spring, tune moſt ſweetly, when it rains moſt ſadly. This was better yet, than that *black Sanctis* (as they call it) ſung by our *Henry* 2. in like caſe, and for like cauſe. For when, as ſome few hours before he dyed, he ſaw a Liſt of their names who conſpired with the King of *France*, and Earl *Richard*, (his Son and Succeſſor) againſt him, and found therein his Son *John* (whom he had made Earl of *Cornwell*, *Dorſet*, *Sommerſet*, *Nottingham*, *Darby*, and *Lancaſter*, &c.) to be the firſt: he fell into a grievous paſſion, both curſing his Sons, and the day wherein himſelf was born; and in that diſtempetature departed the world, which ſo often himſelf had diſtempered. Dan. Hiſt. 112

When he fled from] Heb. from *the face of Abſolom*, which he had too much admired, and was now afraid of. Then when he went up Mount *Olivet* weeping, 2 *Sam.* 15. 30. made he this Pſalm, ſay the Rabbins. So in the Sack of *Ziglag*, he *comforted himſelf in the Lord his God*, 1 Sam. 30. 6. A Chriſtian is never without his Cordial. Midraſh Tillim

Abſalom *his Son*] his Darling, his Tidling, his one Eye. Such another good Son was *Barabbas*, which ſignifies *His Fathers Son*, his white Boy, as we ſay, like as *Abſalom* ſignifieth his *Fathers peace*, but it proved otherwiſe: as it likewiſe befell *Eve*, when ſhe called her firſt-born *Cain*, and thought ſhe had got a great boon from the Lord. But

Fallitur augurio ſpes bona ſæpe ſuo.

David was diſappointed: for *Abſalom* proved like the Sea *Pacifick*, or calm, ſo it is called; but Captain *Drake* found it rough and troubleous above meaſure. *Abſalom* would have done by *David*, if he could have come at him, as afterwards *Amidas* did with his Father *Muleaſſes* King of *Tunes* in *Africk*, whom he firſt dethroned, and afterwards put out his eyes. In *Abſalom* was nothing good but his name; That may have a good name, the nature whereof is ſo ill, that it is not to be named: like as *Levit.* 20. 17. abominable. Inceſt between Brother and Siſter is called *Choſed*, or *Kindneſs*, per Antiphraſin. Heyl. Geog. Turk. Hiſt.

Verſ. 1. *Lord, how are they increaſed that trouble me?*] He worthily wondreth at ſo ſudden a change:

Omnia ſunt hominum tenui pendentia filo:
Et ſubito caſu, quæ valuere, ruunt.

David was deſerted by all almoſt, and had now as many enemies as till now he had ſubjects, excepting a few that ſtuck to him. Our *Hen. 6.* who had been the moſt Potent Monarch for Dominions that ever *England* had, was, when depoſed, not the maſter of a Mole-hil: and ſerved to ſhew that mortality was but the ſtage of mutability.

Many are they that riſe up againſt me] *Many*, and *many*; by the Figure *Anaphora*: here is alſo in the Original an ὁμοιοτέλευτον in the words, *Tſarai* in the former clauſe, and *Gnalai* in the latter: not unlike that doleful ditty of the Church, *Lam. 5. 16. Oi na lanu, chei chatanu*, Wo to us that we have ſinned: which is ſo elegant in the Original, that Mr. *Will. Whately* of *Banbury* (who uſed to bee very plain in his preaching, and not to name a Greek, Latine, or Hebrew word) quoted it once in the Hebrew, as an Hearer of his relateth.

Mr. Leigh Saints encou. Ep. dedic.

Verſ. 2. *Many there be which ſay of my ſoul*] Theſe ſcoffs and ſarcaſmes *Leniter volant, non leniter violant*. *David* felt them as a murthering weapon in his bones, *Pſal. 42. 3. 10.* and oft complaineth of them to God, *Qui ſatis ideneus eſt patientiæ ſequeſter*, as *Tertullian* phraſeth it, who will ſee that his Saints ſhall loſe nothing by their patience.

De patient. cap. 15.

There is no help for him in God] Salvation it ſelf cannot ſave him: he is at that paſs, that there is neither hope of better for him, nor place of worſe: there is no help, health, or deliverance for him at all. The Hebrew hath a letter more than ordinary, to increaſe the ſignification. *R. David* rendreth it, *Nullum auxilium, nullum auxilium*, there is no help, there is no help for him: and interpreteth it, neither in this world, nor in the world to come. Thus haply his enemies argued from his ſin in the matter of *Uriah*; concluding that God would not look at him therefore. But for that matter, he had ſoundly repented, and made his peace, *2 Sam. 12, 13. & Pſal. 51. 1, 2.* though this preſent conſpiracy, and the trouble thereupon (which laſted ſix Months, ſaith *Hierom*) was a part of the temporal puniſhment of that ſcandalous ſin, *2 Sam. 12. 10.* But that it lay not upon his Conſcience, it appeareth, in that on his Death-bed he regrateth it not, as he did his not puniſhing of *Joab* and *Shimei*; concerning whom he therefore leaveth his charge with his Son *Salomon*, 1 King. 2. 5, 8.

Ex tradit. Hebræor.

Selah] i. e. *In truth*, or *Amen*, ſaith *Aben-Ezra*. The Hebrews at this day accordingly adde to the end of their Prayers and Epitaphs, *Amen, Selah*, twice or thrice repeated. The Greek maketh it only a Muſical Notion.

Plane, Tremel. Omnino, penitus, revera, Polan. Διαψάλμα

Verſ. 3. *But thou O Lord art a Shield for me*] And ſuch a Shield as will never fail me: *Prodemte clypeo vulneratus ſum*, I am betrayed by my Shield, ſaid *Braſidas* the *Lacedæmonian*, when he was wounded through it. *David* had a better Shield than ſo: better then that of *Ajax*, in *Homer*, which was ἑπτάβοειον; better than that of *Demoſthenes*, whereupon was written, *Quod felix faustumq; ſit*; better than that of *Sceva* at the ſiege of *Dyrrachium*, wherewith he ſo long reſiſted *Pompeys* Army, that he had two hundred and twenty Darts ſticking in it. -- *Denſumq; tulit in pectore ſylvam.* God was to *David* a *Shield round about him*, as the Hebrew here hath it: and not a *Shield* only, but a *Sun* too, as *Pſal. 84. 11.* Hence it followeth,

Plutarch.

Lucan.

My Glory] Or, *my Victory*, *Quia victor ſemper habet gloriam*, ſaith *Aben-Ezra* here, becauſe a Conquerour is never without glory: ſuch as was *Cæſar* with his *Veni, vidi, vici*; and *Cimon* the *Athenian*, who twice in one day triumphed over the *Perſian* Navie; and *Huniades*, who fought five times in one day with the *Turks*, and five times foyled them, and put them to flight. Whereupon he was entertained, and welcomed home with moſt glorious acclamations of the people, ſome calling him the Father, ſome the Defender of his Country: the Souldiers their invincible General, the Captives their Deliverer, the Women their Protector, the Young-men and Children their moſt loving Father, &c.

urk. Hiſt. 69.

And the lifter up of my head] Giving me matter of mirth, and making me who was very ſad, and thrown down with grief, joyful and cheerful. See *Gen. 40. 13, 20. Luk. 21. 28. Jer. 52. 31. Pſal. 110. 7.*

Verſ. 4. *I cried unto the Lord with my voyce*] I prayed aloud, and luſtily; I rouſed

rouſed up my ſelf, and wraſtled with God: and this was the ground of his courage, and confidence. So *Eſter*, when ſhe had faſted and prayed, put her life in her hands, and was fearleſs. So Chriſt, when being in an Agony, hee had prayed more earneſtly, went and met his enemies in the face; though before his Soul was *heavie to the death*, and he *began to be out of the world*, as the word ſignifieth, *Matth.* 26. 37. ἀδημονεῖν

And he heard me out of his holy hill] i. e. *è ſuo ſacrario & cæleſti & terreſtri*, out of his heavenly and earthly Sanctuary. *Zion* ſignifieth a *Sure-hold*, a goodly *Proſpect*; for that, from the top of that Hil a man might have ſeen all the Country over. And it was a type of Heaven, whence God ſeeth all, and heareth his. *Lucian* the Atheiſt feigneth, or fancieth, that there are certain chinks in Heaven, through which *Jupiter* at certain times only heareth his Suters: which times they who take not, pray to no purpoſe. *Jun.*

Verſ. 5. *I laid me down and ſlept*] My faith was above my fear: I knew whom I had truſted. No marvel I ſlept ſo ſoundly, ſeeing *Antipater* was by, and watched; ſaid *Philip* of *Macedon*. We may better ſay ſo of *Antipater* our gracious Father. O the ſafety of a Saint! He ever goes guarded with the peace of God within him, and the power of God without him, *Phil.* 4. 7. 1 *Pet.* 1. 5. and hence his Spiritual ſecurity. *David* will never break his ſleep for any danger, or doubt of ſucceſs. *Peter* was found faſt aſleep the night before he ſhould have been executed, *Acts* 12. 6. So was our Proto-Martyr in Queen *Maries* days, Mr. *Rogers*; in ſo much as that, ſcarce with much ſhogging, could he be awaked, when he was called for to be burned. Some few years ſince, Mr. *White* of *Dorcheſter*, being a Member of the Aſſembly of Divines at *Weſtminſter*, was appointed Miniſter of *Lambeth*; but for the preſent could get no convenient houſe to dwell in, but one that was poſſeſſed by the Devil. This he took; and not long after, his Maid ſitting up late, the Devil appeared to her: whereupon in a great fright ſhe ran up to tell her Maſter; he bad her get to bed, ſaying, ſhe was well ſerved for ſitting up ſo late. Preſently after the Devil appeared to Mr. *White* himſelf, ſtanding at his beds feet. To whom Maſter *White* ſaid, If thou haſt nothing elſe to do thou maiſt ſtand there ſtill, and I will betake my ſelf to my reſt: And accordingly compoſing himſelf to ſleep, the Devil vaniſhed. *Plutarch.* Mirrour for Saints, by Mr. Clark, 460.

I awaked] A Proverbial ſpeech, as *Mar.* 4. 27. *Tamerlan* could not ſleep at all through care (though he indeavoured it) the night before the mortal battel between him and *Bajazet*. Turk. Hiſt. 218.

For the Lord ſuſtained me] Heb. *Will ſuſtaine me*. He hath done it, and I doubt not, but he will do it again: Experience breedeth confidence. He hath, he will, is an ordinary Scripture *medium*.

Verſ. 6. *I will not be afraid of ten thouſands of people, &c.*] *Quomodo timeret hominem homo in ſinu Dei poſitus?* ſaith an Ancient. See here in *David* the *triumph of truſt* in God. *David* looketh not downward on the ruſhing and roaring ſtreams of troubles that ran ſo ſwiftly under him, for that would have made him giddy; but ſtedfaſtly faſtneth on the power and promiſe of God All-ſufficient, and is confident. This, the world wondreth at; but little do they know the force of faith, nor the privie armour of proof that the Saints have about their hearts. *Achilles* was ſaid to be ſafe, becauſe *Styge armatus*: A Chriſtian is *Deo armatus*, and therefore hee walketh about the world as a Conquerour. Gloriatio fidei elegantiſſima. Jun.

Verſ. 7. *Ariſe, O Lord, &c.*] If the Lord do but *ariſe only*, his enemies ſhall be ſcattered; thoſe alſo that hate him ſhall flee before him, *Pſal.* 68. 1. And God will ariſe and harneſs, when his people put his promiſes in ſute by their faithful prayers. This *Moſes* knew, and therefore appointed the Prieſts, whenſoever the Ark removed, to ſay, *Riſe up Lord, &c. Numb.* 10. 35. Commanders muſt pray before they lead on their forces to battel, as did *Hunniades*, and that late brave King of *Sweden*, more addicted to pray than to fight; according to that,

Vincere quiſquis aves hoſtilem exercitum, agè antè
Invictum, vincas per tua vota, Deum.

Save me, O my God] *David* had many good old Souldiers about him, as the *Cherethites, Pelethites, Gittites*, and others that would ſtick to him —— *Animoſq; capaces* 2 Sam. 15. 18. Lucan.

capaces mortis, mighty men of War, and chafed in their mindes, as a *Bear robbed of her Whelps in the field*; himſelf alſo was a *man of Warre from his youth*, 2 Sam. 17. 8. and not uſed to be worſted; yet he flies to God for deliverance, and pleads the Covenant (*Save me, O my God*) which is that *Alvearium Divini mellis*, the Beehive of heavenly honey. So *Pſal.* 119. 94. *I am thine, ſave me.*

For thou haſt ſmitten all mine enemies on the cheek-bone] Thou haſt given them a box on the ear, as Queen *Elizabeth* once did the Earl of *Eſſex*, turning his back upon her uncivilly, upon ſome diſcontent: Or, as ſome great man doth a mean fellow, with whom he ſcorns to fight. Thou haſt ſent them away with ſmart and ſhame enough, *Job* 16. 10. Thou haſt ſo handled them that now they may go ſeek their teeth in their throats, as the Proverb is. Gods hand is a mighty hand, ſaith *Peter*, 1 *Epiſt.* 5. 6. it is a fearful thing to fall into it, ſaith *Paul*, Heb. 10. 31. For who knoweth the power of his wrath, ſaith *Moſes*, Pſal. 90. 11? His enemies are ſure to ſpeed worſe than did *Dares* in *Virgil*, whom when he had been well beaten by old *Entellus*, his fellows led away

Camb. Eliz. 494.

Virg. Æneid. l. 5.

Jactantemq; utroq; caput, craſſumq; cruorem
Ore rejectantem, miſtoſq; in ſanguine dentes.

Verſ. 8. *Salvation belongeth unto the Lord*] Here is much in few. *Fulgentius* ſaith, that the moſt golden ſentence is ever meaſured by *brevity*, and *ſuavity*. *Brevis & ſuavis, planeq; aurea eſt hæc ſententia. Salvation* in the full extent of it (and it is very comprehenſive) is *of the Lord*. It properly denoteth the privative part of mans happineſs, freedom from evils and enemies of all ſorts. But it importeth the poſitive part alſo, fruition of all good: and all is from the Lord, he alone is the chief efficient, and Author of all, the true *Soſpitator*, the ὁ σωτὴρ which ſaith *Tully*, is a word ſo emphatical, that other Tongues can hardly finde another word fit to expreſs it. See the Note on *Jon.* 2. 9.

Act. 4 in Verr.

Thy bleſſing is upon thy people. Selah] Or (prayer-wiſe) *Let thy bleſſing be upon thy people: Etiam qui imprudenter ad Abſalomum deſciverat*, even upon thoſe alſo who have fooliſhly taken part with *Abſalom* againſt me (thus *David* prays for his Rebels, as Chriſt and *Stephen* afterwards did for their Perſecutors and Murtherers) but eſpecially upon thoſe that do yet adhere unto me, and are ſhortly to fight for me. *David* knew that victory is of the Lord, and muſt be got by prayer. For it Queen *Elizabeth* could ſay, *Cui adhæreo præeſt*, He whoſe part I take ſhall get the better, how much more may the Lord of Hoſts ſay ſo? This, the people alſo knew and therefore perſwaded *David* not to venture his perſon amongſt them in the Field, but to ſtay at home and pray for them, 2 *Sam.* 18. 3. It is better, ſay they, that thou ſuccour us out of the City: *thence ſhalt thou help us*, or *cauſe us to be helped*; that is, thy prayers ſhall prevail with God for our aſſiſtance, as the Rabbins ſenſe that text.

Jun.

Selah] or, *ſo be it*, *Hoc ratum, firmumq; eſto.* See *verſ.* 2.

PSAL. IV.

1 Chro. 25. 1, 2.

TO *the chief Muſician*] Or, to *the moſt excellent Muſick-maſter*, to the chief Chaunter *Aſaph*, was this, and ſome other Pſalms, committed; that they might be ſung in the beſt manner, and with greateſt care. So *Alexander* on his Death-bed left his Kingdom τῷ κρατίστῳ, *Optimatium optimo*, to him that ſhould be the beſt of the beſt. Ἀεὶν ἀριστεύειν was *Tully*'s Motto, that is, ſtrive to excel others, to crop off the very top of all vertues, as *Scipio* is ſaid to have done; to be beſt at any thing, to be careful to excel in good works, *Tit.* 3. 8. and to bear away the bell, as we ſay, in whatſoever a man undertaketh.

Πρέπειν ἀρετῶν κόρυφας ἐπὸ πασῶν. Hoc jamdiu conſecutus eſt Roſcius, ut in ſuo quiſq; artificio excelleret in ſuo genere Roſcius haberetur. Cic. de Orat.

On Neginoth] i. e. *Inſtrumenta pulſatilia*, ſtringed Inſtruments, ſuch as are to bee touched, or plaid upon with the hand. Lord, ſaith *Nazianzen*, I am an Inſtrument for thee to touch. Let us lay our ſelves open to the Spirits touch; and ſo make muſick.

Verſ. 1. *Hear me when I call, O God of my righteouſneſs*] that is, O thou righteous Judge of my righteous Cauſe, and of my good Conſcience. *David* ſpeaketh firſt to God, and then to men: This is the right method. Wee therefore ſpeak no better

better to men, becauſe no more to God. It is ſaid of *Charls* the Fifth, that he ſpent more words with God than with men. When we are vilified, and derigrated by others, as *David* here was, let us make God acquainted with our condition, by his example. But why doth *David* beg audience, and mercy, in general only, and not lay open to God his particular grievances? Surely becauſe he looked upon the favour of God as a complexive bleſſing, that perfectly comprehendeth all the reſt; as Manna is ſaid to have had all good taſts in it. For particulars, *David* was content to be at Gods diſpoſe. I humbly beſeech thee, that I may finde grace in thy ſight, my Lord, O King, ſaid that falſe *Ziba* to *David*, 2 *Sam.* 16. 4. q. d. I had rather have the Kings favour than *Mephiboſheths* Lands. *David* really had rather have Gods love and favour than all this worlds good: and therefore ſo heartily beggeth it above any thing.

Thou haſt inlarged me when I was in diſtreſs] Heb. *Thou haſt made roomth for me. Hoc autem in Prophetia dictum eſt*, ſaith *R. David.* This was Prophetically ſpoken. *Thou haſt*, that is, thou wilt enlarge me who am now in diſtreſs. God will ſurely be neareſt unto his in their greateſt ſtraights: and becauſe they have made him the God of their Mountains, he will be the God of their valleys alſo.

Verſ. 2. *O yee ſons of men*] Yee Grandees, *Pſal.* 49 3. who think to carry all before you with thoſe big looks, and *bubbles* of words; yee who are potent at Court, and therefore inſolent above meaſure. *David* having poured out his heart to God in prayer, takes heart of grace thus freely to beſpeak theſe great ones his enemies.

How long will yee turn my glory into ſhame?] *i. e.* attempt to put me beſide the Kingdom, whereunto God hath deſigned and deſtined me? You think, belike, to jeer me out of my right, and by caſting upon me Cart-loads of Calumnies, and contumelies, to make me deſiſt, and hang up my hopes. But it is otherwiſe, beleeve it, *Pſal.* 14. 6, 7. yee have ſhamed the counſel of the poor, becauſe the Lord is his refuge. But will he therefore give over praying? No, for in the next words he falls on, and ſays, *O that the Salvation of* Iſrael *were come out of Zion, &c.*

How long will yee love vanity? &c.] i. e. trouble your ſelves to no purpoſe, whiles yee plot, and plow miſchief to him who is bleſſed, and ſhall be bleſſed, *ingratiis veſtris*? you *love*, you *ſeek*: that is, you both inwardly affect wickedneſs, and outwardly act it; but all in vain.

Verſ. 3. *But know that the Lord hath ſet apart him that is godly*] *Quod ſeparatum aſſeruerit*, that God hath deſtined mine head to the Diadem of the Kingdom, and therefore it ſhall not be in your power to hinder me: Sith *voluntas Dei, neceſſitas Rei*, and this I would have you to know, and reſt aſſured of. Let us be no leſs confident of the Crown of Glory, *Luke* 12. 32. *Fear not little flock, for it is your Fathers good pleaſure to give you a kingdom.* And 2 *Tim.* 2. 19. The foundation of God abideth ſure, having this double ſeal, i. e. *The Lord* (for his part) *knoweth who are his*; and we, for our parts may know, that if *we but name the name of the Lord in prayer*, and *depart from evil*, we ſhall certainly be ſaved.

The Lord will hear when I call unto him] Being that I am a godly man, a *gracious Saint*, one that have obtained mercy, and am thereby made merciful to others, (for ſo much the word ſignifieth) I doubt not of audience and acceptance in Heaven. God regards not the prayer, if the perſon be not right. For Witches ſome plead, that they uſe good prayers: in anſwer whereunto one ſaith well, *Si magicæ, Deus non vult tales: ſi pia, non per tales.* God heareth not good prayers from a bad man; as that State in ſtory would not hear a good motion from an ill mouth: or, as wee cannot indure to hear ſweet words from a ſtinking breath. The bloud of a Swine might not be offered in Sacrifices, though better to look upon than the bloud of a Sheep.

Verſ. 4. *Stand in awe and ſin not*] *Be ſtirred, or commoved*, or *troubled. Tremble and ſin not.* But now adays the Word and the World too is altered; for men *ſin and tremble not*; being arrived at that dead and dedolent diſpoſition of thoſe Heathens who were paſt feeling, *Epheſ.* 4. 18, 19. St. *Paul* rather alludeth to this text, *Eph.* 4. 6. than citeth it, as ſome think.

Commune with your own heart upon your bed] Adviſe with your Pillow what you have to do in a buſineſs ſo important, as the practice of Repentance, whereunto I

am

am now exhorting you. Here then examine your ſelves, prove your own ſelves, as 2 *Cor.* 13. 5. Sift you, ſift you, *Zeph.* 2. 1. Recoil, turn ſhort again upon your ſelves, thruſt your hands into your boſoms, as *Moſes* did, and took it out again Leprous, white as ſnow. Take a review of your hearts and lives, converſe with your ſelves; a wiſe man can never want with whom to diſcourſe, though he be alone. But as it is a ſign that there are great diſtempers in that Family where Huſband and Wife go divers days together, and ſpeak not the one to the other: ſo in that Soul that flyeth from it ſelf, and can go long without Self-examination. A good mans buſineſs lieth moſt within doors, and he taketh the fitteſt time (night or day) for the better diſpatch of it, though thereby he abridge himſelf of his Natural reſt. Mr. *Bradford*, the young Lord *Harrington*, and ſundry others, kept Journals, or Day-books, and oft read them over, for an help to Humiliation.

And be ſtill, Selah] Or, *make a pauſe*, dwell upon the work of ſelf-examination till you have made ſomewhat of it, till you have driven it up to a Reformation; as *Lam.* 3. 39, 40. Let us *try*, and *turn*. The word ſignifieth *Be dumb*; and hereupon all our *Silentiaries* have founded their ſuperſtitious opinions and practices; ſuch as were thoſe old Monks of *Egypt*, who ſaith *Caſſian*, were *umbrarum more ſilentes & ἄλαλοι* as ſpeechleſs as Ghoſts. So the *Carthuſian* Monks at this day, who ſpeak together but once a week. Some kind of Anabaptiſts alſo will not ſpeak a word to any, but thoſe of their own Sect.

Verſ. 5. *Offer the ſacrifices of righteouſneſs*] Confeſs your ſins, and ſlay them; run to him who is the propitiation, Jeſus Chriſt the righteous, preſent your bodies a living Sacrifice, bring a contrite ſpirit; to do good, and to communicate forget not, &c. elſe you offer the ſacrifice of fools, as *Eccleſ.* 5. 1. and not of righteouſneſs, as here. The *Chaldee* hath it, *Domate concupiſcentias*, ſacrifice and ſubdue your luſts.

And put your truſt in the Lord] It is well obſerved, that God brings men home by a contrary way, to that they fell from him. We fell from him by diſtruſt, by having him in a jealouſie, as if he aimed more at himſelf than at our good. Wee return to him by having a good conceit of him, that he loves us better than we can love our ſelves, and therefore that we ought to put our truſt in him, both in life and death.

Verſ. 6. *There be many that ſay, Who will ſhew us, &c.*] This is *Vox populi*, the common cry: *Studium improborum vagum*, good they would have, but pitch not upon the true good. It was well obſerved, that he who firſt called Riches *Bona*, goods, was a better Husband than Divine; but the moſt are ſuch Husbands. *O ſiquis daret ut videamus bonum!* Who will help us to a good bargain, a good eſtate? &c. but God the chief good is not in all their thoughts; they minde not *communion* with him, or *conformity* to him, which is the *Bonum hominis*, Mic. 6. 8. the *totum hominis*, Eccleſ. 12. 13. the *one thing neceſſary*, though nothing is leſs thought upon. What are theſe outward comforts, ſo much affected, and admired, ſaith *Plato*, but *Dei ludibria*, banded up and down like Tennis Balls, from one to another? A Spiritual man heeds not wealth, or at leaſt makes it not his buſineſs. What tell you me of Money, ſaith *Paul*? I need it not, but to *further your reckoning*, *Phil.* 4. 1. And *David* having ſpoken of thoſe rich and wretched people that have their portion here in all abundance, *Pſal.* 17. 14. concludeth, I neither envie their ſtore, nor covet their happineſs: it is enough for me, that when *I awake, &c.* at the Reſurrection of the juſt, I ſhall be *full of thine Image*, verſ. *ult.* Chriſt, who had all riches, ſcorned theſe *Bona ſcabelli*, earthly riches; he was born poor, lived poor, dyed poor; for, as *Auſtin* obſerveth, when Chriſt dyed he made no will, &c. and as he was born in another mans houſe, ſo he was buried in another mans tombe; And yet he was, and ſtill is, *God bleſſed for ever*. *Cicero* indeed writing to *Atticus*, would have one friend wiſh to another three things only, *viz.* to enjoy Health, poſſeſs Honour, and not ſuffer Neceſſity. How much better *Pauls* wiſh, *Grace, Mercy*, and *Peace*? or *Davids* deſire here?

Lord lift thou up the light of thy countenance upon us] One good caſt of Gods countenance was more to *David* than all this Worlds wealth than a confluence of all outward comforts and contentments. He had ſet up God for his chief good, and the light

light of Gods loving Countenance was the guide of that way that leadeth to that good; and hence his importunity; he cannot draw breath but in that air, nor take comfort in any thing without Gods gracious aſpect, and ſome comings in from Chriſt. It is better, ſaith one, to feel Gods favour one Hour in our repenting Souls, than to ſit whole Ages under the warmeſt Sun-ſhine that this world affordeth. Saith not *David* ſo much in the next words?

Verſ. 7. *Thou haſt put gladneſs into my heart, more than, &c.*] Joys unſpeakable, and full of glory, 1 *Pet.* 1. 8. We read of ſome godly men that they have been overwhelmed with Spiritual joy, till they have cried out, *Hold Lord*, ſtay thine hand, I can bear no more: like weak eyes, that cannot endure to bear the light. Indeed, this is not every good mans caſe, witneſs that ſaying of ſweet Maſter *Bain*, *I thank God in Chriſt, ſuſtentation I have, but ſuavities ſpiritual I taſte not any.* And that of holy *Rolloc*, *Whiles I live I never look to ſee perfect Reformation in the Church, or to feel perfect raviſhing joys in mine heart.* But thoſe Gods people have, are far beyond all Carnal comforts. Bain. Letter.

Than in the time that their Corn, &c.] Theſe indeed are the precious fruits of the earth, *Jam.* 5. 7. but they ſeal not up ſpecial favour. A man may have together with them *animam triticeam*, as that rich fool had. *Animas etiam incarnavimus*, as a Father complaineth. Theſe outward things are got within men, and have ſtolen away their warmeſt and livelieſt affections from God: Not ſo in the Saints; They muſt have God, or elſe they dye. The people mourned, and put on black, when they heard that God would not go with them himſelf, but ſend an Angel with them, *Exod.* 33. 2, 3. And when great gifts were ſent to *Luther*, he ſent them back again with this brave ſpeech, I will not be put off with theſe poor things: I look for better. Let God beſtow himſelf upon me, and it ſufficeth. As with Manna there fell a dew, ſo to a good Soul, together with Corn and Wine (be it more or leſs) there is a ſecret influence of God, which the carnal heart is not acquainted with. A fly cannot make that of a Flower, that a Bee can do. The treacherous *Shechemites* had plenty of Corn and Wine, *Judg.* 9. 27. but having not the grace of God withall, they were ſoon after deſtroyed by *Abimelech*.

Verſ. 8. *I will both lay me down in peace and ſleep*] Heb. *In peace together will I lye down and ſleep*; that is, ſaith the Syriack interpreter, *Non ſolum cubabo ſed etiam Dormiam*, I will not only lye down, but alſo ſleep; which many cannot do for fears and cares, thoſe *Gnats* that keep them waking. The *Arabick* hath it, *I ſleep as ſecurely in adverſity as thoſe can that are in proſperity.* Others thus, I wil lay me down *together* with the joy before ſpoken of, and confidence in God: this ſhall be my Bed-fellow; and then I am ſure to reſt ſweetly and ſafely. For, *Thou Lord only makeſt*, thou *ſetteſt me in ſafety*, thou giveſt to thy beloved ſleep, *Pſal.* 127. 2. that is, extraordinary quiet *refreſhing ſleep*, as the learned note upon *the Aleph quieſcent* in אַךְ which is not uſual.

PSAL. V.

TO the chief Muſician] See on *Pſal.* 4. title.

Upon Nehiloth] Upon Wind-inſtruments. *Pneumatica, tribulata.* The Rabbins ſay that this Pſalm was made and appointed to be ſung concerning *Doeg* and *Ahitophel*.

Verſ. 1. *Give ear to my words, O Lord*] *David* knew him to be a Prayer-hearing God, *Pſal.* 65. 2. and that his ears were always open (as the doors of the *Roman Ædiles* were) to hear complaints and requeſts; hence this prayer.

Conſider my meditation] *i. e.* the conceptions of my ſoul uttered with a low voyce, (*Murmur meum.* Hieron.) but with moſt vehement affection. All this, the Hebrew word importeth. Muſitationem meam.

Verſ. 2. *Hearken unto the voyce of my cry*] He thrice repeats the ſame requeſt, to ſhew the greatneſs of his grief, and the neceſſity of help from Heaven. Let mind and mouth, ſpirit and ſpeech, go together in prayer, and then its right, the voyce of the Heart is ſimply neceſſary: *Moſes cried to God* at the red Sea, though he ſaid nothing. The voyce of the lips is of great uſe alſo, 1. For preventing of diſtraction. 2. For exciting devotion.

My

My King] And therefore help O King, as ſhe ſaid, 2 *King.* 5. 24. And *my God*] who art in covenant with me, both offenſive and defenſive.

For unto thee will I pray] Thou art the proper object of Prayer, as being Omnipreſent, Omniſcient, Omnipotent: and a God in covenant with thy people.

πᾶν ἔργον. Verſ. 3. *My voyce ſhalt thou hear in the morning*] That fitteſt ſeaſon, uſually, for Prayer, or any other ſerious buſineſs: The very Heathens choſe the morning chiefly for Sacrifice, as *Neſtor* in *Homer*, the *Argonauts* in *Apollonius*. The Perſian *Magi* ſang Hymns to their Gods at break of day, and worſhipped the riſing Sun. The *Pinarii* and *Potitii* (certain Idolatrous Prieſts) ſacrificed every morning and Evening to *Hercules* upon the great Altar at *Rome*. The *Jews* counted and called it an *Abomination of deſolation*, if at any time the Morning and Evening Sacrifice to the Lord were intermitted: So ſhould Chriſtians, if they offer not unto him twice a day at leaſt, *viz.* Morning and Evening prayers and praiſes. *Maſs and Meat hinder no mans thrift*, ſay the very Papiſts. A *whet is no let*, a bait by the way hindreth not the journey: ſo neither doth prayer in a morning hinder a mans buſineſs, be it never ſo haſty or weighty, but furthereth it rather. Cardinal *Wolſie*, though hee were Lord Chancellour, when he came in a morning out of his privie Chamber, would not go abroad till he had heard two Maſſes, nor go to bed at night with any part of his ſervice unſaid, no not ſo much as one Collect. *Mahometans*, what occaſion ſoever they have by profit or pleaſure, pray conſtantly five times a day. Chriſtians have a charge to *continue inſtant in prayer*, and to let all buſineſs wait upon it, *Rom.* 12. 12. with *Act.* 6. 4. *David* knew that if prayer ſtand ſtill, the trade of godlineſs ſtandeth ſtill. He therefore will be up and at it betimes, and rather break his ſleep than leave ſuch a duty undone.

His Life and Death by his Gentle. Uſh. pag. 18.

προσκαρτης.

In the morning will I direct my prayer unto thee, and will look up] Or, *look out*, ſpy like a Watch-man. Two *Military* words the Prophet here maketh uſe of; hee would not only pray, but marſhal up his prayers, put them in array. And when he had done, he would be as a Spy upon a Tower, to ſee whether he prevailed, whether he got the day. Some men pray of courſe, or as a task, but never look after their prayers, or mark what anſwer: This is very great folly and oſcitancy. Who ſends forth a Ship, and waits not for the return thereof? Who ſhoots an Arrow, or caſts a Boul, and looks not where it lights? Prayer is the Souls Arrow, Angle, Seed, Dove, Meſſenger, &c. And they that take not notice how they ſpeed, deal as ſcoffing *Pilat* did, who ſcornfully asked Chriſt, *What's truth?* but ſtay'd not for the anſwer. If God ſhall hearken what *David* ſpeaketh, *David* muſt likewiſe hearken what God will ſpeak. He muſt look up to God, if God ſhall look out of himſelf to *David*; ſith he humbleth himſelf to behold things done in Heaven, *Pſalm* 113. 6. by a wonderful condeſcenſion; how much more then to look upon man that is a Worm, and the Son of man that is a Worm, *Job* 25. 6. *Tantus, tantillum?*

Gnarach. Ordinavit, aciem diſpoſuit. Tſaphah. Speculando expectavit.

Verſ. 4. *For thou art not a God that hath pleaſure in wickedneſs*] As the Kings of the Earth have, ſaith *R. Solomon*. *Alexander* the Great promiſing a Crown of one hundred and eighty pound to thoſe of his Gueſts that drank moſt, cauſed one and forty to kill themſelves with drinking for that Crown. King *Charls* the Ninth of *France*, gave one *Albertus Tudius*, an Huckſters Son, ſix hundred thouſand Crowns, to teach him to ſwear with a grace. But God perfectly hateth wickedneſs, and wicked perſons. There were more remarkable expreſſions of Gods anger upon mans ſin, in the dead body of a Man, than of a Beaſt, *Numb.* 11. 31. The one made unclean but till the evening, the other, ſeven days. God hateth ſin worſe than he doth the Devil, for he hateth the Devil for ſins ſake, and not ſin for the Devils ſake. He hateth ſin naturally in whomſoever, like as wee hate Poyſon, whether it be in a Toad, or in a Princes Cabinet. We read of Antipathies in Nature betwixt the Elephant and the Boar, the Lion and the Cock, the Horſe and the Stone *Taraxippe*, &c. but nothing ſo great, as betwixt God the chiefeſt good, and ſin the utmoſt evil. Let us be like affected to our heavenly Father, as deat Children, *abhorring that which is evil*, Rom. 12. 9. hating it as we do Hell it ſelf, ſo the Greek word there ſignifieth, abandoning it, and abſtaining from all appearance of it, as it is *Offenſivum Dei, & averſivum à Deo*, an offence againſt God, and a breach of his Law.

Camera. Med. Hiſtor.

Neither

Neither ſhall evil dwell with thee] Heb. *ſojourn with thee*, or bee *harboured* as a Gueſt, much leſs as an home-dweller. *Peter Martyr* out of *Nathans* Parable obſerveth, that Luſt was but a *ſtranger* to *David*, that lodged with him for a night only. Though corruption may intrude upon us, and enter, yet it may not bee harboured, and dwell with us; leſt the *Traveller* become the man of the houſe. 2 Sam. 12.

Verſ. 5. *The fooliſh ſhall not ſtand in thy ſight*] Heb. *before thine eyes*, as thy Favourites and Attendance. Thoſe furious, vain-glorious *Mad-caps*, as they call them, Royſters, Royoters, *Roaring-boys*, as they delight to call themſelves by a woful Prolepſis of the preſent for the future. The word is uſed for *mad*, or *raving* with folly, *Eccleſ.* 2. 2. 12. & 7. 9. & 10. 13. *Iſa.* 44. 25. *Pſal.* 75. 5. & 73. 3. God hath no need of ſuch Mad-men as *Achiſh* King of *Gath* ſaid, when they brought *David* before him, and he feigned himſelf diſtracted. We likewiſe muſt have no fellowſhip with ſuch, *Eph.* 5. 11. but reprove them rather.

Thou hateſt all workers of iniquity] Though they not only *act* it, but *art* it, poliſh and *trim* their ſin, that it may ſeem leſs hainous, as Hypocrites do, who hide their wickedneſs with no leſs ſubtle ſlights, than *Rachel* hid the Idols, *Rahab* the Spies. But God will detect and deteſt them. See the Note on *verſ.* 4.

Verſ. 6. *Thou ſhalt deſtroy them that ſpeak leaſing*] Whether in jeſt or earneſt, thoſe that lye in jeſt, will without repentance go to Hell in earneſt. And for the *officious lye*, ſome think it no fault: whereas *Gal.* 1. 10. we muſt not ſpeak truth to pleaſe men, much leſs may we lye. The truth is, all lies are pernicious, and all Liers will be deſtroyed, but eſpecially thoſe that have taught their tongues to ſpeak lies, *Jer.* 9. 5. that take faſt hold of deceit, *Jer.* 8: 5. ſo that they cannot bee got off without ſtriving: ſuch an one was *Doeg*, *Saul*, &c.

The Lord will abhor the bloudy and deceitful man] Heb. the *man of bloud:* for bloud hath ſo many tongues as drops to cry for vengeance, *Gen.* 4. and God makes inquiſition, *Pſal.* 9. 12. commanding that Murtherers ſhould be drawn from the *Altar* to the *Slaughter*, Exod. 21. 14. This made King *James* ſay, that if God did leave him to kill a man, he would think God did not love him. As for *deceitfull perſons*, the Lord is the avenger of all ſuch, 1 *Theſſ.* 4. 6.

Verſ. 7. *But as for me*] Who am conſcious of none of theſe foul and flagicious practiſes. The upright ſhall dwell in Gods preſence, *Job* 12. 16. *Pſal.* 140. 13. not ſo the hypocrite and ungodly. He is like a Vagabond begging at the Gate, and not knowing whether the Maſter of the houſe is providing for him an Almes, or a Cudgel.

I will come into thine houſe, &c.] He knew that the Ark and Mercy-ſeat were never ſeparated.

And in thy fear will I worſhip, &c.] The fear of God is, 1 *Servile*; this *David* meaneth not. 2 *Filial* or amicable. And this again is, either *Timor culpæ*, fear to offend ſo good a God, and to forget his favour, *Prov.* 8. 13. Or, *Timor cultus*, the fear that is to be expreſſed in our addreſſes to Almighty God, that reverential godly fear, *Jer.* 5. 22. *Heb.* 12. 28. *Pſal.* 2. 11. and here. Thus the very Angels make their addreſſes to the moſt high God, with greateſt ſelf-abacements, *Iſa.* 6. How much more ſhould we ſilly and ſinful Creatures? *Omnino oportet nos orationis tempore curiam intrare cœleſtem* (ſaith *Bernard*) *in qua Rex regum ſtellato ſedet ſolio, circundante innumerabili & ineffabili beatorum ſpirituum exercitu. Quantâ ergo cum reverentiâ, quanto timore, quanta illuc humilitate accedere, debet è palude ſua procedens & repens vilis ranuncula?* that is, at prayer time we ſhould enter into the heavenly Pallace, where the King of Kings ſitteth in a ſtately Throne, environed with an innumerable company of Angels and Saints. With how great reverence therefore, godly fear and humility ſhould a poor paltry Frog come, who is newly crawled out of his guzzle? *Bern. de diverſ. ſerm.* 25.

Verſ. 8. *Lead me, O Lord, in thy righteouſneſs*] that is, in thy faithfulneſs, and according to thy promiſe in that behalf made unto me, to be my God and guide even unto death, to lead me in the way everlaſting, to direct my footſteps in thy fear, &c. *Dedue me ut non titubem*, ſaith *R. David*, Lead me, that I ſtumble not; or if I do, yet that I fall not: for he that ſtumbleth and falleth not, gets ground.

Becauſe of mine enemies] Or, *becauſe of mine obſervers*, who narrowly watch for my halting, that they might blaſpheme thee, and thy religion, through my default, 1 *Sam.* 18. 9. *Saul* fixed his eyes upon *David*, but for no good to him. So 1 *Pet.* 2. 12. & 3. 2. wicked men ſpy, and pry accurately (as the word ſignifieth) into the courſes of Gods people, to ſee what evil they can finde out and taſten on. We ſhould therefore walk exactly, *Epheſ.* 5. 15. and pray earneſtly, as here.

ἐποπτεύσαντες.

Make thy way ſtreight before my face] Remove all rubs and Remoraes, and lay all plain and level, that I may walk and not bee weary, run and not faint, *Iſa.* 40. *ult.*

Verſ. 9. *For there is no faithfulneſs in their mouth*] Or, ſtedfaſtneſs, nothing that a man may binde or build upon, ſo ſlippery they are and untruſty.

Their inward part is very wickedneſs] Heb. *Woful evils*, heavie annoyances; their hearts are the Devils Store-houſes.

Their throat is an open Sepulcher] And ſo, more dangerous than if it were ſhut, ſaith *Aben-Ezra* here. In theſe open Sepulchers ſending out much noyſome ſtench, they frequently bury the good names of their betters. But the comfort is, that there ſhall one day be a *Reſurrection* as well of *names* as of *bodies*. This the Apoſtle accommodateth, (*Rom.* 3. 13.) to the univerſal corruption of Mankind; and well he might, for as much as by Nature there is never a better of us: but as there were many *Marii* in one *Cæſar*, ſo are there many *Doegs* and *Abſoloms* in the beſt of us all. As in water face anſwereth to face, ſo doth the heart of a man to a man.

They flatter with their tongue] The Apoſtle, *Rom.* 3. 13. rendreth it: *With their tongues they have uſed deceit.* And it is remarkable, that in the Anatomy of a Natural man there he ſtands more on the Organs of Speech, Tongue, Lips, Mouth Throat, than on all the reſt of the Members.

Verſ. 10. *Deſtroy thou them, O God*] Heb. *Condemn them as guilty.* They were Gods enemies no leſs than *Davids*, and implacable, incorrigible: and hence hee ſo prayeth againſt them *Eſt Prophetia, non maledictio*, ſaith *Auſtin.*

Tom. 8. in Enarr. hujus precationis.

Let them fall by their own counſel ;] As it befel *Ahitophel*, *Haman*, the Powder-Traitors. Or, *let them fall from their own counſels*, i. e. not be able to effect their evil deſigns, but defeated, fruſtrated.

Caſt them out, &c.] Let thoſe who were once a *terrour*, now be a *ſcorn*: for they are even ripe for ruine, as having added rebellion to their ſin, *Job.* 34. 37.

For they have rebelled againſt thee] And ſo are more thine enemies than mine: which maketh me ſo earneſt againſt them, being ſwallowed up with a zeal of thy glory.

Verſ. 11. *But let all thoſe that put their truſt in thee rejoyce*] Joy is the juſt mans portion, *& contra*, Hoſ. 9. 1. Iſa. 65. 13, 14. and according to the meaſure of his faith, ſo is his joy, 1 *Pet.* 1. 8.

Let them ever ſhout] or, *ſhrill out*, ſet up their Note as a *Peacock* doth, which hath his name in Hebrew from this root.

Velut pie tabernaculum. R. David.

Becauſe thou defendeſt them] Heb. *Thou over-covereſt them with thy ſure defence*, for *upon all the glory ſhall be a defence.* And *there ſhall be a Tabernacle for a ſhadow in the day time from the heat, and for a place of refuge, and for a covert from ſtorm, and from rain*, Iſa. 4. 5, 6. The Ram-skins covering the Ark from the violence of wind and weather, figured out Chriſts protecting his people.

Let them alſo that love thy name] As all the *Virgins* do who have ſmelt Chriſts name as an Oyntment poured out, *Cant.* 1. 3. See the Note there.

Be joyful in thee] Heb. *exult, and leap for joy*, as if they were dancing *Levalto's*. Thus Dr. *Taylor* the Martyr, fetcht a friſk, and danced when he was near unto the place where he ſhould be burnt. Rabbi *Zabdi Ben Levi* repeated this verſe when he was at point of death. Another, that in *Pſal.* 32. For *this ſhall every one that is godly pray unto thee.* A Third, that in *Pſal.* 84. *One day in thy Courts is better, &c.* A Fourth, that in *Pſal.* 31. *O how great is thy goodneſs, &c.*

Mid. Tillin. in Pſal. 5

Verſ. 12. *For thou Lord wilt bleſs the righteous*] yea the righteous man ſhall abound with bleſſings, *Prov.* 28. 20. yea God will bleſs all them that bleſs him, *Gen.* 12. 3. or that but give him a cup of cold water, *Mat.* 10.

With favour] Or, *good will*; *Qua præcedit noſtram bonam voluntatem*, ſaith *Auguſtin.*

Wilt

Wilt thou compass him] Or, *encircle him* as with a Crown, and so make them *higher than the Kings of the earth*, Psal. 89. 27. whose Crowns cannot keep their heads from aking, but fill them with cares; which made one King cry out, *O vilis pannus, &c.* and another spake this to his Crown, *Val. Max.*

Nobilis es fateor, rutilisq; onerata lapillis,
Innumeris curis sed comitata venis.
Quod benè si nossent omnes expendere, nemo
Nemo foret qui te tollere vellet humo.

As with a shield] A piked-shield, such as doth *circuire tres partes hominis*, compass about three parts of a man, saith *R. Salomon* on this Text. Shields and Bucklers besides other Bosses for ornament, had one great Bos in the middle with a sharp pike in it for use, to pierce and wound the adversary. See *Job* 15. 26. God will be *all in all* to his People; Crown, Shield, &c. they may therefore well enough rejoyce, shout, leap, as in the former verse.

PSAL. VI.

TO the chief Musician on Neginoth] See *Psal.* 4. Title.

Upon Sheminith] or *upon the eight*, i.e. *Intentissimo sono & clarissimo voce*, to be sung aloud. An *Eight* is the highest Note in Musick. See 1 *Chron.* 15. 21. Others say, that hereby is meant the *Base* and *Tenor*, as fittest for a Mourner. *Vatab.*

Vers. 1. *O Lord rebuke me not in thine anger*] In this and some other Psalms, *David* begins so heavenly, ends so merrily, that one might think they had been composed by two men of a contrary humour, as *Moulin* observeth. Every new man is two men, *Rom.* 7. The *Shulamite* hath in her as it were the company of two Armies, *Cant.* 6. 13. The Lord also chequereth his Providences white and black, hee speckleth his work; (represented by those speckled Horses, *Zach.* 1. 8.) Mercies and Crosses are inter-woven. *De L'amour Divin.*

Neither chasten me in thy hot displeasure] Chastened, *David* desires to be, as *Jer.* 10. 24. 1 *Cor.* 11. 32. *Heb.* 12. 7, 8. But in Mercy, and in measure, 1 *Cor.* 10. 13 *Fury is not in me*, saith God, however it may sometimes seem to be, *Isa.* 27. 4. Of furious people the Philosopher giveth this Character, that they are angry, 1 ὁὶς δεῖ against those whom they should not. 2 ἐφ' ὁὶς δεῖ for matters they should not. 3 μᾶλλον ἢ δεῖ more than they should be. But none of all these can be affirmed of God. Anger is not in him *secundum affectum*, but seemeth so to be *secundum effectum*, when he chideth and smiteth (as angry people use to do) when there is no other remedy, 2 *Chron.* 36. 16. his anger is in Scripture put, 1 For his threatnings, *Hos.* 11. 9. *Jon.* 3. 10. 2. For his punishments, *Mat.* 3. 7. *Rom.* 2. 8. But as God therefore threatneth that he may not punish, *Amo.* 4. 12. so in the midst of Judgement he remembreth Mercy, and it soon repenteth him concerning his people.

Vers. 2. *Have mercy upon me, O Lord*] As the woman in story appealed from *Philip* to *Philip*; so doth *David* fly from Gods anger to Gods grace; for he had none else in Heaven or Earth to repair to, *Psal.* 73. 25. he seekes here to escape him, by closing with God, and to get off, by getting within him.

For I am weak] or *crushed, gnashed*, extreamly dejected with sickness of body and trouble of mind. *Basil* expounds it of his soul sins into which he fell of infirmity, and for which hee was threatned with Judgements by the Prophet *Nathan.*

O Lord heal me] On both sides heal my soul, for I have sinned against thee, *Psal.* 41. 4. heal my body which is full of dolours and diseases, *Psal.* 107. 18. 20. for thou art Jehovah the Phisician, *Exod.* 15. 26. Heal mine estate, which is very calamitous by reason of mine enemies, who wish my death, and would gladly revel in my ruines. See *Hos.* 6. 2. *Isa.* 30. 26.

For my bones are vexed] *viz.* by reason of my leanness, and long lying. For albeit the bones of themselves are insensible, and ake not: yet the membranes and tunicles do, that compass the bones.

Vers. 3. *My soul is also sore vexed*] This was worse than all the rest. A light

load to a raw ſhoulder is very grievous. A little water in a leaden veſſel is heavie, ſo is a little outward grief to a laden ſoul. Hence *Job* ſo complaineth, and *Jeremy* prayeth; *be not thou a terrour unto me, O Lord*; and then I much matter not what becomes of me.

But thou, O Lord, how long?] *ſcil.* Wilt thou ſtand off, and not haſt to my help? This is *plena affectus Reticentia*, an emphatical and affectionate *Apoſiopeſis*, ſuch as is ordinary with thoſe that are in pain, and durance. *Vatab.*

Verſ. 4. *Return, O Lord, deliver my ſoul*] He calleth hard upon *Jehovah*, which ſweet name of God he hath now five times in theſe four firſt Verſes made uſe of, as one that knew, and could improve the full *import* of it. Here *David* beggs of him to return, not by change of place, for God filleth all places (being

Enter, præſenter Deus hic & ubiq; potenter.)

But *Miſerationis ſerenitate* by a beam of his mercy, and by a diſpenſation of his gracious providence, altering his condition for the better, *Deut.* 30. 9, *Act.* 15. 16.

O ſave me for thy mercies ſake] *Quàm pulcherrimè iſta ſupplicatio propriis & proficuis ſermonibus explicatur*, ſaith *Caſſiodore* concerning this text, *i.e.* How finely and fitly is this requeſt ſet forth? *David* pleadeth not Merit, but humbly craveth Mercy. The Heart (that peice of proud fleſh) muſt be brought to ſuch a temper and tameneſs, as to crouch to God, for the crums that fall from his table.

Verſ. 5. *For in death there is no remembrance of the*] Some Heathens were of opinion that when a man dyed all dyed with him; neither was there any further ſenſe of weal or woe for ever. *Socrates* doubted, but *Ariſtotle* affirmed it to be ſo, for ought he knew. *Euſebius* and *Auguſtine* make mention of certain *Arabian* Heteticks, who held that the Soul dyed with the Body, and ſo remained dead till the laſt day, and then they revived with the reſurrection of the body. This was long ſince exploded for a foul errour, contrary to that which the Scripture holdeth forth in many places. All that *David* would ſay here is, that dead men *remember not*, that is, they mention not Gods worthy Acts; to the quickning of others; their praiſes cannot provoke other men to beleeve in God, or ſerve him, as in their lifetime they might, therefore *David* would fain live to do more good. A certain Martyr going to ſuffer ſaid, he was ſorry that he was going to a place where hee ſhould do God no more work, but be receiving wages only. *Domine ſi adhuc populo tuo ſim neceſſarius non recuſo laborem*, ſaid a dying Saint, Lord, if I may be yet uſeful to thy people, I ſhould be very well content it might be ſo. See *Iſa.* 38. 18. 19. *David* and *Hezekiah* prayed hard that they might not yet dye, leſt Religion, and the true Worſhip of God, which they had begun to vindicate and eſtabliſh, ſhould by their deceaſe fall to the ground, through the wickedneſs of their ſurvivers and ſucceſſors.

Θλιβερὸν ἔστι τῷ τεθνεῶτι πολλεῖ ὅτε ἀγαθὸν, ὅτε κακὸν εἶναι. Ethic. l. 3. c. 9

Seven. Epiſt. 3.

In the grave who ſhall give thee thanks?] ſcil. *Palani & cum aliis*, ſaith *Aben-Ezra*, openly and exemplarily, in the company of others. Some render it, *In Hell who ſhall confeſs to thee?* Hereby is ſhewed the fear of Gods Children (ſaith *Diodate*) anguiſhed by the feeling of his Wrath, leaſt they ſhould dye out of his grace unreconciled, and by that means be excluded and debarred from their deſired aime, to be everlaſtingly inſtruments of his glory. But it is better to take *Sheol* here for the place and ſtate of the dead, after their diſſolution; though *Dilrio* will needs have it to be always in Scripture meant of Hell: which if it be ſo, then why ſhould *Job* ſo earneſtly deſire to be hid in it, *chap.* 14. 13. That was a ſingular example of *Paul* the Hermite, who though dead, ſeemed to be ſerving God, and affected thoſe that beheld him. For he was found (ſaith *Hierom*) dead kneeling upon his knees, holding up his hands, lifting up his eyes; ſo that the very dead corps ſeemed yet, by a kind of religious geſture, to pray unto God.

Adag. Sacr. in 2 Sam. 22. Digreſſ. 2. Hier. in Vit. Paul.

Verſ. 6. *I am weary with my groaning*] I have laboured therein, even unto *laſſitude*. There muſt be ſome proportion between our ſin and our ſorrow. A ſtorm of ſighes at leaſt, if not a ſhower of tears; ſome ſorrow is above tears, ſome conſtitutions are dry, and will not yeeld tears, and in ſuch caſe dry ſorrow may be as available as wet. She that touched the hem of Chriſts Garment only was as welcome

to

to him as *Thomas*, who put his fingers into the print of the nails.

All the night make I my bed to ſwim] So one hours ſin brought many nights pain. Did we but fore-think what ſin will coſt us, we durſt not but be innocent. But now adays (ſaith a reverend Writer) weep a man may not, for disfiguring his face; faſting is thought Hypocriſie and ſhame; and when his panch is full, then as Prieſts with their drunken Nowls ſaid Mattens, and belched out, *Eructavit cor meum verbum*, with good devotion as they thought; ſo hee bluſters out a few bluſtering words, and thinks it repentance ſufficient, &c. Another deſcants thus upon the text: As in *Sicilia* there is *Fons Solis*, the Fountain of the Sun, out of which at Mid-day, when the Sun is neareſt, floweth cold water; at Mid-night, when the Sun is further off, floweth hot water: So the Patriarch *Davids* head is full of water, and his eyes a fountain of tears, who, when he enjoyed his health as the warm Sun-ſhine, was cold in confeſſing his ſins. But being now viſited with ſickneſs, his reins chaſtiſing him in the night ſeaſon, he is ſo ſore troubled, and withall ſo hot, and ſo fervent, that every night he waſheth his bed, and watereth, nay even melteth his Couch with tears. &c. A third makes this good Note upon theſe words; The place of *Davids* ſin (his Bed) is the place of his repentance, and ſo it ſhould be; yea when we behold the place where wee have offended, we ſhould be prickt in heart, and there again crave him pardon: As *Adam* ſinned in the Garden, and Chriſt ſweat bloudy tears in the Garden: ſanctify by tears every place which we have polluted by ſin, and let us ſeek Chriſt Jeſus in our Bed, with the Spouſe in the *Canticles*, who ſaith, *In my bed by night I ſought him whom my ſoul loved*, Cant. 3. 1.

Tranſit voluptas, manet dolor. Nocet empta dolore voluptas. Biſhop Pilkinton on Nehem. 1. 4.

D. Playfere Pſal. 6. 6.

Simſon in Lo

I Water my Couch with my tears] By *Couch* ſome underſtand that whereon *David* lay in the day time for eaſe and refreſhing, the ſame perhaps which *David* arcſe off when he beheld *Bathſheba* waſhing her ſelf; where began his miſery, 2 *Sam.* 11. 2. Others take it for his Pallet, his under-bed, which he alſo watered by the abundance of his penitent tears. *Ainſworth* rendreth it, *I water, or melt my bed-ſtead.* Theſe are all exceſſive figurative ſpeeches, to ſet forth the greatneſs of his grief, and the multitude of his tears. Weeping becomes not a King, ſaith *Euripides*. But King *David* was of another mind, and ſo was he who ſaid

---- Faciles motus mens generoſa capit. *Ovid.*

Tears inſtead of Gems were the ornaments of *Davids* bed, ſaith *Chryſoſtom.*

Verſ. 7, *Mine eye is conſumed*] Heb. *gnawn, moth-eaten.* That eye of his that had looked, and lufted after his Neighbours Wife, is now dimmed, and darkned with griet and indignation, he had wept himſelf almoſt blinde; as it is ſtoried of *Fauſtus* the Son of King *Vortiger* by his own Daughter, that he wept himſelf ſtark blinde for the abominable inceſt of his Parents.

Prideaux his Introduct. to Hiſt. p. 289.

It waxeth old] or, *is ſunk in my head.* Doth not do its office, but is become like an old duſty window that lets in little light. An heavie affliction to thoſe whoſe eyes have been *loop-holes of Luſt*, and *windows of wickedneſs*, the remembrance whereof is a thorn to their blinde eyes, and puts them to grievous pain, eſpecially when their enemies ſhall have got it by the end, as *Davids* had his ill pranks, and ſpared not to lay it in his diſh.

Verſ. 8. *Depart from me all yee workers of iniquity*] What a ſtrange change is here all on the ſudden? well might *Luther* ſay, *Oratio eſt birudo animæ*; Prayer is the Leech of the Soul, that ſucks out the venom and ſwelling thereof. Prayer, ſaith another, is an *Exoriſt* with God, and an *Exorciſt* againſt ſin and miſery. The Prophet *Iſaiah* calleth it a *Charm*, chap. 26. 16. becauſe it lays our Soul-diſtempers, and like *Davids* Harp, drives away the evil ſpirit that is upon us. Pray therefore when out of order, though not ſo fit to pray, fall upon the duty by *Davids* example here, and that will further fit thee for the duty. Thy leaden lumpiſh heart caſt into this holy fire, will heat and melt. *Quoties me oratio, quem pœnè diſperantem ſuſcepérat, reddidit expultantem & præſumentem de venia*, ſaith *Bernard*? How oft hath prayer found me deſpairing almoſt, but left me triumphing, and well aſſured of pardon? The ſame in effect ſaith *David* here, *Depart from me, &c.* What a word is that to his inſulting enemies, *Avoyd, come out, vaniſh.* Theſe bee words

words uſed to Devils, and doggs, but good enough for a *Doeg*, or a *Shimei*. And the Son of *David* ſhall ſay the ſame to his enemies, when he comes to Judgement.

For the Lord hath heard the voyce of my weeping] Tears then have a *voyce* (as well as Bloud hath) and God hath an Ear for them. And as Muſick upon the waters ſoundeth further, and more harmoniouſly than upon the Land; ſo do prayers joyned with tears, *Porta Lachrymarum ne ſint clauſa*, let not the wounds of godly ſorrow be ever ſo healed up in us, but that they may bleed afreſh upon every juſt occaſion.

R. Obad. Gaon in Pſal. 6.

Verſ. 9. *The Lord hath heard my ſupplication*] And thereby ſealed up ſweeteſt love to my Soul; as *Ahaſhuerus* afterwards did to his *Heſter*, by granting her requeſt. But how knew *David*, and how may another man in like ſort know that God hath heard his prayer, though as yet no viſible return appeareth?

I anſwer; This he may know.

1 By *a caſt* of Gods pleaſed countenance.

2 By the teſtimony of his own Conſcience, *Phil.* 4. 6, 7. and by the aſſurance of faith, which ſaith to a man as the Angel once did to *Cornelius*, *Thy prayers are heard and anſwered*. Of *Luther* we read, that having been once wraſtling hard with God by prayer, for the proſperous proceeding of the Reformation in *Germany*, about which there was a general meeting of the States at that time, he came leaping out of his Cloſet with *Vicimus*, *Vicimus*, in his mouth, that is, we have prevailed, we have got the day. God ſometimes anſwereth his people before they pray, ſometimes whiles they are praying, as here, and ſometimes after they have prayed, but ſooner or later they ſhall be ſure of it.

The Lord will receive my prayer] He *hath*, and therefore *he will*. This is the Language of faith, this is the triumph of truſt.

Verſ. 10. *Let all mine enemies be aſhamed*] When they ſee all their hopes of my death and downfall diſappointed.

Let them return] *Retrocedant & in terram cadant*, ſaith the *Arabick* Interpreter, let them go backward, and fall to the earth. Some make this a Prayer, ſome a Prophecy, it comes all to one.

And be aſhamed ſuddenly] Let them be double aſhamed, or *deboſht*, and that in a moment. Theſe ſudden and ſtill revenges are very terrible. God uſually premoniſheth before he puniſheth; but not always. Now as bleſſings the more unexpected, the more welcome; ſo Judgements, the more ſuddain, the more grievous.

PSAL. VII.

Higgaion of David] i.e. *Davids delight*, or ſolace, ſay ſome: his mixt Song, or *Synodee*, ſay others.

Which he ſang unto the Lord] He could ſing away care, and puniſh his Reproachers with a merry contempt, as knowing his own innocency; the property whereof is to throw off ſlanders, as *Paul* did the *Viper*, yea in an holy ſcorning, it laughs at them, as the wilde Aſſe doth at the Horſe, and his Rider.

Concerning the words of Cuſh *the Benjamite*] which ſome take to be ſome Couſen and Courtier of *Sauls*, who had falſly accuſed good *David* (far from any ſuch thought, *Pſal.* 131. 1.) of affecting the Kingdom, and ſeeking *Sauls* life. See 1 *Sam.* 24. 10. But I rather underſtand with the *Chaldee* Paraphraſt, *Sauls* ſelf, who was of *Kiſh*, and of *Jemini*, 1 *Sam.* 9. 1. and that by a diſguiſe of name; he is called *Cuſh the Benjamite*, that is an *Æthiopian*, becauſe of his obſtinate impenitency, according to *Jer.* 13. 23. So *Am.* 9. 7. Rebellious *Iſrael* is to God as *Æthiopia*. Profeſſors ſhall be as deep in Hell, and deeper than *Turks* and *Infidels*, becauſe of their diſſembled ſanctity, which is double iniquity, Wrath ſhall bee upon the *Jew* firſt, *Rom.* 2. and when the foul ſinner goes to Hell, what ſhall become of the fair Profeſſor? may ſuch be asked, as are both in one. In the *Æthiopian* is nothing white but his teeth: ſo in an Hypocrite, &c.

Verſ. 1. *O Lord my God, in thee do I put my truſt*] Or, *I betake me to thee for ſafety*. *David* found it always beſt to run to the old Rock, *Iſa.* 26. 4. and to cry, *O*

Lord

Lord my God, pleading the Covenant. This, no wicked man can do; but, being beaten out of earthly comforts, he is as a naked man in a ſtorm, and an unarm'd man in the field, or as a ſhip toſſed in the Sea without an Anchor, which preſently daſheth on the Rocks, or falleth upon the Quick-ſands. *Saul* for inſtance, who being in diſtreſs, and forſaken of God, ran firſt to the Witch, and then to the Swords point.

Save me from all them that perſecute me] Where the Prince is a Perſecutor (as in the Primitive times, and here in the *Marian* days) many will be very active againſt Gods people, *O ſancta ſimplicitas*, ſaid *John Huſſe* Martyr, when at the ſtake he obſerved a plain Country-fellow buſier than the reſt, in fetching Faggots.

Verſ. 2. *Leſt he tear my Soul like a Lion*] *i. e.* put me to a cruel and tormentful death; exerciſing againſt me both cruelty, and alſo craft; by taking me at ſuch a time, as *there is none to deliver me*?

Verſ. 3. *O Lord my God*] See on *Verſ.* 1.

If I have done this] *i. e.* This treachery and treaſon, whereof *Saul* doth cauſeleſly ſuſpect me, and wherewith his pick-thank Partiſans unjuſtly charge me. As for Sedition, ſaith *Latimer*, for ought that I know, methinks I ſhould not need Chriſt, if I might ſo ſay. But where malice beareth maſtery, the doing of any thing, or of nothing, is alike dangerous. Serm. 3. before K. Ed. 6.

If there be iniquity in my hands] Heb. *in the palms of my hands*, where it may bee concealed. If I have ſecretly acted againſt my Soveraign.

Verſ. 4. *If I have rewarded evil, &c.*] If I have broke the conditions of our reconciliation, or betrayed my truſt.

Yea I have delivered him that, &c.] This was true Chriſtianity, to overcome evil with good, *Matth.* 5. 44, *&c. Rom.* 12. 17, *&c. O quam hoc non eſt omnium*! O how few can skill of this! *Eliſha* made the *Syrians* a Feaſt, who came to make him a Grave. *David* ſpared *Saul*, and delivered him, not without the hazard of his own life. *Bradford* conducted *Bourn* from the Pulpit at *Pauls* Croſs, (where hee had cried up Popery at the coming in of Queen *Mary*) ſafe to his Lodging. A certain Gentleman ſaid unto him, Ah, *Bradford*, *Bradford*, thou ſaveſt him that will help to burn thee. I give thee his life, if it were not for thee, I would run him thorow with my ſword. And it proved as the Gentleman had Propheſied. There he ſits, I mean my Lord of *Bath*, Mr. *Bourn* (ſaid *Bradford* in his third Examination before *Stephen Gardiner*) which deſired me himſelf for the Paſſion of Chriſt, I would ſpeak to the people. Upon whoſe words, I coming into the Pulpit, I had like to have been ſlain with a Dagger which was hurled at him, I think, for it touched my ſleeve. He then prayed me I would not leave him, and I promiſed, that as long as I lived I would take hurt before him that day: And ſo went I out of the Pulpit, and intreated with the people, and at length brought him my ſelf into an houſe. Beſides this, in the afternoon I preached in *Bow* Church, and there going up into the Pulpit, one willed me not to reprove the people; For, quoth hee you ſhall never come down alive if you do it. And yet in that Sermon I did reprove their Fact, and called it Sedition at leaſt twenty times. For all which my doing I have received this recompence, Priſon for a year and half, and more, and Death now, which you (my Lord of *Bath* among the reſt) go about. Let all men bee judge where Conſcience is. Thus Maſter *Bradford*, like another *David* in his own defence. Acts and Mon. fol. 1466

Verſ. 5. *Let the enemy perſecute my Soul, and take it*] Thus he cleareth himſelf by an holy imprecation. (The *Spaniſh* Bible hath for *Shiggaion Davidis* in the Title, *Purgatio Davidis*, as the ſame Hebrew word שגיון ſignifieth both *Sin*, and *Purification from ſin*, Pſal. 51.) taking God to witneſs of his innocency and good Conſcience, and wiſhing evil to himſelf, if it were otherwiſe. This he did from a good cauſe, in a good manner, and for a good end. And not as many prophane ones do now adays, who taxed, though never ſo truly, with ſome evil they have done, ſeek to juſtifie themſelves by appealing to God, and calling for his Curſe upon them, if guilty, who therefore ſtriketh ſuch impudent imprecatours immediately, as *Anne Averies* and others. See Mr. *Clarks* Mirrour.

And tread down my life] Heb. *My lives*; ſo uſually called, ſaith an Interpreter, for

for the many faculties and operations that are in life, the many years, degrees, eſtates thereof.

And lay mine honour in the duſt. Selah] Let him brand me for a moſt treacherous ignominious wretch, and let me lye buried in a bog of indeleble infamy.

Verſ. 6. *Ariſe O Lord in thine anger*] Here *David* repeateth, and re-inforceth his Suit, filling his mouth with Arguments for that purpoſe, ſuch as he well knew would be of avail.

Lift up thy ſelf, &c.] Wherein they *deal proudly* be *thou above them*, to controle and over-top them.

And awake for me] Sometimes God ſeemeth to be aſleep, we muſt awake him; to forget, we muſt in-mind him; to have loſt his mercy, we muſt finde it for him. *Where is thy zeal, and thy ſtrength? &c.* Iſa. 63.

To the Judgement that thou haſt commanded] That is, promiſed, *viz.* that thou wilt command deliverances out of *Zion*. Or, which thou haſt commanded to men in caſe of wrong done, to releeve the oppreſſed, and wilt not thou for me, great Judge, much more do it?

Verſ. 7. *So ſhall the Congregation of the people compaſs thee about*;] As people love to flock to Aſſizes, or ſuch places of Judicature where Sentence is paſſed upon Great ones that have offended. Or thus, then ſhall the publick ſincere Service of God be ſet up, and people ſhall fly to it, as the Doves do to their windows.

For their ſakes therefore return thou on high] Seat thy ſelf upon thy Tribunal, and do juſtice; *q. d.* Thou haſt ſeemed to come down from the Bench, as it were, and to have no care of Judgement; but go up once again, and declare thy power. *Reverte id eſt oſtende manum tuam eſſe altam*, return, that is, ſhew that thou haſt an high hand, ſaith *R. Solomon*.

Verſ. 8. *The Lord ſhall judge the people*] The *Æthiopian* Judges leave the chief Seat ever empty, as acknowledging that God is the chief Judge.

According to my righteouſneſs] *viz.* In this particular Crime, whereof I am accuſed; great is the confidence of a good Conſcience toward God. Such only can abide by the everlaſting burnings.

Verſ. 9. *O let the wickedneſs, &c.*] Put a ſtop to their rage and rancour.

But eſtabliſh the juſt] The overthrow of the one will be a ſtrengthening to the other; as it was betwixt the Houſe of *Saul* and *David*, 2 Sam. 3. 1. But who are juſt?

Cogitationum & cupiditatum. *Junius.*

The righteous God trieth the hearts and reins] *i. e.* The thoughts and affections or luſts of people, and accordingly eſteemeth of them: for *Mens cujuſq; is eſt quiſq;* and God judgeth of a man according to *the hidden man of his heart*.

Verſ. 10. *My defence is of God*] Heb. *My Buckler is upon God*. See the Note on *Pſal.* 3. 3.

Which ſaveth the upright in heart] Of which number I know my ſelf to be one; and do therefore look for his Salvation.

Verſ. 11. *God is angry with the wicked every day*] Or, *all day long*, they are under the arreſt of his wrath, and liable to the wrath to come. *Children* they are *of wrath*, becauſe *of diſobedience*. One rendreth it, *God troubleth them*; *ſcil.* by laying continually ſome Judgement or other upon them; and yet there is no cauſe to fear (as the Heathen did of his *Jupiter*) that he ſhould bee exhauſted. *Si quoties peccent homines, &c.*

Verſ. 12. *If he turn not*] ſcil. *Impius ab impietate ſua*, ſaith *R. Salomon*. If the wicked turn not from his wickedneſs, by true and timely repentance.

He will whet his Sword, he hath bent his Bow] *i. e.* God will, God hath; and mark that he whets before he ſtrikes, and is bending his Bow, fetting his Arrows, preparing his Inſtruments of death; all which muſt needs take up ſome time, and ſo give fair warning to theſe foul Sinners, if they have grace to make uſe of it. See the like *Deut.* 32. 41, 42. God firſt whets his Sword, before he devours fleſh, and firſt takes hold on Judgement, before his Judgement take hold of men. But if this bee not obſerved and improved, *Patientia Dei quo diuturnior eſt, eo eſt minacior*; and what ſhall wicked men plead for themſelves, when God ſhall ſay to them as *Reuben* once did to his Brethren, *Gen.* 42. 22. *Did not I ſpeak unto you, ſaying, Sin not?*

Verſ.

Verſ. 13. *He hath alſo prepared, &c.*] The puniſhment of ungodly perſons is here elegantly ſet forth by Three Similitudes.

1 From Warfare.

2 From Child-birth, *verſ.* 14.

3 From Hunting, *verſ.* 15, 16. Well might the Lord ſay, *I have uſed Similitudes by the Miniſtery of the Prophets*, Hoſ. 12. 10. See the Note there.

He ordaineth his Arrows againſt the Perſecutors] Heb. *The hot burning Perſecutors*, that are ſet on work by the great red Dragon. Such were *Felix* of *Wartemburg*, who ſwore that ere he dyed he would ride up to the Spurs; and *Forneſius*, who vowed that he would ride up to the Saddle-skirts in the bloud of the *Lutherans*. The Arch-biſhop of *Toures* made ſute for the erection of a Court called *Chambre Ardent*, wherein to condemn the *French* Proteſtants to the fire. But ere he dyed he had fire enough, for he was ſtricked with a Diſeaſe called *The Fire of God*; which began at his feet, and ſo aſcended upward, that he cauſed one Member after another to be cut off, and ſo he dyed miſerably. This was Gods *burning Arrow* againſt a hot burning Perſecutor. The like may be ſaid of *Dioclesian* that bloudy Tyrant, who had his houſe burnt over his head with fire from Heaven; wherewith he was ſo affrighted that he dyed ſoon after. The above-mentioned Count *Felix* of *Wartemburg* was, the ſame night that he had ſo vowed and vaunted, choaked in his own bloud. So he rode not, but bathed himſelf, not up to the Spurs but Throat, not in the *Lutherans* bloud, but in his own, before he dyed. And the like we read of *Charls* the ninth of *France*.

Ardentes, Importing the haſt to perpetrate miſchief.

Act. & Mon. 1911.

Euſeb. l. 5.

Illyric.

Verſ. 14. *Behold he travelleth with iniquity*] Heb. *He ſhall travel*, or *hee continually travelleth*; he taketh as great pains to go to Hell, as a travelling woman doth to be delivered.

And hath conceived miſchief] See *Job* 15. 35. with the Note.

And brought forth falſhood] Or, *a Lye*, that is, a diſappointment. See *Iſa.* 26, 18. The *Jews* have a Proverb, *Quicquid gennit mendacium, diſpellit maledictio.*

R. Solom.

Verſ. 15. *He made a Pit, and digged it, &c.*] This *Simile* ſhews, that the wicked ſhall not only be fruſtrated, but undone by their own doing; as was *Abſolom*, *Haman*, our Powder-Papiſts, Pope *Alexander* the Sixth, and his Son *Caſar Borgia*; who, by a miſtake of the attendants at Table, drank up the impoyſoned Wine which they had prepared, and ſet ready for ſome Princes of *Italy* whom they had invited, and for whoſe Dominions they thirſted. *Hic aut Caſar aut nullus*, ſaith *Pontanus*, who relateth the Hiſtory.

Buchelcer.

Pontan. de Prud.

Verſ. 16. *His miſchief ſhall return upon his own head*] As the *Thracians* Arrows did, which they in a rage (becauſe it rained upon them unſeaſonably) ſhot up againſt Heaven.

Herodot.

And his violent dealing upon his own pate] i. e. *abundantly, and apparently.* Divers inſtances might be given hereof. *Henry* the Third of *France* was ſtabbed in the ſame Chamber, where he had helped to contrive the *French* Maſſacre. His Brother *Charls* the Ninth, had bloud given him to drink, for he was worthy:

Quem ſitiit vivens ſceleratâ mente cruorem,
Perfidus hunc moriens Carolus ore vomit.

John Martin of *Briqueras* in *France*, vaunted every where, that he would ſlit the Miniſters Noſe of *Angrogne*; But he was ſhortly after aſſaulted by a Woolf, which bit off his Noſe, ſo that he dyed thereof mad. Diſpatch the Knave, have done, (ſaid Sir *Ralph Ellerken* Governour of *Callice*, to the Executioner of *Adam Damlip* Martyr) for I will not away till I ſee the Traytors Heart out. But ſhortly after, the ſaid Sir *Ralph* in a Skirmiſh betwixt the *French* and us at *Bulloin*, was among others ſlain, and had his Heart ript out by the enemy. That was a very remarkable one of Dr. *Story*, who eſcaping out of Priſon in Queen *Elizabeths* days, got to *Antwerp*, and there thinking himſelf out of the reach of Gods Rod, he got Commiſſion under Duke *D' Alva*, to ſearch all Ships coming thither for *Engliſh* Books. But one *Parker* an *Engliſh* Merchant trading to *Antwerp*, laid his Snare fair, (ſaith our Chronicler) to catch this foul Bird, cauſing ſecret notice to be given to *Story*, that in his Ship were ſtore of Heretical Books, with other intelligences that might ſtand him in ſtead. The Canoniſt conceiving that all was cock-ſure, haſted to the

Act. & Mon. fol. 871.

Ibid. 1132.

Speed. 1174.

Ship, where with looks very bigge upon the poor Mariners, each Cabin, Cheſt, and corner above-board were ſearched, and ſome things found to draw him further on; ſo that the Hatches muſt be opened, which ſeemed to bee unwillingly done, and great ſigns of fear was ſhewed by their faces. This drew on the Doctor to deſcend into the Hold, where now in the Trap the Mouſe might well gnaw, but could not get out; for the Hatches were down, and the Sails hoiſed up, which with a merry gale were blown into *England*, where ere long he was arraigned, and Condemned of High Treaſon, and accordingly executed at Tiburn, as he had well deſerved.

Verſ. 17. *I will praiſe the Lord according to his righteouſneſs*] *i. e.* His faithfulneſs in keeping promiſe with his people, and with my ſelf in particular. I will ſay to his honour, as *Deut.* 32. 4. *A God of truth, and without iniquity, juſt and right is he. And will ſing praiſe to the name, &c.*] Where the Pſalmiſt mentioneth the overthrow of the wicked. *Laus præcedit & ſequitur* (ſaith *R. Joſhua Ben Levi* here) as in this place, and Pſalm 9.

PSAL. VIII.

To the chief Muſician upon Gittith] Upon the Cittern, or Gittern brought from *Gath*, ſaith the Chaldee Paraphraſt; or that was uſed by the Sons of *Obed-Edom* the *Gittite*, 2 Sam. 6. 10. or, that was ſung *at the Wine-preſſes*, as the Greek hath it, for a thankſ-giving in time of Vintage. This laſt *Aben-Ezra* diſliketh, though I ſee no reaſon why he ſhould.

Vani homines exponunt de torculari. Ab. Ezra.

Verſ. 1. *O Lord, our Lord &c.*] The ſcope of this whole Pſalm is, to ſet us a wondering at, and magnifying the Majeſty and Magnificence of the Almighty; together with his inexpreſſible goodneſs to Mankind;

1 In our Creation in *Adam*.

2 In our Reſtauration by Chriſt: which laſt is the true end of this Pſalm, as appeareth *Mat.* 21. 15. 1 *Cor.* 15. 27. and *Heb.* 2. 8.

How excellent is thy Name] This, *David* ſpeaketh as one ſwallowed up with admiration at that *Nomen illud Magnificum & Majeſtativum*, that Glory, Honour, Power, Wiſdom, Goodneſs, &c. that being inveſted in God, and manifeſted in the Creature (Gods Handy-work) ſhould make us both wonder and inquire into Gods excellencies, according to that of *Ariſtotle*, to admire, and learn at once is a pleaſant thing: and ſure that which is admirable, ſtirreth up deſire to ſee further into it. *Admiratio peperit Philoſophiam*, ſaith another, Admiration brought forth Philoſophy; let it breed devotion in us, and a deſire to praiſe God, who hath therefore diſplayed his excellencies in his Works, that we might give him his due glory. The Angels ſhouted at the Creation, *Job* 38. 4, 5, 6. and ſhall we be dul, and dumb? God tells *Job* of his own great Works, (the Elephant, and Whale eſpecially) and thereby brings him to a right temper. The Elephant is in Chaldee called *Pil*, of a word that ſignifieth *Wonderful*; becauſe the Wonders of Gods glory do ſo marvellouſly appear in him. See *Job* 40. 15, 16, &c. with the Notes. The Philoſophers make *Iris*, or the *Rainbow*, the Daughter of *Thaumas*, or *Admiration*; but becauſe that when they knew God, *ſcil. Per ſpecies Creaturarum*, they glorified him not as God, neither were thankful, but became vain in their imaginations — therefore were they given up to a reprobate ſenſe, *Rom.* 1. 21. 28.

τὸ θαυμάσον ἐπιθύμητον. Ariſt. Rhet. lib. 1. cap. 11

Plato.

In all the earth?] *Where a man* cannot look beſide a Miracle, ſo full of God are all places.

Who haſt ſet thy glory above the Heavens] *Nam in eis rebus Dei maximè apparet*; for in the Heavens (how much more above them) doth the glory of God chiefly appear: the Earth is a ſmall point in compariſon of the Heavens, and is governed by them, as *R. David* here noteth.

Verſ. 2. *Out of the mouth of Babes and ſucklings*] For whom, God hath filled two Bottles of Milk againſt they come into the World: and in whoſe birth, ſuſtenance, and wonderful protection (for *Puerilis ætas eſt periculorum pelagus*) but eſpecially in their holy and religious education, much of Gods Providence, Power, and Goodneſs is clearly ſeen and ſet forth to the conviction of the vileſt Atheiſts. So that, beſides the Earth and the Heavens, we have very Infants Preachers of Gods praiſes, and more

more effectual Oratours than ever were *Iſocrates*, *Demoſthenes*, *Pericles*, &c. ſo our Saviour underſtands it, *Mat.* 21. 10. where the Children ſang *Hoſanna* when the Phariſees were ſilent. It is ſometimes ſeen,, that

Ipſa Deo blandos fundant cunabula flores.

John Baptiſt ſprang in the Wombe for joy of Jeſus. *Hierom* writeth of *Paula*, that noble Matron, that ſhe rejoyced in nothing more than this, That ſhe heard her Neece *Paula* ſing *Hallelujah* in her Cradle. *Bellarmine* tells us out of *Theodoret*, that the Children of *Samoſatena* playing at Tenniſ-ball in the midſt of the Market, did ſolemnly caſt it into the fire, becauſe it had but toucht the foot of the Aſſe, whereon *Lucius* the Heretical Biſhop rode. The Children of *Merindal* ſo poſed, and anſwered one another, in matters of Religion, before the perſecuting Biſhop of *Cavaillon*, that a religious man that ſtood by ſaid unto the Biſhop, I muſt needs confeſs that I have often been at the Diſputation of the Doctors in *Sorbon*, but yet I never learned ſo much as I have done by hearing theſe young children. When Mr. *Bleeter* the Biſhops Chaplain told Mr. *Wiſehart* the Scotch Martyr, that he had a Devil in him, and the ſpirit of Error; a Childe that ſtood by anſwered him, ſaying, A Devil cannot ſpeak ſuch words as yonder man ſpeaketh. At the burning of *John Laurence* at *Colcheſter*, as he was ſitting in the fire (for ſtand he could not, he had been ſo hardly uſed in the Priſon) the young Children came about the fire, and cried, *Lord, ſtrengthen thy Servant, and keep thy promiſe.* Here was ſtrength out of the mouthes of little ones, taught betime to ſpeak the language of *Canaan*. *Sed væ væ parentibus illis* (ſaith *Polanus* on the Text) But wo, wo to thoſe Parents who make their Children (whom God would have to be witneſſes of his Majeſty) witneſſes of their impiety, pride, and vanity.

In cunis ba burienti lit Hallelujah Cantare. Hi

Act & Mon fol. 865. Ibid. 1156.

Ibid. 1403.

That thou mighteſt ſtill the enemy and the avenger] *i. e.* Silence Atheiſts and Perſecutors.

Verſ. 3. *When I conſider thy Heavens*] And that men ſhould be much in this conſideration, both the bolt-upright figure of their bodies may moniſh them, and alſo that fifth Muſcle which God hath ſet in Mans eye (whereas other Creatures have but four) to draw it upward, *Ut ejus auxilio cœlum intueremur*, ſaith the Anatomiſt, that by the help thereof we might conſider the Heavens. This, thoſe Chriſtians that do not, ſhall have thoſe Heathens riſing up in Judgement againſt them. *Anaxagoras Clazomenius*, who uſed to ſay, that he was therefore born that he might contemplate the Heavens. And *Ennius*, who blameth *Epicurus* for that *Dum palato quid ſit optimum judicaret, cœli palatium non ſuſpexerit*, he did ſo purvey for his Palate, that he looked not up to Heavens Palace. Certain it is, that many men have ſo much to do upon Earth, that they cannot have while to caſt an eye towards Heaven, as the Duke of *Alva* told a great Prince, who asked him if he had taken notice of the laſt Eclipſe. That wonderful Globe of Silver ſent by King *Ferdinand* to *Solyman* the great Turk, lively expreſſing the wonderful motions, and converſions of the Cæleſtial frame, the hourly paſſing of the Time, the Change and Full of the Moon, &c. was much more beheld and admired, than Heaven it ſelf is by moſt people. True it is, that that Globe was a moſt curious and ſtrange Piece of Work, deviſed and perfected by the moſt cunning Aſtronomers, for *Maximilian* the Emperour, whoſe noble minde never ſpared for any coſt to obtain things of rare and ſtrange deviſe. But what was all this to the Heavens? That

Columb. de re Anatom. l. 5. c. 9.

Turk. Hiſt. 71

Work of Gods finger] That is, moſt elaborate and accurate; a Metaphor from Embroyderers, or from them that make Tapeſtry. *Aben-Ezra*'s Note here is, *Digiti ſunt decem, & ſphæræ ſunt decem*, As there are ten Fingers, ſo there are ten Spheres, &c.

The Moon and the Stars] No mention of the Sun, becauſe included in this word *Heaven*; wherein by Day the Sun is moſt conſpicuous, as by Night, the Moon and Stars.

Which thou haſt ordained] That was a witty ſpeech of *Cyril*, They were Ἄθεοι κατὰ νύκτος Atheiſts *by Night*, who worſhipped the Sun; and Atheiſts *by Day*, who worſhipped the Moon and Stars.

Verſ. 4. *What is man that thou art mindful of him?*] *Sorry, ſickly man*, a Maſs of Mortalities, a Map of Miſeries, a mixture or compound of Dirt and Sin? And

yet God is mindful of him; he not only takes care of him in an ordinary way, as he doth other Creatures, but ſingularly attendeth, and affecteth him, as a Father doth his deareſt Childe. He is, *Divini ingenii cura*, ſaith one; he is the *end of all in a ſemi-circle*, ſaith another Philoſopher; meaning, that all things in the World were made for man, and man made for God: Neither is there ſo much of the glory of God in all his Works of Wonder, as in one gracious performance of a godly perſon. But if we underſtand the Text (as the Apoſtle doth, *Heb.* 2. 6.) of the *Man Chriſt Jeſus*, *Hic homo & filius hominis qualis & quantus eſt, Deus bone!* ſaith *Junius*.

Arrian in Epictet.

And the Son of Man] Heb. *Of earthly men*; for what is the greateſt Potentate, but πῆλος κόμψος πεφυραμένος, a peece of Clay neatly made up?

That thou viſiteſt him?] That thou mindeſt him more than other Creatures, and makeſt him Lord of all? thy viſitation preſerveth his ſpirit, *Job* 10. 12.

Verſ. 5. *For thou haſt made him a little lower than the Angels*] Compare here with *Heb.* 2. 6, 7. and it will appear that whatſoever is ſpoken here of man, is applied to Chriſt, and ſo is proper to the Saints, by vertue of their union with Chriſt; in which reſpect they are more glorious, ſaith one, than Heaven, Angels, or any Creature. This is their *dignity*: and for their *duty* they muſt therefore give the *more earneſt heed* to the Doctrin of the Goſpel, *leſt at any time they ſhould leak, or let ſlip the ſame*, but retain and obey it. This is the Apoſtles own inference, *Heb.* 2. 5, 6, 7. for thus he argueth: Unto the Angels God hath not put in ſubjection the World to come, whereof we ſpeak; But to man (for whoſe ſake the Son of God came in the fleſh, for whoſe ſake the Goſpel was preached, for whoſe ſake wee ſpeak of that World to come) he hath; therefore it behooveth man to obſerve, and obey the Goſpel.

And haſt crowned him with glory and honour] Some refer this to the reaſonable Soul, whereby he not only differeth from Beaſts, but draweth nigh to the heavenly Nature. As *Rome* was an *Epitome of the World*; as *Athens* was the *Greece* of *Greece*; and as one ſaid to his Friend who deſired to ſee *Athens*, *Viſo Solone vidiſti omnia*, when thou haſt ſeen *Solon* thou haſt ſeen all *Athens*: So man is a *little World*, and is therefore called *every Creature*, Mark 16. 15. and the Saints (in whom Gods Image is repaired) are called *All things*, Coloſ. 1. 20. Chriſt being unto them *All, and in all*.

Verſ. 6. *Thou madeſt him to have dominion, &c.*] He had ſo at firſt, *Gen.* 1. 26. and ſhall have again, *Zech.* 8. 12. *Rev.* 21. 7. mean while (though *Rebellis facta eſt Creatura homini, quia homo numini*, the Creature rebelleth againſt man, becauſe man doth againſt God; yet) we cannot but ſee ſome foot-ſteps remaining of that ancient Soveraignty, which the very Heathens alſo acknowledged, and there-hence fetched excellent Arguments for a Providence. Lions hate Apes, but fear men; though *Simia quam ſimilis, turpiſſima beſtia, nobis*: Hereof no probable reaſon can be given but this, That God hath put all things under mans feet; inſomuch as that the moſt timerous men dare kick and beat the hugeſt Elephants. Indeed by reaſon of Sin, as was ſaid, we *ſee not all things ſubdued*. Heb. 12. 8. But why hath Nature denied to Horſes, Aſſes, Camels, Elephants, Deer, &c. a Gall, which it hath given to Lions, Wolves, and other fierce Creatures? Surely herein appeareth the wonderful Wiſdom and goodneſs of God, who hath done this, that thoſe ſo ſerviceable Creatures might be the better tamed, and ſubdued by man. Let man conſider (ſaith one well) what excellency he hath loſt through *Adams* fall, and bewail his miſery. Let him alſo on the other ſide well weigh the grace beſtowed on him in Chriſt, and be joyful and thankful for mercy; knowing this, that if the Creatures be not now ſubjected unto us, it is by reaſon of the Body and relicks of Sin, that yet remain in us; and that therefore if we would have a conqueſt over the Creatures, we muſt begin firſt to get a victory upon ſin, or elſe we ſhall never profit that way.

Tully. *Plutarch.* *Ennius.*

Bodin. Theat. Nat. p 405.

Terra à terendo.

Thou haſt put all things under his feet] The Earth hath its name from *treading* upon it; teaching us, 1 To trample upon earthly things, as baſe and bootleſs; not to dote upon them with out hearts, nor graſp them over greedily with our hands: as that covetous Cardinal *Sylberperger*, who took ſo great felicity in Money, that when he was grievouſly tormented with the Gout, his only remedy to eaſe his

pain

pain was, to have a Baſon full of Gold ſet before him, into which he would put his lame hands, turning the Gold upſide down. But if Silver and Gold be a mans happineſs, then it is in the earth, and ſo (which is ſtrange) nearer Hell than Heaven, and ſo nearer the Devil than God. The ancient *Romans* had for a difference in their Nobility, a little ornament in the form of a Moon, to ſhew that all worldly things were mutable; and they wore it upon their ſhooes, to ſhew that they trod all under their feet. 2. By this poſture of *all things under mans feet*, God would teach him to uſe them as a Stirrop, for the raiſing of his heart to thoſe things above. A ſanctified fancy can make every Creature a Ladder to Heaven, and ſay with that Father, *Si tanti vitreum, quanti verum margaritum?* If this traſh be ſo highly eſteemed of, how much more the true Treaſure?

Verſ. 7. *All Sheep and Oxen, &c.*] There are Beaſts *ad eſum et ad uſum*, ſaith one. Some are profitable dead, not alive, as the Hogge; ſome alive, not dead, as the Dogge, Horſe, &c. ſome both, as the Oxe; yet none ſo profitable as the Sheep, who hath Wool for Raiment, Skin for Parchment, Fleſh for Meat, Guts for Muſick, and was therefore in Sacrifice ſo frequently offered.

Verſ. 8. *The Fowl of the air*] Theſe *Moſes* ſeemeth to have forgot, in that diſcontented ſpeech of his, *Numb.* 11. 22, but God ſent thoſe murmurers ſuch a driſt of Quails (meat of Kings, with their bread of Angels) as he could not have imagined, or hoped for.

And the Fiſh of the Sea] *Piſcis* of *Paſco*. Many Iſlands are maintained, and people fed by Fiſh. In Hebrew the ſame word ſignifieth a *Pond*, or *Fiſh-pool*, and a *Bleſſing*. And ſurely it is a bleſſing to any Country that they have plenty, and dainty, of theſe good Creatures.

And whatſoever paſſeth, &c.] As Whales, and other great Fiſhes, which make a ſmooth path in a calm Sea, as a Ship or Boat doth, *Job* 41. 23, &c. See the Note there.

Verſ. 9. *O Lord, our Lord, &c.*] *Prius incipit Propheta mirari quam loqui, & deſinit loqui non mirari.* The Pſalmiſt endeth as he began, tranſported with an extaſie of admiration. So he begins, and ends many of his Pſalms with *Hallelujah*. Betwixt God and us the diſtance is infinite; and if it were poſſible our love and thankfulneſs ſhould fill up that diſtance, and extend it ſelf to infiniteneſs, ſaith a grave Divine.

PSAL. IX.

Upon Muth-Labben] This was the name of a certain Inſtrument, ſay ſome; the beginning of a Song, ſay others, to the tune whereof this Pſalm was to bee ſung. *Montanus*, and many more hold it to be an *Annagramatiſm*, and render it, *For the death of* Nabal, *viz.* by a covert intimation, and inverſion of the Letters. So in the Title of *Pſal.* 7. *Cuſh Benjemini*, for *Kiſh the Benjamite*. This is,

Parcere nominibus, dicere de vitiis.

Verſ. 1. *I will praiſe thee, O Lord, with my whole heart*] This is a gratulatory Pſalm, wherein *David* ſhews his thankfulneſs, which a very Heathen calleth *Maximam imò matrem omnium virtutum reliquarum*, the Mother of all the reſt of the Vertues. True thankfulneſs, as one well obſerveth, is here and in the next verſe deſcribed, *Cic.*

1 By the matter of it.
2 By the manner.

Firſt, for matter, the Pſalmiſt delivereth it in Four parcels. Of סתר ſeems to come Cipher.

1 The acknowledging of God in all.
2 A Ciphering, and ſumming up of ſpecial Mercies.
3 An expreſſion of Spiritual joy in God, as well as in his Gifts.
4 A dedication of our Songs and ſelves to his Name.

Secondly, For the manner, he preſſeth

1 Integrity for the ſubject, and object, *verſ.* 1,
2 Sincerity for affection, and end, *verſ.* 2.

I will be glad and rejoyce in thee] Spiritual cheerfulneſs is the Mother of Thankfulneſs,

fulneſs, *Jam.* 5. 13. Birds when got in the air, or on the top of trees, and have taken up a ſtand to their mind, ſing moſt ſweetly.

O thou moſt High] God was ſo firſt called by *Melchiſedeck*, upon a like occaſion, as here by *David*, Gen. 14. 19, 20. The Greeks might have their ἥλιος, for the Sun which they worſhipped, from this Hebrew *Helion* moſt High.

Verſ. 3. *When mine enemies*] This, *Tremellius* maketh to be the form of praiſe which the Pſalmiſt profeſſeth, that he will ſing to God, and rendereth it thus, *That mine enemies returning back are fallen, &c.*

And periſh at thy preſence] The victory is of God, and to him alone to be aſcribed. The *Romans* in their Triumphs preſented a Palm to *Jupiter*. The *Gracians* alſo thankfully aſcribed to *Jupiter* their deliverance from the *Perſians*, wrought by *Themiſtocles*, and there-hence called him ἐλευθέριος, that is, *Deliverer*.

Verſ. 4. *For thou haſt maintained my right*] Heb. *Thou haſt done me judgement. Locus hic inſignis eſt*, ſaith *Polanus*: this is an excellent place, and maketh much to the comfort of Gods poor people that are oppreſſed by the World: the righteous Judge will not fail to right them. See *Luke* 18. 7, 8.

Verſ. 5. *Thou haſt rebuked the Heathen, &c.*] God firſt chideth the Churches Enemies by lighter Judgements; if theſe be not improved, he deſtroyeth them, *Pſal.* 119. 21. and becauſe they ſought to obſcure and extirpate his name from amongſt men, therefore he puts out their name, that is, their fame and reputation for *ever and yet*, or for ever and a day, as we uſe to ſay: -- *Ingloria vita recedit*, they go out in a ſnuff, as did the Primitive and Modern Perſecutors, of abhorred memory.

Verſ. 6. *O thou enemy*] The ſame whom he called *Wicked one* in the former verſe; where the word *Wicked* is of the ſingular number, *q. d.* O thou implacable Wretch, that wouldſt never be reconciled till thou waſt ruined; which now thou art, &c. Some read it interrogatively, and withall ironically, O enemy, are deſtructions come to an end? and Cities ſo waſted that they can never be repaired? *q. d.* So indeed thou haſt deſigned it, but art fairly diſappointed. And the like befel *Antiochus*, *Nero*, *Dioclefian*, *Philip* the Second of *Spain*, *Charls* the Ninth of *France*, and other bloudy Perſecutors, with their devilliſh thoughts and threats; which they could never effect and accompliſh.

Their memorial is periſhed with them] Heb. *Of them, of them* (twice) for more vehemency. The vulgar (after the Greek) hath it *cum ſonitu*, with an humming noyſe, ſo that the ſound thereof ringeth all the World over. R. *David* rendreth it, *Memoria eorum periit; ſuntne illi?* Their memorial is periſhed; have they yet a being any where?

Verſ 7. *But the Lord ſhall endure for ever*] *Vivit Chriſtus regnatq; alioqui totus deſperaſſem*, ſaid that good Dutch Divine, upon the view of the Churches enemies, *i.e.* Chriſt liveth and reigneth for ever, ſetting *one foot on the earth*, and *the other on the ſea*, as Lord of both; otherwiſe I ſhould have been altogether hopeleſs. *Bleſſed bee God that he is God*, was a learned Divines motto.

Verſ. 8. *And he ſhall judge the world, &c.*] See on *verſ.* 4.

Verſ. 9. *The Lord alſo will be a refuge, &c.*] Heb. *An high tower, edita arx*, wherein men are ſecured, and eſcape the impreſſions of an enemy. The very Lame and Blinde, thoſe moſt ſhiftleſs Creatures, when they had gotten the ſtrong Hold of *Zion* over their heads, thought that then they might ſecurely ſcorn *David* and his Hoſt, 2 *Sam.* 5. 6, 7. yet their Hold failed them: So did the Tower of *Shechem* thoſe that ran into it. Not ſo the Almighty, his poor oppreſſed. Univerſal experience ſealeth to this truth; neither can one inſtance be given of the contrary; *Higgaion, Selah.* It is reported of the *Ægyptians*, that living in the Fens, and being vext with Gnats, they uſe to ſleep in high Towers, whereby, thoſe Creatures not being able to ſoar ſo high, they are delivered from the biting of them: So would it be with us when bitten with cares and fears, did we but run to God for refuge, and reſt confident of his help.

Herod. Lib. 2.

Verſ. 10. *And they that know thy name will put their truſt in thee*] They can do no otherwiſe that ſavingly know Gods ſweet Attributes, and noble Acts for his people. We never truſt a man till we know him, and bad men are better known than truſted. Not ſo the Lord, for where his *name is poured out as an oyntment*, there the *Virgins love him*, fear him, rejoyce in him, repoſe upon him. Them

Them that ſeek thee] So they do it ſeriouſly, ſeaſonably, conſtantly.

Verſ. 11. *Sing praiſes to the Lord, &c.*] This is the guiſe of godly people, to provoke others to praiſe God, as being unſatisfiable in their deſires of doing him that ſervice, and as deeming that others ſee him as they do *totum totum deſiderabilem*, worthy to bee praiſed, *Pſal.* 18. 3. highly to be admired, *verſ.* 1. of this Pſalm.

Verſ. 12. *When he maketh inquiſition for blood*] for innocent bloud unjuſtly ſpilled; as he did for the *bloud* of *Abel*, *Gen.* 4. 10. of *Naboth* (1 *King.* 9. 26. ſurely I have ſeen yeſterday *the bloud of Naboth*; Murther ever bleeds freſh in the eyes of God) of *Zechariah* the Son of *Barachiah*, 2 Chron. 24. 22. thoſe ungrateful Gueſts, who ſlew thoſe that came to call them; *And when the King heard it* (for Bloud cryes aloud) he was wroth, and deſtroyed thoſe Murtherers, *Matth.* 22. 6, 7. Theſe ſhall have bloud to drink; for they are worthy, *Revel.* 16. 6. God draws Articles of enquiry in this caſe as ſtrict, and as critical, as ever the Inquiſition of *Spain* doth; the proceedings whereof are with greateſt ſecrecy, and ſeverity.

He forgetteth not the cry of the Humble] Heb. *of the poor, lowly, meek, afflicted.* Humility and Meekneſs are *Collactaneæ, twin-ſiſters*, as *Bernard* hath it.

Verſ. 13. *Have mercy upon me, O Lord, &c.*] Theſe are the words (ſay ſome) of thoſe humble ones whom God forgetteth not; they were Gods remembrancers. See *Iſa.* 62. 6. or, it is a prayer of *David* for further deliverances, according to that, *I will call upon the Lord, who is worthy to be praiſed*, Pſal. 18. 3. Betwixt prayſing and praying he divided his time, and drove an holy trade between Heaven and Earth.

Thou that liſteſt me up from the gates of death] i. e. *Ex præſentiſſimo & certiſſimo interitu*, from deſperate and deadly dangers ſuch as threaten preſent deſtruction; and ſhew a man the Grave even gaping for him. *David* was oft at this paſs; and God delivered *Paul* from *ſo great a death*, 2 Cor. 1. 10. he commonly reſerveth his hand for a dead lift, and reſcueth thoſe who were even talking of their Graves.

Verſ. 14. *That I may ſhew forth all thy praiſes*] i. e. All that I can compaſs or attain unto: *Aliter omnes laudes Dei dici non poſſunt, quia plures ignorat homo quàm novit*, ſaith *R. David* here: for all the praiſes of God cannot be ſhewn forth; ſith thoſe wee know not are more than thoſe we know.

In the gates of the daughter of Zion.] Theſe are oppoſed to the *Gates of Death*, as *Aben-Ezra* here noteth; and betoken the moſt publick places, and beſt frequented.

Verſ. 15. *The Heathen are ſunk down, &c.*] *Hoc eſt initium cantici Sanctorum*, ſaith *Aben-Ezra*. This is the beginning of the Saints Song, knit to the former verſe thus: ſaying, *The Heathen, &c.*

In the Net which they hid, &c.] To Hunters, they are compared for cruelty, and to Fowlers for craft. But ſee their ſucceſs, they are *ſunk down in their own pit*, caught in their own Net. Thus it befell *Pharaoh*, Exod. 15. 9, 10. *Jabin*, and *Sicera*, Judg. 4. *Sennacherib*, 2 Chron. 32. *Antiochus Epiphanes*, *Maxentius* the Tyrant, (who fell into the river *Tiber*, from his own falſe Bridge laid for *Conſtantine*) The Spaniſh *Armado*, our Powder-Papiſts, &c. See the Note on, *Pſal.* 7. 15. Euſeb. lib. 9. cap. 9.

Verſ. 16. *The Lord is known by the judgement, &c.*] The Heathen Hiſtorian obſerved, that the ruine of *Troy* ſerved to teach men, that God puniſheth great ſinners with heavie plagues. *Go up to Shiloh, &c.* *Herod.*

The wicked is ſnared in the work of his own hands] Heb. *Palms, hollows*, noting the cloſe conveyance of his wicked plots and practiſes, but for his own miſchief.

Higgaion, Selah] *Ainſworth* rendreth it *Meditation Selah*; meaning that this is a matter of deep meditation, worthy to be well-minded, and ſpoken, or ſung with earneſt conſideration always. The word is found only here, and *Pſal.* 92. 3. where alſo the wonderful works of God are diſcourſed. *R. Solomon* Note here is, *Ultimum judicium debet eſſe continua meditatio*. The laſt Judgement ſhould be continually thought upon.

Verſ. 17. *The wicked ſhall be turned into Hell*] Heb. *into to Hell* (twice) that is, into the nethermoſt Hell, the loweſt Dungeon of Hell. The word *Leſchaulah* hath a vehement inforcement from ה *locall*, as Grammarians call it, and importeth, that they

Auguſt. they ſhall be caſt into outer darkneſs, *In tenebras ex tenebris infelicitèr excluſi, infelicius excludendi. R. Solomons* Note here is, They ſhall be carried away from Hell to Judgement, and from Judgement they ſhall be returned to the deepeſt Pit of Hell. This if men did but beleeve, they durſt not do as they do, as once *Cato* ſaid to *Cæſar*.

And all the Nations] The wicked be they never ſo many of them, they may not think to eſcape for their multitudes, as amongſt Mutineers in an Army, the tenth man ſometimes is puniſhed, the reſt go free.

Verſ. 18. *For the needy ſhall not always be forgotten*] Becauſe he that ſhall come will come, and will not tarry. The Lord is at hand to help thoſe that are forſaken of their hopes. *Julian Lining* was apprehended by *Dale* the Promooter (in Queen *Maries* days) who ſaid unto him, *You hope, and hope, but your hope ſhall be aſlope.* For though the Queen fail, ſhe that you hope for ſhall never come at it; for there
Act. & Mon. 1871. is my Lord Cardinals Grace, and many others between her and it, &c. But the Cardinal dyed ſoon after the Queen, and (according to Father *Latimers* prayer) *Elizabeth* was crowned, and *England* yet *once more* looked upon.

Luther. Verſ. 19. *Ariſe O Lord, let not man prevail*] Prayers are the Churches Weapons, her *Bombarda & inſtrumenta bellica*, whereby ſhe is *terrible, as an Army with Banners*; ſhe prays down her enemies.

Verſ. 20. *Put them in fear O Lord*] ſtrike them with a panick terrour, as once the *Canaanites*, *Philiſtines*, 2 Sam. 5. *Syrians*, 2 King. 7. *Germans*, in the War againſt the *Huſſites*, &c. Some read it, *Put a Law upon them*, bridle them, bound them as thou haſt done the Sea, *Job* 38. 11. The *Greek* and *Syriack* favour this reading.

That the Nations may know themſelves to be but men] And not gods, as that proud Prince of *Tyrus*, Ezek. 27. and *Antiochus*, who would needs be ſtiled θεὸς, to ſuch an height of pride will Perſecutors grow, if they proſper, and be not taken a link lower, as we ſay. *Homo, id eſt fracti*, ſaith *R. Obad.* on this Text; *Men*, that is, *broken* crackt-creatures, *Morbis mortiq; obnoxii*, woful weights, ſorry and ſickly Caitives. This to know ſavingly, is the beginning of true Humility, ſaith *Auguſtine* here.

PSAL. X.

VErſ. 1. *Why ſtandeſt thou afar off, O Lord?*] As if thou hadſt forgotten what thou hadſt promiſed thy people in the former Pſalm; which the Greek and Latine Verſions make to be one and the ſame with this, as having no title, and tending almoſt to the ſame purpoſe: Hence the difference in Numbers, which holdeth almoſt to the end of the Pſalter, *viz.* to *Pſal.* 148.

Why hideſt thou thy ſelf in time of trouble?) So God ſeemeth to do, when he helpeth not preſently; neither doth any thing more trouble the Saints in affliction, than the want of Gods gracious preſence. This maketh them thus to expoſtulate and lament after the Lord; not quarrel as thoſe Hypocrites did, *Iſa.* 58. 3. or revile, as *Caligula* did his *Jupiter*, taking up that Verſe in *Homer*, Ζεῦ πατὲρ ὅτις σεῖο θεῶν ὀλοώτερος ἄλλος, or with him (little better) in the holy Hiſtory, who ſaid, *Behold this evil is of the Lord, and what ſhould I wait for the Lord any longer?* 2 King. 6. 33. The good Soul knows that God *waiteth to be gracious*; and as he ſeldom cometh at our time, ſo at his own (which is ever the beſt) time, he never faileth.

ἐμπυρίζεται *Chryſoſt.* Verſ. 2. *The wicked in his pride doth perſecute, &c.*] Heb. *hotly purſueth*, and that out of his pride, the true cauſe of Perſecution; whatever elſe is pretended. And this is fitly here alledged, and urged as an Argument to move God to make haſt. See *Deut.* 32. 27. The Saints fare the better for the inſolencies and outrages of their enemies, whoſe ruine is thereby accelerated, and ſomewhat God will do the ſooner for his people, leſt the enemy exalt himſelf, *Pſal.* 140. 8. and ſay, *Our hand is high, the Lord hath not done this.*

Let them be taken in the devices, &c.] As all Perſecutors are ſure to be. In which regard *Tertullian* well adviſeth *Scapula*, *Si nobis non parcis, tibi parce; ſi non tibi, Carthagini.* If thou wilt not ſpare us Chriſtians, yet ſpare thy ſelf; or if not thy ſelf, yet thy City *Carthage*, which elſe will ſmart and ſmoke for thy cruelty.

Verſ. 3.

Verſ. 3. *For the wicked boaſteth of his hearts deſire*] Though the Soul of the wicked deſire evil, *Prov.* 21. 10. yet he glorieth in it, as did that *Thraſonical Lamech*, *Gen.* 4. and that *Pyrgopolynices Nebuchadnezzar*, Iſa. 10. 9, 10, 11, 12. This the juſt and jealous God cannot bear, as neither that which followeth. See Pſal. 5. Phil. 3. 19.

He bleſſeth the Covetous] *Ut ſapientem & providum*, as a wiſe man and good Husband. So they in *Malachy*, who ſaid, And now we *count the proud happy*, *&c. Felix ſcelus virtus vocatur.* *Seneca.*

Whom the Lord abhorreth] ſmiting his hands with indignation at his diſhoneſt gain, *Ezek.* 22. 13. like as *Balac* did at *Balaam*, with whom he was deeply diſpleaſed, *Numb.* 24. 10.

Verſ. 4. *The wicked through the pride of his countenance*] That is, *of his heart*, appearing in his countenance; as a maſter-pock in his fore-head. For *Pride buddeth*, Ezek. 7. 10. the pride of *Iſrael* teſtifieth to his face, *Hoſ.* 5. 5. the thoughts are oft ſeen in the countenance; and the heart is printed upon the face; *Iſa.* 3. 9. 'Tis a hard thing, ſaith one, to have a brazen face, and a broken heart.

Will not ſeek] He thinks it not neceſſary, or worth the while; and his practice is agreeable, that is, nought all over. Pride in the Soul is like a great ſwelling in the body, which (beſides that it is a dangerous Symptom) unfits it for any good ſervice; and is apt to putrifie and to break, and to run with loathſome and foul matter: So doth Pride diſable the Soul from doing duty, and at laſt breaketh forth into odious deeds, abominable to God and men. It is obſerved, that the ground whereon the Peacock uſeth to ſit, is by that occaſion made exceeding barren: ſo where pride roofteth and reigneth, no good groweth.

God is not in all his thoughts] God is neither in his head, as here, nor in his heart, *Pſal.* 14. 1. nor in his words, *Pſal.* 12. 4. nor in his ways, *Tit.* 1. 16. he is wholly without God in the world, *Epheſ.* 2. he ſtudies Atheiſm, *and all his thoughts are, There is no God* (ſo this Text may be read) he would fain ſo perſwade himſelf.

Verſ. 5. *His ways are always grievous*] As he Pleaſeth not God, ſo he is contrary and vexatious to men. *Via ejus ſemper terrent*, ſo *Aben-Ezra*. The Pſalmiſt here noteth him, for ſuch an one as the *Cyclops* are ſet forth to have been by the Poets.

Thy Judgements are far above out of his ſight] He looketh not ſo high, but reckoneth that *qua ſupra nos nihil ad nos.* If he read them at any time, he regardeth them as little as he doth the ſtory of forein Wars, wherein he is not concerned.

As for all his enemies, he puffeth at them] He holdeth himſelf man good enough to make his party good with them, and that he can overthrow them all with a puffe. He defieth them, and domineereth over them, as the Greek renders it. πασιν αυτοις ἐνυβρίζει *Sept.* ἐκφυσᾷ. *Chryſoſt.*

Verſ. 6. *He hath ſaid in his heart, I ſhall not be moved*] So ſaid a better man once, *Pſal.* 30. 6. but he was quickly confuted. If a beleever conclude by the force of his faith, that he ſhall *never be moved* from that good eſtate in which Chriſt hath ſet him, this is the triumph of truſt, and not the vain vaunt of preſumption.

For I ſhall never be in adverſity] The Chaldee hath it, *Quoniam non ſum in malo*; and underſtandeth it of the evil of ſin, as *Exod.* 32. 22. and then the ſenſe is, becauſe the wicked man ſuffereth not the puniſhment of ſin, therefore he conceiteth that he is innocent,, and without ſin. See *Hoſ.* 12. 8. with the Note.

Verſ. 7. *His mouth is full of curſing and deceit*] Such curſing men are curſed men; and for ſuch ſlippery and deceitful perſons, the Lord is the avenger of all ſuch; 1 *Theſſ.* 4. 8.

Under his tongue is miſchief] that is, *in his heart*, which is by Nature placed beneath the Tongue, making its uſe of it, for much miſchief, *Matth.* 12. 34. *Jam.* 3. 8. The word *Toch* here rendred fraud, ſignifieth properly the middle of any thing, *Quoniam fraus in medio cordis eſt*, ſaith *R. David*, becauſe fraud is in the middle of the heart, and there-hence ſent into the mouth.

Verſ. 8. *He ſitteth in the lurking-places, &c.*] A deſcription of an High-way-robber, ſaith *Diodate*, under which name are meant all violent and fraudulent men, and their actions.

Verſ. 9. *He lieth in wait ſecretly as a Lion in his den*] See *Job* 38. 40. with the Note.

When hee draweth him into his Net] that is, into his bonds, debts, morgages, ſaith *Chryſoſtome*. When a poor man is once gotten into theſe Nets, wicked Oppreſſors do not only *rob* but *raviſh* them; coyning their mony upon poor mens skins, and wringing the ſponges of poor people into their own purſes. *David* compareth them to *Canibals*, *Pſal.* 14. 4. to greedy Lions here; another ſaith they are like the fiſh *Polypus* that lying in wait for other fiſhes upon the Rock, aſſimulateth to the Rock and taketh them in his Net, which hee hath naturally behind his head, and can, ſpread at his pleaſure, before they find themſelves in danger.

Sir Richard Berkley his Sum. Bon. 1. 1

Verſ. 10. *He croucheth (or cruſheth) and humbleth himſelf*] Lyon-like, *Job.* 38. 40. He can ſew the Foxes skin to the Lions hide for a need, and to compaſs his deſign. As proud as he is, yet in ſubtlety he can abaſe himſelf; and with glavering ſpeeches, and fawning behaviour, indirectly indeavor the overthrow of the innocent and diſtreſſed. To which purpoſe he can put himſelf to pain, feign himſelf ſick, and in a dying condition (as thoſe do that ſtand for the Popedome) counterfeit and pretend humility, but all is Hypocriſie.

Seipſum ægrum, & attritum fingit R. David.

That the poor may fall by his ſtrong ones] whether *teeth* or *pawes*, *per impia decreta*, ſaith *R. Obadiah*, by his wicked decrees, by the hands of his *Privado's*, deſperate Aſſaſſinates, ſaith another Expoſitor.

Verſ. 11. *Hee hath ſaid in his heart God hath forgotten*] that is, he knoweth it not, regardeth it not. To learn is nothing elſe but to remember, ſaid *Socrates*; and what a man hath utterly forgotten, it is all one, as if he had never known it, 2 *Pet.* 1. 9. hee hath *forgotten that hee was purged from his old ſins*, that is, hee was never purged. See verſ. 4.

Verſ. 12. *Ariſe O Lord, ſurge, age, ſumme Pater*, ſaid *Mantuan* to the Pope, ſtirring him up againſt the Turks; may wee better ſay to the Almighty God, againſt his peoples enemies. *O God lift up thine hand*] lift it up on high, that it may fall down the more heavily. In the firſt verſe of this Pſalm, the Prophet complained that God ſtood a farre off, and hid himſelf in time of trouble. Here hee is intreated to ariſe, to come neer, to put forth his hand for his peoples help, &c.

Verſ. 13. *Wherefore doth the Wicked contemn God? q. d.* It is time for thee, Lord, to ariſe and beſtir thy ſelf; for otherwiſe what will become of thy great name? The Saints cannot endure that God ſhould be ſlighted.

Hee hath ſaid in his heart] *Verſ.* 3. 4. This ſticks in *Davids* ſtomack, and draws this prayer from him, who was now *bleſſedly blown* up with an holy zeal for God; as was alſo good *Zuinglius*, when hee ſaid, *In aliis manſuetus ero, in Blaſphemiis in Chriſtum, non ita.* In other matters I can be mild and patient, but not ſo in caſe of Blaſphemy againſt Chriſt.

Verſ. 14. *Thou haſt ſeen it*] For thou art *All-eye*, whatever the wicked conceiteth to the contrary, making thee a God of clouts, as they ſay, or an Heathen-Idoll, which is nothing in the World.

To requite it with thine hand] *reponendo in manu tua*, by taking it in thy hand (ſo ſome render it) *ſc. ut propius intuearis, certius conſideres, dijudices & vindices*, that thou mayeſt take a more neer and narrow view of it, and duely puniſh it.

Aben-Ezra. Relinquit in te onus ſuum. *R. Solomon.*

The poor committeth himſelf unto thee] Heb. *leaveth, relinquit ſeipſum, & currit ad te*, he relinquiſheth himſelf, and runneth unto thee. Now whoſoever committeth himſelf, and his affaires to God, ſhall bee ſure to find him a faithfull *Depoſitarie*.

Thou art the helper of the fatherleſſe] The *Worlds Refuge*, as the Grand Signiour is called; *The poor mans King*, as *James* 5. of *Scotland*. In God the Fatherleſs findeth mercy, *Hoſ.* 14. 3. And theſe Arguments *David* uſeth in his prayer, not to move God to hear and help, but to work upon his own heart thereby, and to perſwade himſelf to more Faith, Love, Obedience, Humility, Thankfullneſs, whereby wee are the better fitted for mercy. When a man in a Ship plucks a Rock, it ſeemeth as if he pluckt the Rock nearer the ſhip, when as indeed the ſhip is pluck'd nearer the Rock. So is it in this caſe, wee ſeem to perſwade God by our Arguments, when as indeed the change is not wrought in him, but only in our ſelves; our Arguments are *curarum noſtrarum levamenta, & fiducia impetrandi argumenta*, the cure of our cares, and props to our faith of obtaining.

Verſ. 15. *Break thou the arme of the Wicked*] that arm that hath been lifted up againſt the godly, ſee *Pſal.* 3. 8. & 58. 7.

Seek

Seek out his wickedneſſe, that thou finde none] *ad alios vel inveſtiendos, vel infeſtandos*, Ezech. 23.48. Or, leave no ſin of his unpuniſhed. The *Franciſcans*, to prove that *Francis* the founder of their order was without ſin, fooliſhly alledge this Text, *Quaretur peccatum illius & non inveniatur*; wherein (according to the ſenſe of the Pſalmiſt) what do they elſe but wiſh that God would trace him quite thorow the courſe and trade of his iniquities, even to the uttermoſt end of them, and puniſh him accordingly; which is done, no doubt, long ſince.

Verſ. 16. *The Lord is King for ever and ever*] Therefore he will doubtleſſe do whatſoever hath been before deſired, and much more than wee can ask or think. Many Kings have been long-lived, as was *Artaxerxes Mnemon*, who reigned 62. years; *Auguſtus Cæſar* 56. & *Elizabeth* 44, &c. but died at length, to the great grief of their ſubjects and ſervants, who are ready to wiſh (as once the *Romans* did concerning *Auguſtus*) that either they had never been, or never dyed. But God *is the King immortall, inviſible, &c.*

The Heathen are periſhed out of his Land] the enemies, whether *Jews* or *Gentiles* are rid out of his Church; for that is *Gods Land* by a ſpecialty, his peculiar Portion.

Verſ. 17. *Lord thou haſt heard the deſire of the humble*] The whole life of a good Chriſtian is an holy deſire, ſaith *Auſtin*. And the deſires of the Righteous ſhall be ſatisfied, *Prov.* 10.24. becauſe they are framed by the Holy Spirit, according to the will of God, *Rom.* 8. 27. and they have the mind of Chriſt, 1. *Cor.* 2. 16. who knoweth the mind of the Spirit, *Rom.* 8, 27. though their deſires be not uttered, v.26.

Thou wilt prepare their heart] *In removendis ab illo mundi negotiis*, ſaith *R. David*, and by putting them into a praying frame, and ſo fitting them for mercy. Where God giveth a praying heart, 'tis ſure that hee will ſhew a pittying heart. If hee *prepare the heart*, hee will alſo *bend his ear*; like as when wee bid our Children ask us for this or that, wee mean to give it them; and as when wee open a purſe as wide as wee can pull it, 'tis a ſign wee intend to fill it top-full.

Thou wilt cauſe thine ear to hear] even whilſt they are preparing, and before they can ſpeak many times, *Iſa.* 65. 24. or whileſt they are praying, as *Dan.* 9. 20. *Act.* 4. 31. or not long after; they ſhall be ſure to have out their prayers, either in mony, or in monies-worth, as they ſay.

Verſ. 18. *To judge the fatherleſſe, &c.*] the *Vulgar* hath it, *to judge for the fatherleſs, and for the oppreſſed.* It is one thing (ſaith *Auſtin*) to judge the fatherleſs, and another thing to judge for him; this later is, to paſs ſentence on his ſide; which God the righteous Judge will be ſure to do without writhing or warping, for hee hath all that is required of a Judge originally, and eminently, *viz.* Wiſdome, Juſtice, Courage, Conſtancy, and Power.

That the man of the earth may no more oppreſſe] or *terrifie, daunt with terrour*, as *Phil.* 1. 28. See the Note there. Why ſhould one man be terrible to another, ſith wee are all *mortales è terra*, worms of the earth, clods of clay, and ſhall ſhortly return to the duſt whence wee were taken? *unde ſuperbit homo?* I even I am hee that comforteth you; who art thou that thou ſhouldeſt be afraid of a man that ſhall die, and of the Son of man that ſhall bee made as graſſe? And forgetteſt the Lord thy Maker--and haſt feared continually every day, becauſe of the fury of the Oppreſſor, as if hee were ready to deſtroy? and where is the fury of the Oppreſſor? *Iſa.* 51. 12, 13. Some obſerve that the cloſe of this Pſalm is much like that of the *former*. How they have been taken (by the Greek Fathers eſpecially) for one entire Pſalm, See the Note on *Verſ.* 1.

PSAL. XI.

VErſ. 1. *In the Lord put I my truſt*] This was that which *David* had and held, wherewith to anſwer him that reproached him (and it was an excellent good one) that hee truſted in Gods Word, *Pſal.* 119. 42. When it was that he gave this anſwer, *In the Lord put I my truſt* (whether when *Sauls* courtiers, under pretence of friendſhip, counſelled him to quit the Court for fear of *Saul*, which hee was very loth to do; or elſe when he was with *Samuel* at *Naioth*, 1 *Sam.* 19. 18. *&c.* where his carnall friends might adviſe him, as *Peter* did his Maſter, *Mat.* 16. 22. with a

See the like Neh. 6. 10. Luk. 13. 31.

Fuge, fuge, David, cito, citius, citiſſime) is uncertain. But this is certain, that all the troops of ungodlineſs aime and act vigorouſly to caſt down the caſtle of confidence we have in God. This therefore we muſt be ſure to ſecure, as the Serpent doth his Head, the Souldier his Shield, *Epheſ.* 6. 16. This is the victory whereby we overcome the World (with its *Allurements*, or *Affrightments*) even our faith, 1 *Joh.* 5. 4. The beleever walketh about as a Conquerour; and he alone is the man whom the Heathen Poet elegantly deſcribeth,

Horat. Carm. lib. 3. Od. 7

Juſtum & tenacem propoſiti virum,
Non civium ardor prava jubentium,
Non vultus inſtantis tyranni
Mente quatit ſolida, &c.
Si fractus illabatur orbis,
Impavidum ferient ruinæ.

The Poet inſtanceth in *Hercules* and *Bacchus*, but had he known of *David*, *Moſes*, *Micaiah*, *Nehemiah*, *Daniel*, and his three friends, &c. he would rather have pitched upon them, or ſome others of thoſe Worthies, of whom the world was not worthy, *Heb.* 11.

Flee as a Bird to your mountain] Get you gone, you and your followers (the Hebrew word *Flee* is plural) or flee to your mountain, O bird; ſee you not the Fowlers ſnare? and will you not away with all ſpeed? Thus they ſought to fright him (as Birds are fearful, *Iſa.* 16. 2. and to make him flee from his place, as a Bird fleeth from her Neſt, *Prov.* 27. 8. But he was never without his Cordial, the ſame that releeved him at the ſack of *Ziglag*, where, in the fail of all other comforts, he *incouraged himſelf in the Lord his God*, 1 Sam. 30. 6. he knew that *as birds flying, ſo will the Lord of Hoſts defend his people*; defending alſo, he will deliver them, and paſſing over he will preſerve them, *Iſa.* 31. 5. This, though it were not written in *Davids* days, yet he had the good aſſurance of it in his ſoul.

Nam ecce iniquitis impii appoſuerunt pedem arcui. Beza.

Verſ. 2. *For loe, the wicked bend their bow*] *ſcil.* to ſhoot at you a ſilly Bird; you were beſt therefore to be packing, and not to ſtay till you come tumbling down as a Bird fetcht off with a bolt. This hath ever been the guiſe of the Churches enemies, and is ſtill, to terrifie her (if they could) and affright her out of her faith, and true religion. *Nebuchadnezzar* for inſtance, *Antiochus* that little Antichriſt, the primitive Perſecutors, and ſtill the Papiſts with their cruel Inquiſition, and otherwiſe. But what ſaith the Apoſtle, *In nothing be terrified by your adverſaries*, Phil. 1. 28. Be not afraid with any amazement, 1 *Pet.* 3. 6. *Nos quidem neq; expaveſcimus neq; pertimeſcimus ea quæ ab ignorantibus patimur*, ſaith *Tertullian*; We fear not what any of you can do to us, do your worſt. *Contemptus eſt à me Romanus & favor & furor*, ſaid *Luther*, I care not for *Romes* frowns, or fair hooks. This the blinde World counteth, and calleth *fillineſs*, or *ſtubbornneſs*, but they know not the force of faith, nor the privie armour of proof, that the Saints have about their hearts. *They make ready their Arrow upon the ſtring* (not in the quiver as the Vulgar reads it.)

Ad Scapulam,

That they may privily ſhoot] Heb. *to ſhoot in the darkneſs*: ſo that although the Saints hide themſelves in Caves, and dark corners, yet they are ferreted out thence by their Perſecutors, as *David* was by *Saul* often. And this ſome hold to bee the meaning of that place, *Pſal.* 74. 20. The dark places of the earth are full of the habitations of cruelty; that is, we can hide our ſelves no where, but the Perſecutors find us out.

Verſ. 3. *If the foundations be deſtroyed*] If all things be turned topſie turvie in the State, and no regard had to right or wrong, *Sed vi geritur res, ut in regno Cyclopico*; If *Saul*, notwithſtanding mine alliance to him, and innocency toward him, his many fair promiſes to me, and thoſe hazards and hardſhips I have ſuffered for his ſake, will needs go on to hunt me up and down, as a Partridge in the mountains, and to ſeek mine utter undoing, what can I do to help it? how can it bee but the moſt righteous muſt have his ſhare of ſufferings? See *Pſal.* 82. 5.

What can the righteous do?] More than glorifie God, by ſuffering his Will, and patiently wait for better times, comforting himſelf (as in the next verſe) in this confidence, that *God is in Heaven, &c.* Some render it, *What hath the righteous done?* The wicked will ſay, that he hath undone all, and that *David* with his complices

complices are the cauſes of all the publick calamities and confuſions. So the Primitive Perſecutors charged the Chriſtians, and Papiſts do ſtill the Proteſtants, to be the troublers of the State, the Seeds-men of ſedition, the diſturbers of the Churches peace, &c. when as indeed themſelves are *flagella Reip. flabella ſeditionis*, the only traitors and troublers of *Iſrael*; with *Athaliah* they cry out *Treaſon, Treaſon*, when themſelves are the greateſt Traitors and Incendiaries of Chriſtendom. We may confidently ſay with the Pſalmiſt, *The foundations are deſtroyed, but what hath the righteous done?* Some render the words thus, *But thoſe purpoſes or counſels* (of *Saul* and his flatterers, *verſ.* 2.) *ſhall be deſtroyed.* (*Saul* ſhall be fruſtrated of his hope, therefore I will not flee into the mountains) *But what hath the righteous done?* That is, I have done nothing unrighteouſly againſt *Saul*, therefore I will not fly, &c.

Chriſtianos ad leones. Tertul.

Verſ. 4. *The Lord is in his holy Temple*] i. e. in Heaven, and there-hence hee both can and will do much for the releef of his poor oppreſſed, though the righteous can do little for themſelves: he alſo knows, and will clear their innocency; for he ſits between the Cherubims, whence he is wont to ſend help, *Pſal.* 20. 3. and hath his Throne in Heaven, whence he is wont to ſtrike terrour into the enemies, *Pſal.* 18. 8, &c.

Ubi deficit auxilium humanum incipit divinum. Philo.

The Lords Throne is in Heaven] This is the ſame with the former, ſerving to ſet forth Gods *Sufficiency*, as the following words do his Efficiency, thoſe props of *Davids* faith, anſwerable to *Jachin* and *Boaz*, thoſe two braſen Pillars in *Salomons* Temple.

Dei ſolium eſt noſtrum aſylum.

His eyes behold, his eye-lids try the children of men] The eye of God is taken in Scripture (ſaith one) either for his knowledge, or for his judgement; his eye in this Text pointeth out his knowledge, his eye-lids his critical deſcant. It is a manner of ſpeech, ſaith another, taken from thoſe mens actions who being deſirous to look upon a thing more intently do wink with their eyes, or cloſe up one of them, that they may ſee the better with the other.

Verſ. 5. *The Lord trieth the righteous*] or *approveth*, as *Jam.* 1. 12, he juſtifieth and accepteth him as appeareth by the oppoſition here. The vulgar rendreth it thus; *Deus interrogat juſtum & impium*, &c. *quia per interrogatoria veritas dignoſcitur.* The Lord interrogateth the juſt and the wicked *ſcil.* that ſo he may ſift out the truth of things. But neither doth the Hebrew word ſo ſignifie, nor doth God need any ſuch help.

His ſoul hateth] i. e. he can in no wiſe away with; and this is ſpoken of God after the manner of men, for fury, hatred, and the like affections are not in him. If it could be ſaid of *Trajan* the Emperour, that hee neither feared nor hated any man, how much more of God? And if of the Tribunal at *Zant*, much better of Gods Throne.

Hic locus odit, amat, punit, conſervat, honorat,
Nequitiam, pacem, crimina, jura, bonos.

Verſ. 6. *Upon the wicked he ſhall rain ſnares*] His ſoul hateth them; and, as revenge is the next effect of hatred, he will exerciſe horrible Judgements upon them. Go on they may in their wicked ways for a time, and haply think to out-run Wrath, but it ſhall eaſily overtake them, and inevitably; for the firſt thing that God ſhall rain upon them is *Snares*, to catch and hold them faſt, that they may ſurely ſuffer the reſt that follow. *Take him, and lead him away ſafely*, ſaith *Judas* concerning Jeſus to the Souldiers. *Mark* 14. 44. And the ſame in effect ſaith God to his Judgements concerning the wicked, on whom for that purpoſe he raineth *Snares*, i. e. he ſuddenly ſurpriſeth them: as by unexpected foul weather.

Fire and Brimſtone] Hell from Heaven, as once upon *Sodom* and her Siſters, figuring the vengeance of eternal fire. *Jude* 7. *Rev.* 20. 10. where the Sacrifice is ſalted with fire, *Mark* 9. 49. that is, burneth, but conſumeth not, Fire being of a burning, but Salt of a preſerving nature. Tophet is of a moſt tormenting temper, the fuel thereof is fire and much wood: the breath of the Lord like a ſtream of fire doth kindle it, *Iſa.* 30. 33. *Utinam ubiq; de Gehenna diſſererentur*, ſaith a Father; O that men would think, and talk much of Hell! O that they would take a turn in it; and taking a view of that formidable fire fed with a river of Brimſtone, and blown

Perdit ſed non diſperdit, & cruciat ita ut nunquam perimat. Camero.

blown by the breath of the Almighty, they would haſten out of their Natural condition, as *Lot* did out of *Sodome*; ſith there is the ſmell of the fire and brimſtone already upon them!

And an horrible tempeſt] *Ventus procelloſiſſimus*, a moſt terrible blaſting Whirlwind, ſuch as the Greeks call *Preſter*; whereof ſee *Plin. Lib. 2. c. 48.* and the Evangeliſt calleth *Euroclydon*, *Act. 27. 14. The mariners miſchief.*

This ſhall be the portion of their cup] *Vel, portio partu eorum, id eſt, ipſiſſima eorum portio; duplicatur idem ſenſus duobus verbis*, ſaith *R. David.* He ſeemeth to allude to the cuſtom at Feaſts, where each had his Cup, his *demenſum*, or meaſure of meat and drink. Wicked ones ſhall drink up the cup of Gods Wrath (worſe than that cup of boyling Lead powred down the drunken Turks throat by the command of the *Baſhaw*) though it be brim-full, and have eternity to the bottom, Pſal. 75. 8.

Verſ. 7. *For the righteous Lord loveth righteouſneſs*] *Sc.* as a reflection of himſelf, as a peece of his own image. This is better than eyes opened, limbs reſtored, *Pſal.* 146. 8.

His countenance] Heb. *Countenances*, or *their faces*, in myſtery of the Holy Trinity.

Vide Vicars in Loc.

Doth behold the upright] With ſingular delight and complacency.

PSALM XII.

VErſ. 1. *Help Lord*] 'Twas high time to call to Heaven for help, when *Saul* cried, *Go kill me up the* Prieſts *of* Jehovah (the occaſion as it is thought of making this Pſalm) and therein committed the Sin againſt the Holy Ghoſt, as ſome grave Divines are of opinion, 1 *Sam.* 22. 17 *David* after many ſad thoughts about that ſlaughter, and the occaſion of it, *Doegs* malicious information; together with the paucity of his faſt Friends, and the multitude of his ſworn Enemies at Court, breaks forth abruptly into theſe words, *Help Lord*, help at a dead lift. The Arabick verſion hath it, *Deliver me by main force*, as *with Weapons of War*, for the Lord is a Man of War, *Exod.* 15. 3.

For the godly man ceaſeth] Heb. *The merciful man*, who having obtained mercy from thee, would ſhew me mercy, and defend mine innocency; ſuch as theſe are baniſhed the Court, which is now poſſeſſed by Paraſites and Sycophants.

For the faithful fail] *Veraces*, the true and truſty ones, ſuch as a man may ſafely confide in; theſe are rare Birds. See *Mic.* 7. 1, 2, 3, &c. with the Notes there. *When the Son of Man cometh, ſhall he finde faith* (in this ſence alſo) *in the earth? Luke* 18. Hard and ſcarce. When *Varus* was ſlain *Auguſtus* complained that now he had none left, that would deal plainly and faithfully with him; *Lewis* the Eleventh of *France* would ſay, that he had plenty of all things but of one. And being asked of what? Of Truth, quoth he. *Aurelian* the Emperour was bought and ſold by his Counſellours, for he might know nothing, but as they informed him. *David* complaineth of *Saul*, that he was too too apt to hearken to every claw-back tell-tale, 1 *Sam.* 24. 9. & 26. 19. ſo that he could have no fair dealing.

Verſ. 2. *They ſpeak vanity every one with his neighbour*] They ſpeak falſly and fraudulently, and therein have an Art, as *Jer.* 9. 4, 5. ſuch as the Devil hath taught them.

With flattering lips] *Blandientibus, vel dividentibus.* The Syriack verſion hath it, with dividing lips, ſuch as ſeparate very friends.

With a double heart do they ſpeak] Heb. *With an heart and a heart.* So *Horace* ſaith of *Ulyſſes.*

Vid. 6. Animus verſutulus & verſatilis.

Curſus duplicis per mare Ulyſſei.

The Prophet here meaneth that they had one heart in their body, and another in their mouth, being deſperate diſſemblers, ſuch as the *French* are ſaid to be. Thoſe men of *Zebulon* were none ſuch, 1 *Chro.* 12. 33.

Verſ. 3. *The Lord ſhall cut off all flattering lips*] as a rotten member is cut off from the body — *Ne pars ſincera trahatur*; or as a barren tree is ſtocked up, that it cumber not the ground. There is a wonderful ſympathy between Princes and Paraſites,

raſites, whoſe ſong is, *Mihi placet, quicquid Regi placet*; and whoſe practice is to ſpeak *ſuavia potius quam ſana*, ſweet, rather than ſound things. But God will cut off ſuch lips (taking notice of the offending member) as hee dealt by *Doeg*, *Ahitophel*, *Sheba*, *Shemaiah* the *Nehelamite*, *Jer.* 29. 32. and as it were to be wiſhed that Chriſtian Princes would do; ſerving them all as the *Theſſalians* did that City in *Greece* called Κολάκεια, or *flattery*, which they deſtroyed and pulled down to the ground. Hen. Steph. Apol. pro Herod.

And the Tongue that ſpeaketh proud things] *Magnifica*, bubbles of words, bluſtering ſpeeches, breathing out nothing but arrogance, and contempt of God and his people. Theſe *grandiloqui* muſt one day anſwer for their hard ſpeeches with flames about their ears, whatever they meet with in the mean while, as did *Neſtorius*, *Tho. Arundel*, *Stephen Gardiner*, and others; plagued here in their tongues, thoſe *little Members that had boaſted ſo great things*, Jam. 3.

Verſ. 4. *Who have ſaid, with our tongues will wee prevail*) *Dictitant enim*, this was a common word with them; And ſurely the tongue is a deſperate weapon, made in the form a flaming ſword, and elſewhere by *David* compared to a Tuck or Rapier, *Pſal.* 42. to a raſor alſo *doing deceit*, *Pſal.* 52. The Chalde Paraphraſt hath this Text thus, *Becauſe wee can ſwear and lie, therefore wee ſhall prevail.*

Our lips are our own] Heb. *are with us*, that is, wee have the command of our tongues, and have words at will; wee can ſpeak perſwaſively, and therefore wee doubt not to perſwade *Saul* to any thing againſt *David*. *Socrates* in his Apology, My Lords, ſaid he to the Judges; I know not how you have been affected with mine adverſaries eloquence, while you heard them ſpeak; for mine own part, I aſſure you, that I, whom it toucheth moſt, was almoſt drawn to beleeve that all they ſaid, though againſt my ſelf, was true; when they ſcarcely uttered one word of truth. *Caius Curio* the *Roman* was *ingenioſe nequam*, wittily wicked, and the Duke of *Buckingham* in his ſpeech to the Londoners, for *Rich.* 3. gained this (though ſlender) commendation, that no man could deliver ſo much bad matter in ſo good words, and quaint phraſes. Paterculus.

Who is Lord over us?] *ſc.* to hinder us from ſpeaking what and when we liſt with fineneſſe and eloquence; though to the ſlaying of three at once, the tale-bearer, the tale-hearer, and the party traduced. *R. Samuel Ben. Jochai* hath this note upon the Text; A ſlanderous tongue is called *Laſhon Tabitha*, becauſe it ſlayeth three; but here it ſlew four, *viz.* *Doeg*, *Saul*, *Nob* the City of the Prieſts, and *Abner*, who ſuffered it ſo to be, 1. *Sam.* 22. Lingua tenax.

Verſ. 5. *For the oppreſſion of the poor*] whoſe very oppreſſion (though they complain not) hath a voice and God will hear it, for he is gracious, *Exod.* 22. 27. Hee heard *Hagars* affliction, though ſhe ſaid nothing, *Gen.* 16. 11. hee heareth the young Ravens that cry unto him *by implication* only.

For the ſighing of the needy] If it bee but their *breathing*, *Lam.* 3. 56. God can feel it, but the ſighs of his people are effectuall orators, *Exod.* 2. 23, 24, 25. & 3. 7. and their tears he puts in a bottle, *Pſal.* 56. 9.

Now will I ariſe] *ſc.* in the nick of time, when all ſeems to be loſt. Mans extremity is Gods opportunity. *Cum duplicarenter lateres, venit Moſes*, ſee *Iſa.* 33. 10. Now, Now, Now.

Saith the Lord] *Dixit mihi per Prophetiam*, Iſa. 22. 14.

From him that puffeth at him] That defyeth him, and thinks hee can blow him away at a blaſt; but if God ariſe onely, his enemies ſhall bee ſcattered, as Thiſtle-down is by a puff of wind, *Pſa.* 68. 1. Some render the Text, *Hee will puff at him*, that is, the oppreſſed will now dare to ſpeak freely, who before durſt not mute. R. David.

Verſ. 6. *The words of the Lord are pure words*] free from all inſincerity or falſhood, and not like thoſe of *Sauls* flatterers, vile and vitious. All Gods promiſes are infallible, and ſuch as a man may write upon, as they ſay; They are *yea and Amen*, 2 *Cor.* 1. 20. that is, Truth and aſſurance. God hath hitherto kept promiſe with nights and dayes, that they ſhall one ſucceed another, *Jerem.* 33. 20, 25. therefore much more will he keep promiſe with his people.

As ſilver tryed in a Furnace] In a ſublimatory or crucible. The Greeks call it δοκίμιον, St. *Peters* word, 1 *Ep.* 1. 7.

Purified

Puriſied ſeven times] that is, ſufficiently. *Alchimie*-gold as it will not paſſe the ſeventh fire, ſo it doth not comfort the heart, as true gold will.

Verſ. 7. *Thou ſhalt keep them*] that is, *Verba prædicta*, the forementioned words or promiſes, ſaith *Aben-Ezra*. Or, *keep thou them* (prayerwiſe,) and ſo *David* puts Gods promiſes in ſuit. A certain good man having all taken from him, and his Wife deſiring to know how hee and his Family ſhould live? He anſwered, hee would now put his Bond in ſute; that is, he would urge God with his Promiſes.

Thou ſhalt preſerve them] Heb. *Him*, that is, every one of them, *viz.* the poor and needy, amongſt whom *David* reckons himſelf, which ſhews his humility.

From this Generation] So they are called for their multitude, in oppoſition to thoſe few faithful ones, *verſ.* 1. An evil and adulterous Generation they were, a *Baſtardly brood*, as *Mat.* 12. 39. *Omne tempus feret Clodios, Catones non omne feret*, ſaith *Seneca*.

Verſ. 8. *The wicked walk on every ſide*] In *circuitu*, ſaith the Vulgar; the circular Motion is moſt ſubtle, the Devil walketh the round to do miſchief; but better render it *circumquaq;* on every ſide, to ſhew their numbers and their inſolencies; all places are full of them, ſuch duſt-heaps are found in every corner; when as the godly are as the *ſalt of the earth*, ſprinkled here and there (as Salt uſeth to be) to keep the reſt from putrifying.

When the vileſt men are exalted] Heb. *Vilities*, the abſtract for the concrete, *quiſquiliæ*, ἐτίδαιοι. Oft, empty Veſſels ſwim aloft, rotten Poſts are gilt with adulterate Gold, the worſt weeds ſpring up braveſt. Chaff will get to the top of the Fan; when good Corn, as it lieth at the bottom of the heap, ſo it falls low at the feet of the Fanner. The reaſon why wicked men *walk* on every ſide, are ſo brisk, ſo buſie, and who but they? is given in to be this, becauſe Loſels and Rioters were exalted. See *Prov.* 28. 12. 18. & 29. 2. As Rhewms and Catarrhes fall from the Head to the Lungs, and cauſe a Conſumption of the whole body; ſo it is in the Body Politick. As a Fiſh putrifies firſt in the head, and then in all the parts: So here. Some render the Text thus, *When they* (that is the wicked) *are exalted*, it is a *ſhame for the Sons of men*, that other men, who better deſerve preferment, are not only ſlighted, but vilely handled by ſuch worthleſs Ambitioniſts; who yet the higher they climbe, as Apes, the more they diſcover their deformities.

PSAL. XIII.

VErſ. 1. *How long wilt thou forget me, O Lord, for ever?*] It appeareth that when *David* penned this Pſalm (which ſome think was about the end of *Sauls* Perſecution, when he was forced to fly into the Land of the *Philiſtines*, 1 *Sam.* 27. 1.) he was under a dreadful deſertion, and that for a long while together; Hence his many *How-longs*, and *for ever?* Chriſt (ſaith *Greenham*) was forſaken for a few hours, *David* for a few months, and *Job* for a few years. *Luther* confeſſeth of himſelf, that after his converſion he lay three days in deſperation; and the like is reported of Mr. *Robert Bolton*, who felt himſelf for the time in the Suburbs of Hell, as it were. So did *Heman*, Pſal. 88. 5. ſo did *David* here, and elſewhere. The final abſence of God is Hell it ſelf; *Depart from me yee curſed*, is worſe than *into everlaſting fire*. To be puniſhed from the preſence of the Lord is the Hell of Hells, 2 *Theſſ.* 1. 9. God ſeemeth to forget his deareſt Children ſometimes for a ſeaſon, to the end that they may remember themſelves, and become every way better; as the Lion leaves her Whelps till they have almoſt killed themſelves with roaring, that they may become the more courageous. But to ſpeak properly, God cannot forget his people, *Iſa.* 44. 16. & 49. 14, 15, 16. *Non deſerit Deus, etiamſi deſerere videatur; non deſerit etiamſi deſerat*, ſaith *Auſtin*: If he leave us for a time, yet he forſaketh us not at all. If he hide his face (as in the next words) which is a further trial, and a greater miſery (for it importeth indignation, contempt, and hatred) yet it is but for *a moment*, though it ſhould be during life; and he therefore taketh liberty to do it, ſaith one, becauſe he hath an eternity of time, to reveal his kindneſs in; time enough for kiſſes and embraces: mean while, as when the Sun is eclipſed, though the earth wants the light thereof, yet not the influence thereof; ſo Gods

ſuppor-

ſupporting Grace is ever with his deſerted.

Verſ. 2. *How long ſhall I take counſel in my ſoul?*] i. e. conceal my grief, ſaith *Aben-Ezra*, which is no ſmall aggravation of it; or, how long ſhall I toſs and tumble in my mind, ſundry counſels, and purpoſes, but all to no purpoſe? This is no ſmall affliction, when we try all courſes to get out of durance, and nothing will do. Such muſt needs have much ſorrow in their hearts.

Having ſorrow in my heart daily] Heb. *by day*, *ſc.* when others are full of buſineſs and forget their ſorrows, ſaith *R. David.* But the Greek rendreth it, *day and night. David* was a cheerfull man, and a great Muſician; but at this time heavineſſe had poſſeſt his heart, and his harp would not relieve him. Sadneſſe of Spirit had dryed up his bones, *Prov.* 17. 22. and made him a very bag of bones, a bottle in the ſmoak ſhrinking away to nothing almoſt. See *Prov.* 12. 25. & 15. 13. and the Notes.

Verſ. 3. *Conſider and hear mee O Lord my God*] Hee turns him to God in this peck of troubles (for they ſeldome come ſingle) and pleads the Covenant, *My God*; beſeeching him to *ſee* and *hear* both at once, how it fared with him, and to ſend him ſeaſonable and ſuitable ſuccour. It were wide with the faithfull, if they had not their God to repair unto in diſtreſſe, pouring out their ſouls into his bleſſed boſome. This they muſt do moſt earneſtly, when under a cloud of deſertion; as our Saviour being in an agony prayed more fervently, *Luk.* 22. 44. and as *Micah* having loſt his Gods, ſet up his Note, *Judg.* 18.

Lighten mine eyes leſt I ſleep death] i. e. Comfort my conſcience, clear up my condition, and chear up my drooping ſpirit, leſt I faint away as a dying man, whoſe eyes through weakneſſe wax dimme; leſt I fall into that *ſomnus ferreus*, as the Poets call death, that longeſt ſleep;

Surge, ne longus tibi ſomnus unde
Non times, detur.

Hor. lib. 3. O
11.

Verſ. 4. *Leſt mine enemy ſay, I have prevailed againſt him*] This *David* frequently deprecateth, as a great evill, becauſe Gods honour was concerned in it, and would ſuffer by it. As unskilfull hunters ſhooting at wild Beaſts, do ſometimes kill a man; ſo Perſecutors ſhooting at Saints, hit Chriſt, reproach him; and this the Saints are very ſenſible of.

And thoſe that trouble me rejoyce when I am moved] Compoſe Comedies out of my Tragedies, *& iram Dei ad calumniam rapiant.* The wicked are vindictive and implacable, ſick of the Devills diſeaſe ἐπιχαιρεκακία, rejoycing at other mens harms, revelling in other mens ruins; But this is to inrage God, and haſten wrath, *Prov.* 24. 17, 18.

Verſ. 5. *But I have truſted in thy mercy*] Notwithſtanding all the endeavours of Earth and of Hell to caſt down this caſtle of my confidence, I will not quit it; but be ſtill as *a green Olive tree in the houſe of God*; *Ile truſt in the mercy of God for ever and ever*, Pſal. 52. 8.

Verſ. 6. *I will ſing unto the Lord*] How farre different is the end of this Pſalm, from the beginning? See the like, *Pſalm* 6. 1. with the Note there.

Becauſe hee hath dealt bountifully with mee] *Qui retribuit mihi*, ſo Popiſh meritmongers read it, and would there-hence collect ſomething in favour of their abſurd Tenent. But their own *Vulgar* Tranſlation hath it, *bona tribuit*, hath given mee good things; And it is well obſerved, that though the Hebrew word be ſometimes taken for rewarding evill for good, *Pſal.* 7. 5. or evill for evill, *Pſal.* 137. 8. yet from God to his people it commonly ſignifieth *a bountifull rewarding of good things inſtead of evill*, which wee rather do deſerve, So *Pſal.* 116. 7. & 110. 17. & 142. 8.

Aynſworth

PSAL. XIV.

Verſ. 1. *The fool*] That *ſapleſſe* fellow, that carcaſe of a man, that walking ſepulchre of himſelf, in whom all Religion and right Reaſon is withered and waſted, dryed up and decayed. That Apoſtate, in whom naturall Principles are extinct, and from whom God is departed; as when the Prince is removing, hang-

Nabal, a fool or a churle. Nebalah a caſe, Levit. 1 40.

ψυχικὸς 1 Cor. 2. 14.

ings are taken down. That meer *Animal* that hath no more than a reaſonable ſoul, and for little other purpoſe than as ſalt, to keep his body from putrefying. That wicked man hereafter deſcribed, that ſtudieth Atheiſm,

Hath ſaid in his heart] As *David* proves afterward by his practice; for there are practicall Atheiſts as well as Dogmaticall. See a like paſſage, *Pſal.* 36. 1. *the tranſgreſſion of the Wicked ſaith, within my heart* (that is, my mind gives mee, and I am ſtrongly perſwaded) *that there is no fear of God before his eyes.* This is the charge, but what proof is there? proof good enough, *verſ.* 2,3,4. For hee flattereth himſelf, &c. So here; Hee is a flat Atheiſt; for *corrupt hee is, and become abominable, &c.* That which *Cicero* ſaith of *Epicurus*, that leſt hee ſhould offend the *Athenians*, *verbis reliquit deos, re ſuſtulit*, in words hee affirmed there were Gods, but in deed hee denied a deity, is found true in many even at this day; for all places are full of them, and ſo is Hell too. *Lucian* is their old Teſtament, and *Machiavell* their New. Worſe they are than *Agrippa*, who was *almoſt a Chriſtian*; worſe than *Protagoras* with his *De diis utrum ſint, non an ſim affirmare*. For in their hearts and lives there is heard this helliſh language,

De nat. Deor.

There is no God] Oh horrible! Not that Atheiſm can ever find a perfect and continuall aſſent in mans heart: For there is no Nation under Heaven ſo barbarous, but yeelds that there is a God. When man fell from God, this Truth ſtood; as when Cities and great buildings are overthrown by war, ſome Towers, ſome Pinnacles ſurvive the violence. They lye, ſaith *Seneca*, who ſay that they hold there is no God; for though to thee they ſay ſo by day, yet to themſelves and by night they doubt of it, at leaſt. And when they come to dye, they ſometimes cry out they are damned; as did *Thomas Blaverus* chief Counſellor ſometimes to the King of *Scots*; and one *Arthur Miller* a profeſt Atheiſt, and before them both, a certain deſperate Dean of *Pauls*.

Theat. Hiſt. 127.

Sword againſt Swearers, Pa. 36.

Corrupt are they and become abominable] Or *loathſome*; how ſhould they bee better, that have laid hands upon al the principles in their heads, and made a clean riddance of them; that they may run riot in ſin without reſtraint or controule? which while others ſee, they alſo are ready to ſay with that Poet,

Sollicitor nullos eſſe putare Deos.

Mr. Wards Hap. of Parts

I have read of a Woman who living in profeſſed doubt of the God-head, after better illumination and repentance, did often proteſt, that the vicious life of a great Schollar in that Town did conjure up thoſe damnable doubtings in her ſoul.

There is none that doeth good] i. e. None to ſpeak of, no conſiderable number,

Apparent rari nantes in gurgite vaſto.

Virgil. Æneid.

Verſ. 2. *The Lord looked down from Heaven upon the Children of men*] As oppoſed to the *Children of God*; ſo ſome take it, as *Gen.* 4. 26. & 6. 2. As a Judge he looketh down, he vieweth, he taketh cognizance, ere hee proceedeth to ſentence: Thus he dealt with the old World, with *Sodom*, with *Egypt*, &c. to teach us not to bee over haſty. No more haſt than good ſpeed, ſaith one. The cæleſtiall Spheres, the higher they are in ſituation, the ſlower in their proper motion; and the ſupreme Judge of all uſeth much forbearance.

Any that did underſtand and ſeek God] Theſe only are they, whom God looketh after; not the rich, but the righteous. And becauſe Knowledge is the ground of all goodneſſe, as folly is of wickedneſſe, *verſ.* 1. therefore is it here ſaid, *any that did underſtand and ſeek God*. Loe theſe are thoſe precious ones whom God regardeth; ſuch as are *full of goodneſſe, filled with all knowledge*, Rom. 15. 14. The Father ſeeketh ſuch to worſhip him, *Joh.* 4. 23.

Verſ. 3. *They are all gone aſide, &c.*] This is Gods own report of the matter, fully anſwering to that before given in by *David*, *verſ.* 1. Good men have the mind of Chriſt, 1 *Cor.* 2. 16. and do fully concurre with him in Judgement and affection. *David* was *a man after Gods own heart*, and the *heart of* Paul *is the heart of Chriſt*, ſaith *Chryſoſtome*. But why then doth not *David* except himſelf out of this *univerſitas declinantium*, community of ſtraglers that are gone aſide? and why doth St. *Paul* argue from this Text, that all, both *Jews* and *Gentiles*, are ſtark naught? *Rom.* 3. 10,11,12. I anſwer, becauſe by nature there is never a better of us: but

κακοὶ

πανοὶ μὲν θρῖπες πανοὶ ἠδὲ καὶ ἰπνὸς, as the Greek Proverb hath it. *All we like ſheep have gone aſtray*, ſaith the whole Church, *Iſa.* 53. *Homo eſt inverſus decalogus*, we naturally all ſtand acroſs to all goodneſs. The word here rendred *gone aſide*, ſignifieth to give back ſturdily, as a ſtubborn Heifer, that refuſeth to receive the yoke.

They are altogether become filthy] Heb. *ſtinking*, yeelding a worſe ſmell than Carrion doth, or than the filthy Fox doth, of whom *Oppianus* reporteth (and experience ſheweth it to be true) that when he is beſet on all ſides by the Doggs that hunt him, he bewrayeth his tail with urine, and dung, of a moſt loathſome ſmell, and beſmearing therewith the Doggs Noſes, driveth them away therewith many times. But all this is nothing to the filth and ſtench of ſin, which made their very *Incenſe an abomination*, Iſa. 1. 13. and rendreth them moſt like the Devil, that foul Spirit, that ever goeth out with a ſtench, as they ſay of him. The Hebrews have the ſame word for *ſin*, and a *dead Carcaſs*; and again, the ſame word for *ſin*, and *ſtench*. Gods Vine-yard brought forth *ſtinking Grapes*, Iſa. 5. and the wicked utter rotten Language, Epheſ. 4. Hence *Longinquus eſt Jehovah ab impiis*, The Lord ſtands aloof off from the wicked, *Prov.* 15. 29. *Pſal.* 5. 5. that is, from all for whom Chriſt hath not given himſelf *an Offering, and a Sacrifice to God for a ſweet ſmelling ſavour*, Epheſ. 5. 2. The Apoſtle rendreth it, They are *uſeleſs*: or, as he elſewhere phraſeth it, *to every good work reprobate*, Tit. 1. *ult.*

Bodin. Nat. 352.

There is none that doth good] Spiritually good, and unto divine acceptation. There is many times *Malum opus in bona materia*. *How can you that are evil do good works?* Good they may be *materially*, but not *formally* and *eventually*; ſuch were the good parts and practices of *Socrates*, *Ariſtides*, *Scipio*, *Atticus*, *Cato*, and other honeſt Heathens; they were no better than *ſplendida peccata*, gliſtering ſins, becauſe they failed,

1 *Quoad fontem*, they did not out of the good treaſure of their hearts bring forth thoſe good things: they were *ſtrangers to the Life of God*, to the new Nature.

2 *Quoad finem*, they brought forth fruit to themſelves, *Hoſ.* 10. 1. they had not good aims in their good actions. Now, *Bonum non fit niſi ex integra cauſa*; *malum ex quolibet defectu*, ſay the Schools.

No not one] עַד; *ad unum*. i. e. *ad Chriſtum*, ſaith *Auſtin*, not conſidering the force of the Hebrew phraſe, which importeth an utter denial of any meer man, that of himſelf doeth good.

Verſ. 4. *Have all the workers of iniquity no knowledge?*] No, not ſo much as *Pilates* Wife had in a Dream; for elſe they would take heed of having any thing to do with thoſe juſt men. But they are workers of iniquity, habituated and hardned in cruelty, fleſhed in bloud; and having an hoof upon their hearts, ſo that they are Maſters of their Conſciences, and have taken a courſe with them. In this queſtion here asked, the Pſalmiſt doth not ſo much *quærere*, as *queri*, ask, as chide, and complain.

Who eat up my people as they eat bread] That is, *quotidie*, daily, ſaith *Auſtin*; as duly as they eat bread; or, with the ſame eagerneſs and *voracity*. Theſe man-eaters, theſe λαοβόροι, cruel Cannibals, make no more conſcience to undoe a poor man, than to eat a good meal when they are hungry. Like Pickerels in a Pond, or Sharks in the Sea, they devour the poorer, as thoſe do the leſſer Fiſhes; and that many times with a plauſible inviſible conſumption; as the Uſurer, who like the Oſtrich can digeſt any metal; but eſpecially mony.

They call not upon the Lord] *viz.* for a bleſſing upon that their bread, as ſome ſenſe it; how ſhould they, ſith God abhorreth them? *Pſal.* 10. 3. But better take it for neglect of the duty of Prayer; they rob God of his inward and outward Worſhip, and ſo deal worſe with him than Idolaters do with their Dunghil-deities, whom they ceaſe not to call upon. Theſe will commit no Soleciſm in Gods Service; and be ſure that their prayer (like that of *Hamans*, Eſth. 7. 7.) ſhall never be turned into ſin. If they pray in extreamity (as then a *Toad* will lay hold on the Horns of the Altar) it is but as blinde Beggers are forced to ask, though they know not of whom.

Verſ. 5. *There were they in great fear*] *There* and *they*? *what*, in great fear? where?

and *who*? and *what kind* of fear was it they were in? For anſwer; *There*, that is, in *the generation of the righteous*, in the aſſemblies of the Saints, according to that, *Pſal.* 76. 3. *There brake he the arrows of the Bow, the Shield, and the Sword, and the Battel.* Selah. *There*, that is, in *Salem*, where is Gods Tabernacle; and in *Sion*, where is his dwelling place, *verſ.* 2. in the Congregation where the Saints were praying. Or, *There*, that is, in the very place where they oppreſſed and devoured the poor, they were ſurpriſed with a ſudden horrour; even there where they had ſaid, *peace and ſafety* &c. and *where no fear was*, Pſal. 53. 5. no apparent cauſe of ſuch an amazement, *Iſa.* 13. 8. A *panick* terrour fell upon them; they *feared a fear*, as the Hebrew hath it, but could not tell why: The Hornet within ſtings them, and they have many a ſecret twinge that the World is never aware of. *Saul* was afraid of *David*, and *Catiline* trembled upon the leaſt noyſe made.

In loco ubi opprimunt, R. David.

For God is in the generation of the righteous] And natural Conſcience cannot but do homage to the Image of God, ſtamped upon the natures and works of the godly. See it in the carriage of *Nebuchadnezzar* and *Darius* toward *Daniel*, ſticking ſtoutly to his Principles. The piety, patience, mercy, goodneſs, expreſt by the righteous when oppreſſed, makes the hearts of wicked men ake within them; and they are ſore afraid of the Name of God called upon by them, *Deut.* 28. 10. Or, *God is in the generation of the righteous*, ſcil. *Ad juvandum eum*, ſaith *Aben-Ezra*, to ſupport and ſuccour them; and that ſtrangely many times, the enemies themſelves being Judges, to their great aſtoniſhment.

Verſ. 6. *You have ſhamed the counſel of the poor*] And thought to mock him out of his confidence, as *Sennacherib* did by *Hezekiah*, and the *Jews* by our Saviour. Religion was long ſince grown, as it is alſo at this day among many, not more a matter of *form*, than of *ſcorn*. In our wretched days, as the *Turks* count all fools to be Saints, ſo many with us account all Saints to be fools. He is a fool, we ſay, that would be laughed out of his Coat; but he were a double fool that would bee laughed out of his skin, that would hazard his Soul, becauſe loath to bee laughed at.

Becauſe the Lord is his refuge] *Sed Jehovah Protector ejus*, becauſe he runs to God by prayer, and commits himſelf wholly to him for direction and ſucceſs in all his enterpriſes; *Pudefacitis, id eſt, facitis ut videatur putidum*, you jeer, and hold it an egregious ſillineſs. You reject his confidence, and relye on the arm of fleſh; which yet was never true to thoſe that truſted unto it.

Verſ. 7. *O that the Salvation of Iſrael, &c.*] This is the ſecond part of the Pſalm, wherein *David* prayeth to God to deliver his Iſrael out of the hands of thoſe Atheiſts, and Oppreſſors. The whole Church muſt be remembred in our prayers, and that ancient people of God the *Jews* not forgotten. Many of their Rabbins make this whole Pſalm a Prophecie of their diſperſion among the *Genitles* their Oppreſſors; and this, a prayer for their reſtauration. For our ſins, ſay they, which are many, the coming of the Meſſiah (that *Salvation of Iſrael*) is deferred; the time of his coming is ſealed up, *Dan.* 12. 4. *Verum enimverò Deus nos dignabitur clariſſima viſione cum reducet Zionem; tunc intelligemus res ipſas prout ſunt*, ſaith *Jachiades* on that Text: but God ſhall give us a clear ſight of all things, when he ſhall bring back *Zion*, &c. This is truth, and we muſt haſten that time by our heartieſt wiſhes for that obdurate people, that a Redeemer would come to them out of *Zion*, Rom. 11. 26. that the covering caſt over that people might be deſtroyed, *Iſa.* 25. 7. and a general joy conceived throughout all the Churches for their happy re-admiſſion.

Sanhed. c. 11.

Out of Zion] i. e. Out of the Church, whence all good cometh; and ſuch bleſſings as are better than all elſe that Heaven or Earth affordeth, *Pſal.* 134. 3.

PSAL. XV.

VErſ. 1. *Lord, who ſhall abide in thy Tabernacle?*] Heb. *Who ſhall ſojourn?* for that is our condition whiles here, in a forein Country, and not at home. The Church Militant alſo is *Tranſportative*, as well as the Tabernacle; and not fixed to one place. Never was the Ark ſetled, till ſet in *Solomons* Temple; neither ſhall we till we come to Heaven. *David* having deſcribed an Atheiſt in *Pſal.* 14. and finding

finding but too many ſuch in the boſome of the Church, Politicians, prophane Perſons, Hipocrites, who profeſs that they know God, but in works they deny him, *Tit.* 1.16. (He that dethroneth a King, doth as bad as he that denieth him) He therefore beggs of God to diſterminate, and put a difference between the righteous and the wicked, by certain infallible diſtinctive Notes and Characters, wherein men may ſurely reſt, without danger of being deceived; ſith his teſtimony is beyond all exception, and he is αὐτόπιϛος Self-credible. Here then that grand and grave Queſtion is propounded by *David* as a Prophet of God, conſulting with him, and anſwered by God himſelf, for more authority ſake; who is the true Citizen of *Zion*, the free Denizon of the New *Jeruſalem*, who is a right member of the Church Militant, and ſhall be at length of the Church Triumphant? A reverend Divine ſaid once to a poor Soul, that told him he was troubled about his Salvation, I tell thee, ſaid he, it is able to trouble the whole World. Let a man but approve himſelf the party here deſcribed, in deſire at leaſt, and endeavour, being humbled for his daily failings, and he may be confident. Sinners ſalv by Hooker, pag. 2.

Who ſhall dwell in thine holy hill?] Heaven is aptly compared to a Hill, Hell to a Hole. Now who ſhall aſcend into this holy Mount? None but thoſe whom this Mount comes down unto, that have ſweet communion with God in this life preſent, whoſe converſation is in Heaven, though their commoration be for a while upon earth, who do here *eate and drink, and ſleep eternal life.*

Verſ. 2. *He that walketh uprightly*] This is Gods anſwer, for men are unſound, and unfit to judge, ſaith *Calvin*. They judge according to opinion, and appearance many times, and ſend thoſe to Heaven that can never come there; as the Pope doth his Canonized Saints; *Mahomet* thoſe that dye in defence of Turciſme; and Paraſitical Preachers, their irreligious benefactors. But God only admitteth ſuch as are righteouſly religious, and religiouſly righteous; ſuch, as through whoſe whole lives godlineſs runneth, as the Woof doth through the Warp. Hee then that ſhall be an inhabitant of Heaven, muſt firſt *walk uprightly*, or *evenly*. Chriſtians, ſaith *Tertullian*, are *funambulones*, as thoſe that walk on ropes, if they tread but one ſtep awry they are utterly gone; they muſt be *Sine terrena & profunda fraude* (as *R. David* here gloſſeth) without guile, and unacquainted with the depths of the Devil. *Prov.* 11.22. the *upright in their way* are oppoſed to the froward in heart. And ſuch only ſhall dwell with devouring fire, that is, with God, *Iſa.* 33. 14, 15. The Arabick verſion for *uprightly* here, hath, *without a cloud of vices.*

And worketh righteouſneſs] This is wrought by faith, *Heb.* 11.33. and ſuch a man is acceptable to God, *Act.* 10.35. But the whole life of unbeleevers is ſin, ſaith *Auſtin*, neither is there any thing good, without the chiefeſt good. It was well ſaid of *Luther*, Walk in the heaven of the Promiſe, but in the earth of the Law; that in reſpect of beleeving, this of obeying.

And ſpeaketh the truth in his heart] His λόγ⊙ ἐνδιάθετ⊙ & προφορικὸς are all one, he ſpeaks as he thinks; his ſpeech is the lively image of his inward affection. That was no commendation to that Pope and his Nephew, of whom it was ſaid, that the one never ſpoke as hee thought, the other never performed what he ſpoke.

Verſ. 3. *Hee that backbiteth not with his tongue*] that *trotteth* not up and down for the purpoſe, as the word ſignifieth; that walketh not about as a *Pedlar* with his pack, as the word is *Levit.* 19.16. this is a bloody ſin, *ibid.* confer, *Ezek.* 22.9. Many wayes a man may backbite with his tongue, that unruly member. Ragal, whe Regal a foo Ruchill.

Imponens, augens, manifeſtans, in mala vertens,
Qui negat, aut minuit, tacuit, laudatque remiſſe.

One obſerveth from this Text, that there is alſo a ſlander of the heart, that never commeth into the tongue, *ſc.* hard conceits, and evill ſurmiſes. Some ſay, that the word here ſignifieth to ſpeak truth, but with a miſchievous mind, to hurt another; as *Doeg* dealt by *David*, and is therefore accurſed, *Pſal.* 52. and called a lyer for his labour, *Pſal.* 120. The ſmutting of another mans good-name in any kind behind his back, is backbiting; it is an irreparable wrong; take heed of it. The eye, and the good-name can bear no jeſts, as the Proverb hath it.

Nor doth evill to his Neighbour] Neither by diſparaging, nor diſprofiting him. There is an elegancy in the originall, that cannot be Engliſhed.

Nor taketh up a reproach againſt his Neighbour] Or *receiveth*, Or *indureth*. The *tale-bearer* carrieth the Devill in his tongue; the *tale-hearer* in his ear. *Plautus* wiſheth that the one may be hanged by his tongue, and the other by his ear; the *receiver* wee ſay is as bad as the *Theef*. Not only he that maketh a lye, but he that loveth it is excluded Heaven, *Rev.* 22. 15. It is evill to ſow reports and ſlanders; but worſe to harrow them in. The Heathen could ſay, Hee that eaſily beleeveth ſlanders, *aut improbis, aut puerilibus eſt moribus*, is either a knave, or a fool.

Verſ. 4. *In whoſe eyes a vile perſon is contemned*] *An abject, a Reprobate*, as one rendreth it; be he as high as *Haman*, See *Eſthers* Character of him, *chap.* 7. 6. and *Mordicai's* ſlighting of him, *chap.* 3. 2. Bee he as great as *Antiochus Epiphanes*, to whom the *Samaritans* excuſing themſelves that they were no *Jews*, wrote thus, To *Antiochus* the great God; *Daniel* counted and called him a *vile perſon*, *chap.* 11. 21. So *Eliſha* deſpiſed *Jehoram* the King, 2 *King.* 3. 14. we alſo muſt deſpiſe the wicked; yet *non virum, ſed vitium, & ſalvo cuiq; loci ſui honore*; giving honour, befitting their places, to whom honour is due, *Rom.* 13. but ſhunning that partiality taxed by St. *James*, *chap.* 2. 3, 4. The Burgeſſe of the new *Jeruſalem*, *reprobos reprobat, & probos probat*, hee cannot flatter any man, nor fancy ſuch as in whom hee findeth not *aliquid Chriſti*, ſomething of the image of God. A golden Coloſſe ſtuffed with rubbiſh hee cannot ſtoop to.

Joſephus.

But hee honoureth them that fear the Lord] As the only earthly Angells, though never ſo mean, and deſpicable in the Worlds eye. Mr. *Fox* being asked whether hee remembred not ſuch a poor ſervant of God, who had received ſuccour from him in time of trouble? anſwered, *I remember him well*; I *tell you I forget Lords and Ladies to remember ſuch*. *Ingo* an ancient King of *Draves* and *Veneds* ſet his Pagan-Nobles (at a feaſt) in his Hall below, and a company of poor Chriſtians with himſelf in his preſence Chamber, entertaining them with the royalleſt chear, and kingglieſt attendance that might be. At which when his Nobles wondred, he told them, this he did not as he was King of the *Draves*, but as he was King of another World; wherein theſe ſhould be his companions, and fellow-Princes.

Æneas Sylv. cap. 20.

He that ſweareth to his own hurt, and changeth not] Covetouſneſſe he ſo hateth, that firſt, hee will rather ſuffer loſſe than be worſe than his oath, or honeſt word; ſecondly, he lendeth, looking for nothing again; thirdly, hee taketh no reward againſt the innocent, either as a Judge, or as a Pleader. Of many ſwearers it may be ſaid, that they can play with oaths as Children do with Nuts; or as Monkies do with their collars, which they can ſlip off at their pleaſure. And of many promiſers, that they are like the Peacock, all in changable colours, as often changed as moved: But this is not the guiſe of Gods people. The *Jews* at this day keep no oath, unleſſe they ſwear upon their own *Torah*, or Law, brought out of their Synagogues. The Turks keep no oath further than may ſtand with their own convenience; The Papiſts hold, that faith is not to be kept with Heretieks; and they practice accordingly. But the old *Romans* had a great care alwaies to perform their word, whatever it coſt them; inſomuch that the firſt Temple built in *Rome* was dedicated to the Goddeſſe *Fidelity*. In after times indeed, *Romanis promittere promptum erat, promiſſis autem, quanquam juramento firmatis, minime ſtare*. The Romans were forward to promiſe and ſwear, but careleſſe to perform, if *Mirrhanes* the Perſia Generall may be beleeved. But an oath was ever held amongſt all Nations a ſacred bond, and obligatory, unleſſe it were *contra bonos mores*, as the Lawyers ſpeak. *Joſuah* and the Elders kept their oath to the Gibeonites, though to their inconvenience. *Zedekiah* was puniſhed for not keeping touch with the King of *Babylon*. And one of the laws of the Knights of the Band in *Spain* was, that if any of them broke his promiſe, hee went alone by himſelf, and no body ſpake to him, nor he to any.

Tertul.

Procop. de bel. Perſic. lib. 1.

Verſ. 5. *He that putteth not out his mony to uſury*] *To biting uſury*, ſo ſome diſtinguiſh it from *Tarbith*, the toothleſſe uſury. But both theſe are condemned, *Ezek.* 18. 8. 13. and no man of note in all Antiquity (*Jews* and *Manichees* excepted) for one thouſand five hundred years after Chriſt, hath ever undertaken the defence thereof. Here and *Neh.* 5. it is plainly cryed down; neither is there any ground

ground in Scripture for that diſtinction of uſury into *biting* and *toothleſſe*. The Bever biteth ſo ſore, as that he never looſeth his teeth, untill he have broke the bones.

Nor taketh reward againſt the innocent] *Olim didici quid ſint munera*, ſaid one. A good man as he *deſpiſeth the gain of oppreſſions*, ſo he *ſhaketh his hands from holding of bribes*, Iſa. 33. 15. leſt the touching thereof ſhould infect and benumme him; as *Pliny* writeth of the fiſh *Torpedo*, and as Hiſtories report of *Demoſthenes* that great Lawyer, tempted and prevailed with againſt right, by poiſing *Harpalus* his goblet.

Hee that doth theſe things] For not the hearers of the law, but the doers ſhall be juſtified, *Rom.* 2. 13. And to them who by patient continuance in well-doing ſeek for glory, and honour, and immortality, ſhall bee eternall life. *Verſ.* 7.

Shall never be moved] *Poteſt in momentum moveri, ſed non in æternum: reſurget enim*, ſaith *R. Solomon* here; Moved he may be for a time, but not removed for ever. His ſoul is bound up in the bundle of life, near unto the throne of glory; when the ſouls of the Wicked are reſtleſſe as a ſtone in the midſt of a ſling, ſaith the Targum in 1 *Sam.* 25.

PSAL. XVI.

Michtam of David] i. e. Davids *precious Jewel*, or *Pſalm of Gold, propter mirificam ejus excellentiam*, better worth than its weight in gold, both for the matter thereof, and the meeter. *Aureum flumen orationis*, ſaid *Cicero* concerning *Ariſtotles* Politicks; there is in that Book a golden flood of diſcourſe; and *Liber iſte auro contra non carus*, ſaid Another, concerning the Lives of the Philoſophers written by *Diogenes Laertius*; No gold is comparable to that gallant piece. How much more may the ſame be ſaid of this notable Pſalm? as that which, beſide many other remarkable matters, lively ſetteth forth the myſterie of Chriſt his paſſion and reſurrection, with the fruit of both; this hee doth more like an Evangeliſt than a Prophet, and may therefore be called (as likewiſe *Iſaiah* is) the *Evangelicall Prophet*. And whereas ſaith learned *Beza*, hee calleth the *Meſſiah Chaſid*, *verſ.* 10. (that is, as I interpret it, that Man, upon whom the Father hath moſt plentifully powred out all his grace and bounty, which alſo we all draw from him alone by faith) *David* ſeemeth in this one word to have ſummed up the whole Doctrin of the Goſpell.

Inſignis O
Davidis Tre
ἔπος χρυσ
præ corona
ſtimatur hic
Pſalmus.
R. Solomo

Verſ. 1. *Preſerve mee O God*] Keep mee ſafe unto the Kingdome both temporall and eternall, which thou haſt promiſed mee; and now that I am flying to the Philiſtines for ſhelter, 1 *Sam.* 27. 1. (for that is held to be the time when he compoſed this golden Pſalm) guard mee, guide mee, keep mee by thy power through faith unto ſalvation. This prayer of his, *David* was well aſſured ſhould be granted, and therefore hee giveth thanks, *Verſ.* 7.

For in thee do I put my truſt] This was a moſt powerfull plea, for to truſt God is the higheſt honour wee can do him, it is to ſet the Crown upon his head, See *Judge* 9. 15. And if ſuch ſhall be forſaken, God will be a great loſer in his glory, whereof hee is very tender.

Verſ. 2. *O my ſoul thou haſt ſaid unto the Lord*] Or *I have ſaid unto the Lord*; and ſo I had rather read it, with *Hierome* and the *Septuagint*; becauſe the letter *Jod* may be wanting in *Amarti*. See the like *Job* 42. 2. *Ezek.* 16. 59. *David* was here *extra ſe abreptus*, carried beyond himſelf, and ſo might eaſily ſpeak ſhort, and ſay, *Amart*, for *Amarti*; like as *Moſes* in a paſſion ſaid to God, *At* for *Atta*, *Num.* 11. 15. as not able to ſpeak out. *Amor Dei eſt eceſtaticus*, &c.

Thou art my Lord] Heb. *Thou my Lord*, ſo the next words, *My good not unto thee*; all conciſe and abrupt, out of deepeſt affection; broken language from a broken ſpirit, ſpending and exhaling it ſelf into Gods bleſſed boſome.

My goodneſſe extendeth not to thee] But if it did, I could with all my heart beteem it thee, even the very beſt of my beſt: but what can I give thee ſave only τὰ σὰ ἐκ τῶν σῶν, ſith all is thine own? 1 *Chron.* 29. 14. 16. *Pſal.* 24. 1. thou needeſt no ſacrifices *Pſal.* 50. 8. neither art thou delighted therein. *Pſal.* 51. 18. *Iſa.* 1. 11. All that thou requireſt is mercy. *Heſ.* 6. 6. *Mic.* 6. 8. *Mat.* 12. 7. Therefore I will ſeek out thoſe thy *Receivers*, the *Saints that are in the earth*, &c. See the Note on *Job* 35. 6. 7. 8.

Verſ. 3. *But to the Saints*] The family of faith were, by a ſpeciality, the object of

of *Davids* bounty. *Socrates* ſeeing a certain man giving alms to all hee met, were they good or bad, ſaid, *male pereas qui ex Gratiis cum ſint Virgines, facias ſcortum.* *David*, the better to perſwade with God to preſerve him ſafe to the Kingdome, promiſeth two things; firſt, that he will cheriſh and countenance the godly party; ſecondly, that he will caſhier and caſt out all kind of Idolatry, and maintain to his utmoſt the ſincere ſervice of God. *verſ.* 4.

And to the excellent] Or, *Noble*, glorious, wonderfull, magnificent. The Saints are Princes in all lands, *Pſal.* 45. 16. of an excellent Spirit, *Prov.* 17. 27. More excellent than their Neighbours, dwell they whereſoever, *Prov.* 12. 26. They are ſtiled the glory, *Iſa.* 4. 5. a Crown of glory, *Iſa.* 62. 3. a royall Diadem *ibid.* a Kingdome of Prieſts, *Exod.* 19. 6. higher than the Kings of the earth, *Pſal.* 89. 27. greater than the four famous Monarchies, *Dan.* 7. 18. worthies of whom the World is not worthy, *Heb.* 11. 38. fitter to be ſet as ſtars in Heaven. And ſurely as ſtars though ſeen ſometimes in a puddle, or ſtinking ditch, though they reflect there, yet have they their ſituation in Heaven: So the Saints, though here in a low condition, yet are they fixed in the Region of happineſſe.

In whom is all my delight] Heb. *Chepeſibam*; So the Church is called Gods *Chepeſibah*, *Iſa.* 62. 5. Next to communion with God, the communion of Saints is moſt delectable. It is the very being *bound up in the bundle of life*, which was the bleſſing of *Abigail* upon *David*. *Ipſe aſpectus viri boni delectat*, ſaith *Seneca*, the very ſight of a good man (morally good) delighteth; what then of a Saint, *Ezra.* 10. 3? This the Heathen Perſecutors knew, and therefore baniſhed and confined the Chriſtians to Iſles and Mines, where they could not one come at another, as *Cyprian* obſerveth.

Vide Plutarch. περὶ δεισιδαιμονίας.

Verſ. 4. *Their ſorrows ſhall be multiplied*] Many ſorrows ſhall be to thoſe wicked Idolaters, *Pſal.* 32. 10. ſome, of their own Creating by their ſuperſtitions and will-worſhips; others, from a jealous and juſt God; others, from the Devill who acteth and agitateth them, beateth and whippeth them (as at this day he doth the poor *Indians*, who worſhip Devills in moſt terrible figure; beleeving that they are permitted of God to puniſh or ſpare them at their pleaſure;) And ſome they ſhall be ſure of from mee, whenever I come to the Kingdome. Some, after the *Chaldee*, read it, *their Idols are multiplied*. The old Heathens had thirty thouſand in *Heſiods* dayes; In *China* there are ſaid to be at this day no fewer than an hundred thouſand Idols, which they uſe to whip if they come not at a call to help them; Before a ſick man they put the Devills picture, that hee may learn to know him in another World, and take him for his friend.

It is ſtoried of one King of England that he beſtowed as much upon a Croſſe as the revenues of his Kingdome came to in a year.

That haſten after another God] Or, *that endow another God*. Superſtition is not only painfull, but chargeable. Idolaters laviſh out of the bag, and ſpare for no coſt; witneſſe the Papiſts vowed preſents and memories as they call them hanged up in honour of their he-Saints, and ſhe-Saints, the Lady of *Loretto* eſpecially. But it was the Serpents grammar that firſt taught men to decline God in the plurall number, *Eritis ſicut Dii*, as *Damianus* obſerveth from *Gen.* 3. 5. and hence that innumerable rabble. The Jeſuites boaſt of their *Ignatii Apotheoſis*; and Cardinall *Bembus* is not aſhamed to ſay of his St. *Francis*, *quod in deorum numerum ab Eccleſia Romana ſit relatus*. Is not this abominable Idolatry? 1 *Pet.* 4. 3.

Hiſt. Venet.

Their drink offerings of blood] Many Heathens ſacrifiſed to their Idols (that is, to Devils) with mans blood, againſt all laws of humanity and piety. Thus they ſacrifiſed to *Bellona* the Siſter of *Mars*; as alſo with blood let out of their own armes. The Prieſts of *Baal* (who perhaps was *Mars*) cut and launced themſelves, 1 *King.* 18. So do the *Mahometan* Prieſts at this day; as the Papiſts whip themſelves, &c. the old Idolaters offered their Children in ſacrifice to *Moloch*, or *Saturn*. *David* abhorreth the thought of ſuch inhumanities, *Neq; deos illegitimos, nec illegitimè colam*, ſaith he, I'le have no ſuch doings.

Euſeb. de præp. Evangil.

Nor take up their names into my lips] But ſpit them out of my mouth with utmoſt deteſtation, according to the law, *Exod.* 23. 13. It repented *Auſtin* that ever hee had uſed the word *Fortuna*, that Heathen Goddeſſe. And *Abſit ut de ore Chriſtiano ſonet Jupiter omnipotens, &c.* ſaith *Hieronie*, Let no Chriſtian mouth ſay, *Jupiter* omnipotent, or ſwear *Mehercule*, *Mecaſtor*. The Primitive Chriſtians would not call their dayes of the week, *dies Martis, Mercurii, &c.* as *Triſmegiſt* had named

Epiſt. ad Dar.

med them; but the firſt, ſecond, third, &c. day of the week. All occaſions or ſemblances of Idolatry ſhould be ſhunned; it is not ſafe being at Satans Meſſe, though our ſpoon bee never ſo long, ſaith One. See *Hoſ.* 3. 16, 17. *Zach.* 13. 2. *Deut.* 12. 2.

Verſ. 5. *The Lord is the Portion of mine inheritance*] Therefore I have neither need nor mind to run a madding after dumb Idols, for hee is Good originall, univerſall, all-ſufficient and ſatisfactory, proportionable, and fitting to my ſoul; ſo that having *Him*, I am abundantly provided for.

And of my cup] A phraſe taken from thoſe ſhares that every one had aſſigned unto him at feaſts, *Gen.* 43. 34. 1 *Sam.* 1. 4. & 9. 23. q. d. Thou art my meat and my drink Lord, and I am very well content with my condition, bee it better or worſe. That which gives quiet in any portion, is firſt, The favour and preſence of God; ſecondly, that tis from the hand of a Father; thirdly, that it comes to us in the covenant of grace; fourthly, that tis the purchaſe of Chriſts blood; fifthly, that tis an anſwer of prayers; and a bleſſing from above on honeſt indeavours.

Thou maintaineſt my lot] Upholdeſt mee in a good condition, who ſhould otherwiſe ſoon loſe and forgoe it, were it in mine own keeping. And here the Pſalmiſt uſeth four ſeverall words, all to theſame ſenſe, *ad corroborandum* ſaith *R. David.*

Verſ. 6. *The lines are fallen*] In alluſion to thoſe lines wherewith they meaſured Land, when they parted it. See *Deut.* 32. 9. *Pſal.* 105. 11. & 78. 55. *Act.* 26. 18. *Epeſ* 1. 11. *David*, having God for his portion, could ſay with *Jacob*, I have all things, *Gen.* 33. 11. *Paul* alſo ſaith the ſame, *Phil.* 4. 18. and further telleth us, that *having nothing*, he *yet poſſeſſed all things*; for why he had got the divine art of contentation, *verſ.* 12. and ſo could bee either on the top of *Jacobs* Ladder, or at the bottome; hee could ſing either *Placentia* or *Lachryma*, abound, or be abaſed, &c. *Sine Deo omnis copia eſt egeſtas.* *Beru.*

In pleaſant places] From the delectable Orchard of the *Leonine Priſon*, ſaid that *Italian* Martyr, dating his Letter. *Tua præſentia, Domine, Laurentio ipſam craticulam dulcem fecit*, ſaid that Ancient; Thy preſence, Lord, made *Laurence* his gridiron pleaſant to him. Quia in Deo e portio mea, e quaſi in loco mæno. *R. David.*

Yea, I have a goodly heritage] I have as much (in content at leaſt) as hee who hath moſt. The Bee is as well pleaſed with feeding on the dew, or ſucking from a flower, as *Behemoth* that grazeth on the Mountaines. The Lark when aloft, ſeeth further with a little eye, than the Oxe on the ground with a greater.

Atque ſuum tirilitirilitiritirlire cantat.

Verſ. 7. *I will bleſſe the Lord who hath given mee counſel*] *David* frequently conſulted with God by *Abiathar* the Prieſt; whom God, by a ſweet providence, ſent unto him with an Ephod for a comfort in his baniſhment, 1 *Sam.* 22. 20. *Saul* had ſlain thoſe that ware the Ephod, therefore God anſwered him not neither by dreams, nor by *Vrim*, nor by Prophets, 1 *Sam.* 28. 6. as hee did his Servant *David*; who therefore bleſſeth him, when the other runneth from him to the Witch for counſel, and from her to the ſwords point.

My reines alſo inſtruct mee] God hath not only illuminated mee, whereby I ſhall bee the better able to endure a great fight of affliction, *Heb.* 10. 32. but hee hath alſo ſanctified mee, and honoured mee with holy inſpirations, and feeling of the Spirit of Adoption, whereby mine internall thoughts and ſecret motions do dictate and ſuggeſt unto mee what I ought to do and undertake. Methinks I hear a ſweet ſtill voice within mee, ſaying, *This is the way, walk in it*; and this in *the night-ſeaſon*, when I am rapt in reſt and ſilence; or, *night after night*, the Spirit is a continuall ſpring of counſel and comfort within mee, prompting mee to make God my portion, and to chuſe this good part that ſhall never be taken away from mee.

In the night-ſeaſons] When commonly we are prone to evill (*Nox & Amor, &c. Illa pudore vacat, &c.*) and which is the wicked mans fitteſt opportunity, *Job* 24. 13, 15, 16. &c. It muſt not content us that God by his word hath *given us counſel*, but wee muſt labour to be inwardly taught of God. A man may read the figure upon the Diall, but hee cannot tell how the day goes, unleſſe the Sun ſhine upon the Diall. *Ovid.*

Diall; Wee may read the Bible over, and hear it opened and applied, but can learn nothing till the Spirit ſhine into our hearts, 2 *Cor.* 4. and ſo our *reines inſtruct us*, *&c.*

Verſ. 8. *I have ſet the Lord alwaies before mee*] *Heb.* I have *equally ſet*, or propoſed. The Apoſtle tranſlateth it, *I foreſee the Lord alwaies before my face*, *Act.* 2. 25. I ſet the eye of my faith full upon him, and ſuffer it not to take to other things; I look him in the face, *oculi irretorti*, as the Eagle looketh upon the Sun; and *oculo adamantino*, with an eye of Adamant, which turns only to one point: ſo here, I *have equally ſet the Lord before mee*, without irregular affections and paſſions. And this was one of thoſe leſſons that his reines had taught him, that the holy Spirit had dictated unto him. Ex Syro Serm.

Becauſe he is at my right hand] To help mee that I fall not, ſaith *R. David*, or as a thing that I cannot but remember, as being of continuall uſe to mee. It is as neceſſary to remember God, as to draw breath, ſaith *Chryſoſtome*.

I ſhall not be moved] i. e. not *greatly moved*, as *Pſal.* 62. 2. though Satan ſtand at the right hand of a godly man, to reſiſt and annoy him, *Zech.* 3. 1. yet ſo long as God is at his right hand to aſſiſt and comfort him, and hee at Gods right hand, *Pſal.* 45. 9. (which is a place of honour and ſafety) hee cannot bee moved. The gates of Hell ſhall never prevail; Chriſt, our *Sampſon*, hath flung them off their hinges.

Verſ. 9. *Therefore my heart is glad*, *&c.*] That is, I am all over in very good plight, as well as heart can wiſh, or need require; I do over-abound exceedingly with joy; God forgive mee mine unthankfullneſſe and unworthineſſe of ſo great glory, (as that *Martyr* ſaid) In all the dayes of my life I was never ſo merry, as now I am in this dark dungeon, &c. Wicked men rejoyce in appearance, and not in heart, 2 *Cor.* 5. 12. their joy is but *skin-deep*, their mirth frothy and flaſhy, ſuch as wetteth the mouth, but warmeth not the heart. But *David* is *totus totus*, *quantus quantus exultabundus*, his *heart*, *glory*, *fleſh*, (anſwerable, as ſome think to that of the Apoſtle, 1 *Theſ.* 5. 23. *Spirit*, *Soul*, *and Body*) were all over-joyed. Mr. Philpot.

My fleſh alſo ſhall reſt (or *confidently dwell*) *in hope*] Namely in this World, as in a wayfaring lodging; then, in the grave as a place of ſafeguard and repoſe; and at laſt, in heaven, as in its true and eternall manſion. Diod.

Verſ. 10. *For thou wilt not leave my ſoul in Hell*] that is, *my body in the grave*, (*--animamq; ſepulchro condimus--*) or in the State of the dead, *Gen.* 37. 35. That *Soul* is ſometimes put for a *carcaſs* or *dead corps*, See *Job* 14. 22. *Lev.* 19. 28. *&* 21. 1. 11. *Num.* 5. 2. *&* 6. 6. *&* 19. 13. which place is expounded, *Ezek.* 44. 25. *David* can confidently write upon his grave *Reſurgam*, I ſhall riſe againſt. This, many Heathens had no hope of 1 *Theſ.* 4. 13. Virg. de Polydori funere. Æneid. 3.

Cum ſemel occideris,
Non Torquate, tuum genus, aut facundia, non te
Reſtituet pietas, *&c.* Horat. lib. 4. od. 7.

Yet ſome Heathens beleeved both the immortality of the ſoul, and therefore durſt dye (*--animaque capaces Mortis--*) and the Reſurrection of the body, as did *Zoroaſtes*, *Theopompus*, *Plato*; and as do the Turks at this day.

Neither wilt thou ſuffer thine holy One, *&c.*] that is, *the Meſſiah*, that is to come out of my loines, and who ſaith to mee and all his Members (as *Iſa.* 26. 19.) in effect, *Thy dead men ſhall live, together with my dead body ſhall they ariſe, awake and ſing ye that dwell in the duſt*, *&c.* See the Note on the Title *Michtam*. The former part of this verſe ſeems to be ſpoken of *David*, the latter of Chriſt; like as *Job.* 35. 15. the former part is of God, the latter of *Job*. See the *Margin*. Chriſts reſurrection is a cauſe, pledge and ſuerty of the Saints reſurrection to glory; for joy whereof *Davids* heart leapt within him. Chriſts body, though laid in the corrupting-pit, could not *ſee*, that is, feel *corruption*. It was therefore a pious errour in thoſe good women who brought their ſweet odours to embalm his dead body, *Luke* 24. 1.

Verſ. 11. *Thou wilt ſhew mee the path of life*] This being applied to Chriſt, ſeemeth to ſhew that as man hee did not yet fully underſtand that inexplicable glory wherewith the Father would glorifie him after death with himſelf, *Joh.* 17. 5.

Sure

Sure it is, that *David* did not, nor can any man living, 1 *Cor.* 2. 9. here is as much ſaid, as can be ſaid (but words are too weak to utter it:) For quality, there is in Heaven *joy*, and *pleaſures*. For quantity, a *fulneſſe*, a *torrent*, whereat they drink without let or loathing. For conſtancy, it is *at Gods right hand*, who is ſtronger than all, neither can any take us out of his hand; it is a conſtant happineſs without intermiſſion. And for perpetuity, it is *for evermore*. Heavens joyes are without meaſure, mixture, or end.

Contra A
ron, ab
χαίρειν
ſit illætab
unda; ve
ἄχω &
(ut vult Pl
quòd fluat
ctuoſis undi

PSAL. XVII.

A *Prayer of* David] Hee was a man of prayer; but this was his *appeal to God* the ſupreme Judge, as the word importeth.

Verſ. 1. *Hear the right O Lord*] Heb. *Righteouſneſſe*, which cryeth unto God no leſſe than blood doth, *Gen.* 4. Or, *hear the right*, that is, my prayer, ſaith *R. David*, rightly made with heart and voice. Or, *Hear O righteous Lord*, as Chriſt alſo ſaith, *O righteous Father*, Joh. 17.

Attend unto my cry] Some prophane perſons bear well their croſſes, becauſe their cauſe is good; but they cry not when God bindeth them, *Job* 36. 13. Or, if they cry, they cry out of hard fortune, as the *Athenians* did when their good Generall *Nicias* was ſlain, and their army routed in *Cicily*; or againſt *Dame Vertue*, as if it were no more than a meer name, as *Brutus* did, when beaten out of the field. Or, againſt Providence, as if there were a miſt over the eye of it, as *Pompei* did, when diſcomfited by *Cæſar*; ſo blaming the Sun, becauſe of the ſoreneſſe of his own blear eyes. But *David* (greatly wronged by *Saul* and his Courtiers) by humble and hearty prayer maketh his requeſt known to God with thankſgiving, *Phil.* 4. 6. And this, like his harp, drove away the Evill ſpirit of grief and diſcontent. *Thucyd; Dio.*

That goeth not out of feigned lips] His devotion was not ludibrious, as is that of Hypocrites; it was not an empty ring, a meer out-ſide, the labour of the lips, but the travell of the hurt; it was ſincere and *thorough-wrought*, as St. *James* hath it; Wicked men ſpeak God fair, but it is as the Devill did our Saviour, to bee rid of him, or as thoſe, *Pſal.* 78. 36. who flattered him with their mouthes, and lyed unto him with their tongues. ἐνεργουμένη *Jam.* 5. 16.

Verſ. 2. *Let my ſentence come forth from thy preſence*] Let it be both pronounced, and executed forthwith.

Let thine eyes behold, &c.] i. e. Make it appear that thou both ſeeſt and likeſt mine integrity; and that thou winkeſt not at mens wickedneſſes.

Verſ. 3. *Thou haſt proved my heart*] And knoweſt mee to bee no diſſembler and traytor, as they wrongfully charge mee, whilſt they *muſe* as they *uſe*.

Thou haſt viſited mee in the night] In which God is wont to ſtir up, and inmind men of his will, *Job* 4. 13, 14. as being all gathered within themſelves; and when the darkneſſe doth unmask them of worldly diſſimulation.

Thou haſt tryed mee] As Metallaries do their gold and ſilver.

And ſhalt find nothing] Heb. *haſt not found*, לא מצאת *deficit*, ſaith *Aben-Ezra*; no blot or blemiſh, that is, not the ſpot of Gods Children, *Deut.* 32. 5. no droſſe or deceit that may not well conſiſt with godlineſſe.

I am purpoſed that my mouth ſhall not tranſgreſſe] My generall purpoſe is ſuch, though I may have my particular failings. I ſpeak my whole heart, ſo farre as I know it. *Magna eſt concordia cordis & oris.*

Verſ. 4. *Concerning the works of men*] ſc. which ought to bee done by them, according to thy Law; Or, which they are wont to do, whether right or wrong, I have not now to ſay, but this I can ſafely ſay by thy mercy, that

By the word of thy lips] Which I have taken for the rule and rudder of my life,

I have kept mee from the paths of the deſtroyer] *Effractoris*, of the breach-maker; ſuch as is the *Bridge-maker of Rome*, at this day. *David* meaneth that hee had ſhunned the ſociety of graceleſſe perſons, *Pſal.* 26. 4. *Prov.* 24. 21. *Jer.* 15. 17. and taken heed to his wayes, that hee offended not with his tongue, whilſt the wicked was preſent, *Pſalm* 39. 1, 2. leſt the Wicked ſhould rejoyce at his Miſdemeanors, *Pſal.* 38. 17.

Verſ. 5. *Hold up my goings in thy paths, &c.*] Keep me within the circle of thy Word, as thou hitherto haſt done; make me to walk exactly, and as in a frame, *Epheſ.* 5. 15. Grant me thy preventing, concomitant, and ſubſequent grace; O thou God of all grace, perfect, ſtrengthen, ſtabliſh me, 1 *Pet.* 5. 10.

That my foot-ſteps ſlip not] by the malice of Satan, who ſeeks to ſubvert ſuch as are moſt eminent, to the ſcandal of the weak, and ſcorn of the wicked; by the corruption alſo of mine own heart, *Qua quiſq; ſibi Satan eſt*, as one well ſaith, whereby every man is a Satan to himſelf; could we but divorce the fleſh from the Devil, there would be no ſuch danger: And laſtly, by the allurements, or affrightments of this preſent evil world; the way whereof is like the vale of *Siddim*, ſlimy, and ſlippery, full of Lime-pits, and Pit-falls, Springs, and ſtumbling-blocks.

Verſ. 6. *I have called upon thee, for thou wilt hear me*] *q. d.* Thou waſt always wont to hear me, and therefore I preſume thou wilt. Experience breeds confidence.

Incline thine ear] See how he re-enforceth his former requeſt; as if he would wring the bleſſing of out Gods hands by an holy violence, and take no denial.

Verſ. 7. *Shew thy marvellous loving kindneſs, &c.*] *Mirificas benignitates tuas*; leſs than a marvellous mercifulneſs will not ſerve *Davids* turn, he was ſo hardly beſtead; *ut niſi miabiliter feceris, pereo.* We now alive have lived in an age of Miracles; and God hath dealt with our Land, not according to his ordinary courſe, but according to *his Prerogative*; by a Miracle of his Mercy have we hitherto ſubſiſted, and by a prop of his extraordinary patience.

O thou that ſaveſt, &c.] *Servator ſperantiam.* Choyce muſt be made in Prayer of fit Titles and Attributes of God; ſuch as may ſtrengthen faith, and quicken affection.

From thoſe that riſe up againſt them] Or, *againſt thy right hand.* The Saints are at Chriſts right hand, *Pſal.* 45. 9. as Chriſt is at the Fathers; and he puts his holy hand betwixt them and harm.

Verſ. 8. *Keep me as the apple of the eye*] Heb. *As the black of the apple of the eye*, two words to the ſame ſenſe, for more vehemency. *q. d. Serva me ſtudioſiſſimè.* The apple of the eye, that little man in the eye (as the Hebrew word importeth, the *girl*, as the Greeks for like cauſe call it) is the tendereſt piece of the tendereſt part, the eye; which is kept moſt diligently, and ſtrongly guarded by Nature with tunicles. *David* therefore fitly prayeth to be ſo kept.

κόρη Huc pertinet locus Cicer. a De nat. deor.

Hide me under the ſhadow of thy wings] Another excellent ſimilitude taken from Fowls, which either cover their Young with their wings from the ſcorching heat of the Sun beams, as doth the Eagle; or keep them thereby from the cold, or from the Kite, as Hens do. Gods love to, and care of his poor people is hereby ſhadowed out; as it was likewiſe by the out-ſpread wings of the Cherubins in the Sanctuary. See *Ruth* 2. 12. *Deut.* 32. 10. *Zach.* 2. 8. *Pſal.* 36. 8. & 57. 2. *Matth.* 23. 37.

Verſ. 9. *From the wicked that oppreſs me*] Heb. *That waſte me*, i. e. that caſt me out into baniſhment, deſpoyled of all. This hard uſage of his enemies drove *David* into Gods bleſſed Boſom; as Children miſuſed abroad, run home to their Parents.

From my deadly enemies] Heb. *My enemies againſt the ſoul. i. e. the Life* at leaſt, if not the ſoul, which they would gladly deſtroy. Some malice is ſo miſchevous, that it would ruine Body and Soul together; as that Monſter of *Millain*, the enemies of *John Huſſe*, and *Hierom* of *Prague*, whoſe bodies they delivered to the fire, and their Souls to the Devil. *David* elſewhere complaineth of his enemies, that they did *Satanically hate him.* Pſal. 55 4. Beware *of men*, ſaith our Saviour, *Mat.* 10. for one man is a Devil to another.

Verſ. 10. *They are incloſed in their own fat*] See *Job* 15. 27. with the Note. They abound in all delights, and therefore ſpare not to ſpeak proudly. They have cloſed up their eyes in their fulſome fat, *ut non videant nec timeant te*, ſaith *R. Solomon*, that they can neither ſee, nor fear thee.

Adipem ſuum obeſant. Trem.

With their mouth they ſpeak proudly] Heb. in *pride*, that is, *Palam & plenis buccis*; openly

openly and with full mouth they contemn God and men; they belch out Blaſphemies, and do what they pleaſe.

Verſ. 11. *They have now compaſſed us in our ſteps*] *i. e.* Me and my company; ſo that we cannot ſtir any whither but we are in danger of them. In all thy ways acknowledge God, and he ſhall direct thy paths, *Prov.* 3. 6. Commit thy way unto the Lord, truſt alſo in him, &c. *Pſal.* 37. 5. Keep within Gods Precincts, and thou ſhalt be under his protection. He took order that a Bird ſhould be ſafe upon her own Neſt.

They have ſet their eyes bowing down to the earth] i. e. *Hoc unum ſpectant ut ruamus,* They are earneſtly bent, and firmly reſolved upon our ruine, as one that fixeth his eyes upon another, to mark him, or to know him again; or as Bulls ready to run at one, ſet their eyes downward. *Junius.*

Verſ. 12. *Like as a Lion that is greedy, &c.*] Cruelty and Craft are conjoyned in the Churches enemies; as the Aſpe never wandreth alone, they ſay, without his companion. *David* here pointeth out ſome one ſpecial enemy (*Saul* likely) who ſhould have been a Shepherd, but proved a Lion.

As a young Lion lurking] Therefore as we tender our ſafety, keep cloſe to God, out of whoſe hands none can take us, no not the roaring Lion of Hell.

Verſ. 13. *Ariſe, O Lord, diſappoint him*] *Anticipa faciem ejus,* that is, that raging and ravening Lion; ſtep between me and him, and ſtop his fury, defeat his purpoſe, and diſable his power.

Which is thy Sword] As *Aſſyria* is called the *Rod of his Wrath*. *Attilas* ſtiled himſelf, *Orbis flagellum*, the wrath of God, and *the ſcourge of the World*. So *Tamerlan* was commonly called, *The Wrath of God, and Terrour of the world*. Some render it, *by thy Sword*, i. e. or thy might and power. See *Job* 40. 41. or by thy Word execute thy judgement. Turk. Hiſt.

Verſ. 14. *From men which are thy hand*] This, ſaith one, is *Davids* Letany, *From thoſe men, &c. good Lord deliver me. Gods hand* they are called, as before *Gods Sword*. *Titus*, Son of *Veſpaſian*, being extolled for deſtroying *Jeruſalem*, ſaid, I have only lent God my hand, but he hath done the work.

From men of the World] Heb. *From Mortals of this tranſitory world, qui ſunt mundani, mundum ſpirant & ſapiunt*, the *inhabitants of the earth, and of the ſea*, as oppoſed to the Citizens of the *New Jeruſalem*, Rev. 12. 12. ſuch as having *incarnated their ſouls* (as that Father ſpeaketh) are of the earth, ſpeak of the earth, and the earth heareth them, *Joh.* 3. 31. mind earthly things only, as if they were born for no other purpoſe. *Terrigenæ fratres animam habentes triticeam*, as thoſe Stall-fed beaſts in the Goſpel. A mortuis, i. e. impiis qui ſunt mortui in vita eorum. R. Gaon.

Which have their portion in this life] And they love to have it ſo; ſaying with the Prodigal, *Give me the Portion that belongeth to me*. They crave it, and they have it, but with a vengeance. (*Munera magna quidem miſit, ſed miſit in hamo*) As the *Iſraelites* had Quails to choke them, and afterwards a King to vex them, a table to be a ſnare to them, &c. By the way obſerve, that wicked men have a right to earthly things (a man muſt needs have ſome right to his portion; what *Ananias* had was *his own whilſt he had it*, Acts 5.) and it is a rigour to ſay, *they are Uſurpers*. As when the King gives a Traitor his life, hee gives him meat and drink that may maintain his life; So is it here: neither ſhall wicked men be called to account at the laſt day for poſſeſſing what they had, but for abuſing that poſſeſſion. As for the Saints who are heirs of the world with faithful *Abraham*, and have a double portion, even all the bleſſings of Heaven and of Earth conferred upon them, though here they be held to ſtrait allowance, let them live upon reverſions, and conſider that they have right to all, and ſhall one day have rule of all, *Rev.* 3. *Mendicato pane hic vivamus, annon hoc pulchrè ſarcitur? &c.* What though we here were to live upon Alms, ſaith *Luther*, is there not a good amends made us, in that here we have Chriſt the bread of life in his Ordinances, and ſhall hereafter have the full fruition of him in Heaven? The whole *Turkiſh* Empire is nothing elſe but a cruſt caſt by our Father to his Doggs; and it is all they are likely to have, let them make them merry with it. Wilt not thou (ſaith another) bee content, unleſs God let down the veſſel to thee, as to *Peter* with all manner of Beaſts of the Earth, and Fowls of the Air, *Acts* 10. 12. Muſt you needs have firſt

and

and ſecond courſe? *Difficile eſt ut præſentibus bonis quis fruatur & futuris; ut hic ventrem illic mentem reficiat, ut de deliciis ad delicias tranſeat, ut in cœlo & in terra glorioſus appareat*, ſaith *Hierom*, It is a very hard thing to have Earth and Heaven too, &c. *Gregory* the Great trembled whenſoever he read thoſe words of *Abraham* to the rich Glutton (who thought this life to be his ſaginary or boares-frank) *Son, remember that thou in thy life time receivedſt thy good things*, Luke 16. *Yee have lived in pleaſure upon earth*, Jam. 5. 5. no fit place for ſuch a purpoſe. God did not turn you out of one Paradiſe that you ſhould here provide your ſelves of another; earth is a place of baniſhment and bondage. Of the wickeds proſperity here, ſee *Job* 21. 7, 8. with the Notes.

And whoſe belly thou filleſt with thy hid treaſures] That is, with Gold, and other precious things digged out of the earth, ſaith *Aben-Ezra*; *Opimis rebus*, ſaith *Junius*; with abundance of outward bleſſings and benefits, ſaith another; which are called Gods *hidden treaſures*, not becauſe they are not ſeen, but becauſe they are not ſo well perceived and uſed of the ungodly, as were meet; or becauſe the reaſon of their preſent plenty of all things is hidden from them, and yet it appears not but ſhall bee made manifeſt that theſe fatting ware are but fitting for the ſlaughter.

They are full of Children] which they ſend forth as a flock, *Job* 21. 11. See the Note there. Or, *their Children are full carne porcinâ*, ſaith the Arabick here, or of wordly wealth, and mountaines of mony left them by thoſe *faithfull drudges*, their rich, but wretched Parents and progenitours, whoſe only care was to heap up hoards of wealth for their poſterity.

Verſ. 15. *As for mee*] I neither envy, nor covet theſe mens happineſſe, but partly have and partly hope for a farre better.

I will behold thy face in Righteouſneſſe] which none can do but the pure in heart, *Mat.* 5. and thoſe that keep cloſe to God in a conſtant communion, being juſtified and ſanctified perſons.

I ſhall be ſatisfied] Better than thoſe muck-worms, and their Children are.

When I awake] *ſc.* Out of the duſt of death, at the Reſurrection.

With thy likeneſſe] With the viſible ſign of thy glory in Heaven, 1. *Joh.* 3. 2.

PSAL. XVIII.

TO *the chief Muſician*] Some render it *Ad triumphandum*; and well they may; for this is old *Davids* ἐπινίκιον, or triumphant ſong after ſo many victories and deliverances; and it is twice recorded in Scripture, with very little variation (See 2 *Sam.* 22.) for the great worth and weightineſſe of the matter; that wee may the more obſerve it, and bee the better verſed in it. This here recorded ſeemeth to bee the Review of it, and thence thoſe ſmall additions and alterations that are found here and there, but not of any great moment.

A Pſalm of David] Who having now gotten ſome breathing while from his troubles, gave not himſelf to Idleneſſe, or worldly pleaſures (as the *Romans* uſed to do after that they had once ridden in triumph) but calling to mind Gods great mercies towards him, compoſed this ſweet Pſalmodie to his glory.

The Servant of the Lord] So hee ſtiled himſelf before, *Pſal.* 36. when hee firſt entred upon the Kingdome; and now here again, when being to lay it down together with his life, hee breatheth out his holy ſoul to God in this divine ditty.

Sic ubi fata vocant, &c.

This hee did after that as a faithfull ſervant of the Lord hee had done all the wills of God, *Act.* 13. 22. had ſerved out his full time, *Verſe* 36. and dwelt in Gods houſe to length of dayes, *Pſal.* 23. 6.

Who ſpake unto the Lord the words of this ſong] God lets out his mercies to us for this rent of our praiſes; and is content wee have the benefit of them, ſo hee may have the glory. The Hebrews give this Note here; Every man for whom there is wrought a miracle of mercy, and hee thereupon uttereth a ſong, hath his ſins forgiven him. This is better yet than that of the Papiſts who promiſe pardon of ſin to thoſe that ſhall hear two Maſſes a day. Wee, who have received ſo many mercies, ſhould compaſs God about with ſongs of deliverances, and not only *ſervire Deo, ſed & adulari*, as *Tertullian* hath it.

From

From the hand of all his enemies] Heb, *From the Palm*, of other enemies as leſs conſiderable, but *from the hand* (or clutch-fiſt) of *Saul*.

And from the hand of Saul] his greateſt enemy, and of longeſt continuance. So Chriſt is ſaid to ſave his people from their ſins, by a ſpecialty, *Mat.* 1. 21. becauſe theſe do us the moſt miſchief.

Verſ. 1. *I will love thee, O Lord my ſtrength*] Heb. *I will love thee dearly and entirely*, *Ex intimis viſceribus*, from the very heart root, from the bottom of my bowels; with like intention of affection, as a tender-hearted Mother doth her deareſt Babe, that is her own bowels, *her ſelf* of the ſecond edition. Neither did *David* herein ſuper-erogate; for God requireth to be loved with all *the heart, minde, ſoul, ſtrength*, as one that is beſt worthy; good without meaſure, that hath loved us without meaſure, and therefore is without meaſure by us to be beloved. Not that we are bound to love God *in quantum eſt diligibilis*, ſo much as he is lovely, or love-worthy; for ſo God only can love himſelf: but, *Nihil ſupra, æquè, aut contra*, Nothing muſt we love above God, or ſo much as God, much leſs againſt God: we muſt be able to ſay affectionately with *David*, Pſal. 73. 25, 26. *Whom have I in heaven but thee? there is none upon earth that I deſire beſides thee.* And as *Bernard*, *Amo te Domine, plus quam mea, meos, me*, I love thee Lord, more than my goods, my friends, my ſelf. A Chriſtian begins with loving God for himſelf, but he ends in loving himſelf, and all other, both perſons, and things, in and for God. His friend he loveth in the Lord, his foes for the Lord: but God he loveth abſolutely, and for himſelf, affecting not only an union with him, but even an unity, his heart being turned, as it were, into a very *lump of love*, as was *Maries*, Luke 7. 47. Hiſtories tell of a certain Woman that came to *Veſpaſian* the Emperour, profeſſing that ſhe was in love with him; he commanded that a liberal reward ſhould be given her for the ſame; and when his Steward asked him under what *Item* he ſhould put that gift in his Book of Account, *Veſpaſiano adamato*, ſaid the Emperour, *Item, To her that loved Veſpaſian.* God, ſaith the Apoſtle, is not unrighteous, to forget your labour of love, &c. *Heb.* 6. I love them that love me, ſaith Chriſt, *Prov.* 8. and his love is not like the Winter Sun, which hath light, but not heat, &c. he is the ſtrength of his people, their *Rock, Fortreſs, &c.*

Modus ſit fi modo. Be

Verſ. 2. *The Lord is my Rock, and my Fortreſs, &c.*] i. e. He is all in all for my preſervation. Ten words ſay the Hebrews, he here heapeth up in reference to Ten ſignal Victories; or rather becauſe his thankful heart was ſo enlarged, that hee could never ſatisfie himſelf in ſaying what God had been to him, and done for him: and hence this *congeries*, or heap of holy expreſſions; and all to ſhew that God is a Rock of refuge, a firm Fortreſs, a receptacle of reſt, a ſanctuary of ſafety to all his Saints in time of trouble. *David* had had his ſhare, and had been put to his ſhifts; glad to hide himſelf, as he could, in rocks, and ſtrong-holds that ſheltered him from the ſtorm. To theſe he alludeth, when he calls God his *Rock, Fortreſs*, &c.

And my deliverer] Rocks, and Strong-holds do not always deliver (witneſs the *Shechemites, Jebuſites, Arimaſphes*), but God always doth.

And the Horn of my Salvation] *Qui veluti cornu petit & conficit hoſtes meos*, ſaith *Vatablus*, who goareth and diſpatcheth mine enemies. A Metaphor either from horned Beaſts, or elſe (as ſome will have it) from the ancient cuſtom of wearing horns of Iron upon their Helmet, for a Creſt, or Military ornament: whereupon the raiſed Horn was a ſign of Victory, and the Horn beaten down a ſign of being overcome.

Verſ. 3. *I will call upon the Lord who is worthy to be praiſed*] Or, is the proper object of praiſes, becauſe he is good, and doth good, *Pſal.* 119. 68. *David* vows to praiſe him,

1 By loving him entirely.

2 By truſting in him ſtedfaſtly, *verſ.* 1.

3. By calling upon him continually, here, and *Pſal.* 116. 2, 3. which Pſalm is very like to this (in the beginning eſpecially) both for matter and method.

So ſhall I be ſaved, &c.] He had often proved the power of Prayer, ſpecially when he came ready prepared to praiſe God for the return of Prayer; and thence he is bold to promiſe himſelf all good.

Verſ. 4.

Verſ. 4. *The ſorrows of death compaſſed mee*] Or, the pangs, pains, throws as of a travelling woman, theſe invironed mee, or came thick and threefold upon mee, *pervenerunt uſq; ad* נפשי even to my face, (as the Rabbines deſcant upon the word) or flew upon me; deſperate and deadly dangers aſſailed mee. The worſt of an evill eſcaped, is to bee thankfully acknowledged, and higheſt ſtraines of eloquence therein to bee uſed, ſo that pride bee avoided, and the praiſe of God only aimed at.

Medraſh. Tillin. Aphaphuni pro gnaphaphuni.

And the floods of ungodly men] Heb. *of Belial*, that is, of Belialiſts, acted and agitated by the Devill; theſe came tumbling upon him like many and mighty waters, *Fluctus fluctum trudit. Torrentes Belial terrebant me.*

Verſ. 5. *The ſorrows*] Or, *throws or cords*, ſuch as wherewith they bind malefactors led forth to execution.

The ſnares of death prevented mee] *David* knew how to make the moſt of a mercy; hee means, I was almoſt ſurprized, and all hope of help ſeemed to bee prevented; if help ſhould come, it would come too late.

Verſ. 6. *In my diſtreſſe I called upon the Lord*] This was *Davids anchora ſacra*; prayer hee knew could never come too late, nor God want a way to deliver his diſtreſſed. The time of affliction, is the time of ſupplication; and mans extremity is Gods opportunity.

And cryed unto my God] Hee grew more and more earneſt; wee muſt pray and not faint, *Luk.* 18. 1. but riſe in our ſutes.

Out of his Temple] i. e. Heaven, whereof the Temple was a type, as being the place of Gods ſpeciall preſence, and of tranſcendent holineſſe.

Verſ. 7. *Then the earth ſhook and trembled, &c.*] Upon *Davids* prayer all this befell; like as *Act.* 4. the houſe ſhook wherein they were praying; and the thundering Legion procured thunder and rain; and ſo did *Samuel* by his prayers, 1 *Sam.* 12. But this terrible tempeſt here deſcribed is to be taken rather *allegorically* than *hiſtorically*. The Prophet in moſt lofty and lively tearmes and expreſſions (farre above the ſtrain of the moſt ſublime either Poets or Oratours) deſcribeth Gods powerfull preſence and concurrence in *Davids* conqueſts.

The foundations alſo of the hills] That is, ſo vehement was the Earthquake, that it ſhook, as it were the roots of the Mountains, which lye deep within the ground, 2 *Sam.* 22. 8. theſe hills are called the *foundation of Heaven*, as *Job* 26. 11. the *pillars of Heaven*; becauſe the tops of high Mountains ſeem to touch the clouds, and the Heavens ſeem to lean upon them; and becauſe the Earth is in the centre of the World, about the which the Heavens do continually turn.

Becauſe he was wroth] Or, *burn did his noſe.* So

Verſ. 8. *There went up a ſmoak out of his noſtrills*] As angry men breath vehemently, and ſeem to ſpit fire by their bluſtering ſpeeches and menaces, ſo here ανθρωποπαθως *omnia, quæ tamen* θεοπρεπως *ſunt intelligenda.*

Verſ. 7. *Hee bowed the Heavens*] i. e. *velociter venit*, ſaith *R. David*, hee came ſpeedily to deſtroy mine enemies.

And darkneſſe was under his feet] Hee came inviſible.

Verſ. 10. *And he rode upon a Cherub*] Which word hath affinity with *Rechub* a Charret; Hereby is noted Gods ſwiftneſſe in comming to ſuccour *David*. He waits to bee gracious, and when it is a fit ſeaſon hee comes leaping and skipping over the *Mountaines of Bether* or diviſion, all lets, and impediments; *Gabriel* came to *Daniel with wearineſſe of flight*, chap. 9. 21.

Hee did flie upon the wings of the Wind] For, by the Miniſtry of Angells, God raiſeth and ſtilleth the winds.

Vatab.

Verſ. 11. *Hee made darkneſſe his ſecret place*] As a King, that being angry, withdraweth himſelf from his ſubjects, and will not bee ſeen of them. *Vel quia decreta Dei veniunt inviſibiliter*, ſaid *R. David.*

Verſ. 12. *At the brightneſſe that was before him, &c.*] i. e. at his bright preſence, his *thick clouds* (wherein hee was inveloped) *paſſed*, or did *cleave* as it were in ſunder; whence came hailſtones mixed with coales of fire, or lightnings out of the cloudes, which God maketh at once aery ſeas, and aery furnaces, fetching fire out of the midſt of water, and hard ſtones out of the midſt of thin vapours.

Verſ. 13. *The Lord alſo thundred in the Heavens*] *Quaſi pro claſſico, & auſpicio prælii ſecundi.*

Verſ.

Verſ. 14. *Yea hee ſent out his arrowes, &c.*] *Tandem permiſcentur omnia grandine flammis & fulminibus tanquam telis & ſagittis Dei adverſus hoſtes pugnantis.* After the vaunt-curriers, *verſ.* 12. the great Ordinance, *verſ.* 13. the battel begins, and all is on an hurry.

Verſ. 15. *Then the Chanels of waters were ſeen*] The force of this terrible Tempeſt is further ſet forth by the effect of it, a dreadful concuſſion of the univerſe; not without an alluſion to the drying up of the red Sea, and of *Jordan* before *Iſrael*; which deliverances ſtood for Archetypes, or chief patterns to all Poſterity.

Verſ. 16. *He ſent from above, he took me*] He reſcued me as by an hand reacht me from Heaven. *Deus* ἐκ μηχανῆς; or, he ſent his Angels to ſecure me.

He drew me out of many waters] As he had once done *Moſes*, Exod. 2. 10. who there-hence alſo had his name. *Muſæus*, for the ſame cauſe, calleth him ὑδρόγενης *Water-ſprung.*

Verſ. 17. *He delivered me from my ſtrong enemy*] *Saul*; this he oft inſtanceth, rolling it as Suger under his tongue, and turning aſide often to look upon it, as *Sampſon* did to ſee his dead Lion; fetching Hony out of it.

For they were too ſtrong for me] And then Gods help was moſt ſeaſonable, when *David* found himſelf over-matcht.

Verſ. 18. *They prevented me, &c.*] They took me on the ſudden, and unprovided. The Children of this World are wiſer, &c.

But the Lord was my ſtay] Or, *my ſtaff*, whereon I ſo leaned as that if he had failed me, I had been all along.

Verſ. 19. *He brought me forth alſo, &c.*] He freed me out of all ſtraights, and ſtated me in a moſt happy condition.

He delivered, becauſe he delighted in me] All was of free grace and favour, not of any merit. And this he purpoſely premiſeth as a caution to the enſuing profeſſion of his innocency.

Verſ. 20. *The Lord rewarded me according to my righteouſneſs*] *viz.* The righteouſneſs of my Cauſe; and my freedom from ſuch crimes of diſloyalty, and ambition, wherewith mine enemies charged me, as if prickt on by my pride I ſought the Kingdom. As alſo, according to mine honeſt deſire and endeavour in all things elſe, to keep a good Conſcience, voyd of offence toward God, and men. This, though Gods own work, and a debt moſt due to him, yet he is pleaſed graciouſly to reward.

Verſ. 21. *For I have kept the ways of the Lord*] For the main, and for the moſt part, though not without ſome particular ſtumblings and ſtartings aſide, againſt my general reſolution, and the tendency of mine heart.

And have not wickedly departed from my God] By an utter defection; I have not been transformed into Sins Image, by projecting ſin, by falling into it with full conſent, and by lying under the power of it. *Non ex ſuperbia ſed errore*, ſaith *R. David* here; not of preſumption have I offended, or with an high hand, but of infirmity, and with reluctancy; riſing up again by repentance, and renewing my Covenant.

Verſ. 22. *For all his Judgements were before mee*] Mine obedience (in deſire and indeavour at leaſt) was univerſall, extending to the compaſs of the whole Law; and this is a ſure ſign of ſincerity: Hence in the next words,

Verſ. 23. *I was alſo upright before him*] This he had becauſe he kept Gods Commandements, as *verſ.* 22. had reſpect to them all, *Pſal.* 119. 6. both to the *Magnalia*, and *minutula legis*, which he kept as the apple of his ye, *Prov.* 7. 2. even all Gods Wills, *Act.* 13. 22. and was therefore *approved in Chriſt*, as *Apelles*, Rom. 16. 10. and paſſed for an *Iſraelite* indeed, in whom was no guile, as *Nathaniel*, *Joh.* 1. 47.

And I kept my ſelf from mine iniquity] i. e. from my *peccatum in deliciis*, my darling ſin, whereto I am either by Nature or Cuſtom moſt inclined and addicted. From the iniquity of my heart and ſecret thoughts, which no man can charge me with, ſaith *Aben-Ezra*; from that ſin of diſloyalty, which *Saul* and his Courtiers falſly charge me with, Say others. *R. David.*

Verſ. 24. *Therefore hath the Lord recompenſed me*] See on *verſ.* 20. Reward and

Mercy are joyned together in the Second Commandement; and *Pſal.* 62. 12. it is a mercy in God to reward a man according to his work.

Qua illo judice præditus ſum. *Vatab.*

According to the cleaneneſs of my hands in his eyeſight] i.e. which he hath beheld in me; though mine enemies were of another judgement.

Ver. 25 *With the mercifull, &c.*] *Hypotheſin hic ad theſin tranſfert*; it is as if he ſhould ſay, I and mine enemies are a pattern of thy Truth and Juſtice, that thou wilt do good to thoſe that are good, and to them that are upright in their hearts. As for ſuch as turn aſide unto their crooked paths, thou Lord ſhalt lead them forth with the workers of iniquity, *Pſal.* 125. 4, 5.

Verſ. 26. *With the pure, &c.*] *Cum candido candide agere ſoles.* The pure ſhall have all that heart can wiſh.

And with the froward thou wilt ſhew thy ſelf froward] Or, *thou wilt wraſtle*, viz. with ſuch croſs peices, as proudly and perverſly erre from thy precepts; as it were on purpoſe to thwart thee, or to try Maſteries with thee. Againſt ſuch ſtubborn perſons God threatneth not *eight* degrees (which are the higheſt Notes in Muſick, and degrees in qualities, as the Philoſopher diſtinguiſheth them) but *twenty and eight degrees* of wrath, *Levit.* 26. 18, 21, 24, 28. *Exiget ab iis rationem minutiſſimorum*, ſaith *R. Obad. Gaon* upon this Text; he will reckon with them for their leaſt offences, and not bate them an Ace of their due puniſhment. He will pay them home in their own coyn, over-ſhoot them in their own Bow, fill them with their own ways, be as croſs as they are, for the hearts of them; yet ſtill in a way of Juſtice, though he break the necks of them in wraſtling, and ſend them packing to their place in Hell. *Ainſworth* rendreth it, *With the froward thou wilt ſhew thy ſelf wry.* It is a Similitude taken from Wraſtlers, and noteth a writhing of ones ſelf againſt an adverſary. Compare herewith *Deut.* 32. 5. They are a perverſe and crooked Generation (the ſame two words that are here in this Text) the latter importeth, that they wriggled and writhed after the manner of Wraſtlers that wave up and down, and wind the other way, when one thinks to have them here or there. But all will not ſerve their turn to ſave them from puniſhment. God will be ſure to meet with them, his Word will lay hold on them, and their ſin ſhall finde them out.

Verſ. 27. *For thou wilt ſave the afflicted people*] Even the ſame whom before he had called *Merciful*, or godly, upright, pure, here are the *Afflicted*, and ſeem by God to be neglected; but he will ſave them aſſuredly, though he bear long with them, *Luk.* 18. 7.

But will bring down high looks] In *Samuel* it is, *Thine eyes are upon the haughty, that thou maiſt bring them down*, 2 Sam. 22. 28. *q.d.* Gods eyes are upon them all the while that he ſpareth them, to watch for a fit ſeaſon to ruine them.

Verſ. 28. *For thou wilt light my Candle*] Or, *Thou haſt lighted my Candle* (that is, thou haſt bettered my condition) which ſeemed to be put out in obſcurity. The wicked mans is, *Job* 18. 6. & 21. 17. *Prov.* 13. 9.

The Lord my God will enlighten my darkneſs] He *hath*, and yet *ſtill* will turn my grief into joy, as *Heſt.* 8. 19. and mean while direct and comfort me in mine Afflictions; as a Candle is a great comfort in the dark, though it doth not make Day where it comes, as the Sun doth.

Verſ. 29. *For by thee have I run thorow a Troop*] Though but a little man, yet by Gods help he atchieved great matters, did great exploits. *Homo tricubitalis* (ſaith a Father concerning *Paul*) *Et cœlum aſcendit*: ſo here. Some render it, *Currebam accinctus*, I ran well appointed; and they interpret it of his Victory over *Goliah*, whom he ran upon and cut off his head, after that he had hurled at him with as good a force; *Perinde ac ſi fundæ ſuæ tunicis non lapillum, ſed Deum ipſum induiſſet ac implicuiſſet*, ſaith one; as if he had got not a ſtone, but God himſelf into the bought of his ſling. *Bucholc.*

And by my God have I leapt over a wall] That is, I have ſtormed a walled Town, or Fort, with very little ado; being no leſs valiant and venturous than *Alexander* the Great was among the Indians; but upon farre better grounds, becauſe in the ſtrength of God, as at the Fort of *Zion*. 2 Sam. 3.

Verſ. 30. *As for God, his way is perfect*] All his Diſpenſations toward his Children, his actions, and directions, his providences, and promiſes are moſt truſty and true; having neither vice, vanity, inſincerity, nor deceit in them.

Verſ.

The Word of the Lord is tried] This is a famous ſentence, and was much in the mouthes of Gods people. See *Prov.* 30. 5. with the Note there.

Verſ. 31. *For who is God ſave the Lord*] *Fictitios Deos & vanas ſpes proſternit*, ſaith *Vatablus*; Here he ſtriketh down to the ground all falſe gods, and all vain hopes. *Contemno minutulos iſtos Deos modo Jovem mihi propitium habeam*, ſaid an Heathen. *David* might much better ſay, I care not for thoſe petty Deities, ſo I may have Jehovah to favour me.

Verſ. 32. *It is God that girdeth mee with ſtrength*] It is a Metaphor, ſaith *Vatablus*, either from a Souldiers belt which buckleth his armour cloſe to him, and maketh him more ſteddy; or elſe from the reines themſelves, in which the Scripture ſometimes placeth ſtrength and vigour. God did all for *David*, and hath here the glory of all his valour and victories.

And maketh my way perfect] i. e. Compleateth and proſpereth all my deſigns and enterpriſes. For want hereof many attempt much, but effect little or nothing. *Antiochus* King of *Syria* was called *Magnus* for undertaking much, and performing little. *Guicciardin* ſaith of *Charles* the eighth, in his expedition to *Naples*, that he came into the field like thunder and lightning, but went out like a ſnuffe; more than a man at firſt, and leſſe than a woman at laſt.

Verſ. 33. *Hee maketh my feet like Hindes feet*] Heb. *Hee matcheth my feet*, like Hindes feet; that is, not only *ſwift*, if I have occaſion by flight to provide for my ſelf, or to purſue mine enemies flying before mee; but alſo *ſteddy* if I come into any dangerous places. *Aſahel* was ſwift of foot as a wild Roe, 2 *Sam.* 2. 18. *Joſephus* ſaith of him, that hee contended with horſes in running. *Saul* and *Jonathan* are ſaid to be ſwifter than Eagles, 2 *Sam.* 1. 23. *Achilles* was ποδὰς ὠκὺς, ſaith *Homer*, The Hind, when purſued by the woolf, runs moſt ſwiftly; witneſſe the Poet,

Quem tu, cervus uti vallis in altera
Viſum parte lupum, graminis immemor,
ſublimi fugies mollis anhelitu. *Horat.* lib. 1. Od. 1
And gain, *Vitas hinnuleo me ſimilis, Chloe, &c.* lib. 1. Od. 23.

But they that wait upon the Lord have a promiſe that they ſhall not only run as Hindes, but mount up as Eagles; they ſhall run and not bee weary, and they ſhall walk and not faint, *Iſa.* 40. 31.

Hee ſetteth mee upon my high places] Where, having by flight or fight eſcaped, I am ſecured; yea hee hath advanced me, and brought me to this high honour. Securus poſt quam Evaſi a illis. R. Davi

Verſ. 34. *Hee teacheth mine hands to warre*] *David* aſcribeth all his military skill and ſucceſſe to God, ſo did not other great Warriors, *Alexander*, *Scipio*, *Fabius*, *&c.* but ſacrificed to their own nets, and were ready to ſay as *Seſoſtris* King of *Ægypt* did, when hee had conquered any Country, hee was wont to ſet up pillars with theſe words ingraven upon them, *This Country I got by mine own ſtrength and vallour.* ταύτην τὴ χώρην ἐμοὶ ο τοῖς ἐμοῖσ ἐκτησάμην. Herodot. l.

So that a bow of ſteel, &c] Which is more flexible and ſtronger than a bow of Iron; whence is that, *Job* 20. 24.

Verſ. 35. *Thou haſt alſo given mee, &c.*] i. e. Thou haſt preſerved and ſetled me. See the Note on *Pſal.* 5. 12.

And thy gentleneſſe hath made mee great] Or, *Thy meekneſſe hath multiplied mee*, i. e. Thou haſt ſo farr ſtooped to my meanneſſe, as to advance mee to this heighth of honour. Or, by thy humbling mee, thou haſt magnified mee, according to 1 *Pet.* 5. 6. & *Prov.* 15. 33.

Verſ. 36. *Thou haſt enlarged my ſteps under mee*] Or, *Thou haſt widened my paſſages*, and made roomth for mee; when the wicked mans ſtrong paſſages are ſtreightened, *Job* 18. 7. his paſe impeded.

And my feet did not ſlip] Heb. Mine anckles, or my heeles, Sep. *my footſteps.*

Verſ. 37. *I have purſued mine enemies, and overtaken them, &c.*] Of *David* we may ſay, as one did of *Julius Ceſar*, you may perceive him to have been an excellent ſouldier by his very language; for hee wrote with the ſame ſpirit hee fought. *In eo tanta vis, id acumen, ea concitatio*, (ſaith *Quintilian* concerning *Ceſars* Commentaries) *ut illum eodem animo dixiſſe appareat quo bellavit.* l. 10 ad ſilium

Verſ. 38. *I have wounded them that they were not able to riſe*] Much leſſe to *reſiſt*. And herein hee was a type of Chriſt; all whoſe foes ſhall bee his footſtool, *Pſal.* 110. 1.

Verſ. 39. *Thou haſt girded mee with ſtrength, &c.*] See *verſ.* 32. It is God that weakeneth or ſtrengtheneth either party, *Ezek.* 30. 24. and rendreth their weapons vain or proſperous, *Iſa.* 54. *ult. Jer.* 50. 9.

Thou haſt ſubdued under me, &c.] *David* aſcribeth all to God, and uſeth wonderfull variety of expreſſions in ſetting forth his benefits.

Verſ. 40. *Thou haſt given mee the necks of mine enemies*] ſc: to chop them off at my pleaſure; or to cut the throats.

Verſ. 41. *They cryed*] Through grief and impatiency, *clamore incondito*, as beaſts when in durance, fill the air with loud out-cryes.

Even unto the Lord] As nature prompteth men in an extremity to look up for help; but becauſe it is but the prayer of the fleſh for eaſe, and not of the Spirit for grace, and a good uſe of calamities, and not but in extreme deſpaire of help elſewhere, therefore God hears them not. In *Samuel* it is, *They looked, but there was none to ſave them*, q. d. If they could have made any other ſhift, God ſhould never have heard of them. Therefore *Sero, inquit Nero.*

Verſ. 42. *Then did I beat them as ſmall as the duſt*] When God once withdraws his protection and help from a people, it is an eaſie matter to tread them down and beat them in pieces. Lay hold upon him therefore as the Church did, and hang on. Say as *Jer.* 14. 21. Do not abhorre us for thy names ſake; for as *Bodin* ſaid well of obtaining, ſo for retaining religion and civill rights, *Non diſputationibus, ſed rogationibus agendum*, prayer is moſt prevalent. If once our *ſhaddow depart, &c. woe bee unto them when I depart from them.*

I did caſt them out, &c.] *Evacuabam eos*, I dealt by them, as men do by the ſweepings of the houſe, or noyſome excrements. God ſometimes dungeth his Vineyard with the dead bodies of his enemies.

Verſ. 43. *Thou haſt delivered mee from the ſtrivings of the people*] viz. In the rebellions under *Abſolom*, and *Sheba* the ſon of *Bichri*. Theſe, like bubbles which Children blow up into the air, were ſoon blown out; and fell into the eyes of thoſe who with the blaſts of diſloyalty and ambition held up the ſame.

Thou haſt made mee head of the Heathen] Philiſtines, Syrians, Ammonites, &c. This is moſt true of Chriſt, Head of his Church, which conſiſteth of all Nations, and moſt of theſe were unknown unto him as man; and by hearing of him, they were brought to ſubmit unto him, when the Apoſtles came and preached him amongſt them. Hence it followeth,

Verſ. 44. *Aſſoon as they hear of mee*] Heb. *at the hearing of the ear*; that is, by the preaching of the Goſpell they ſhall bee brought to yeeld the obedience of faith.

Subjectio fucoſa & Hypocritica.

The ſtrangers ſhall ſubmit] Heb. *Falſly deny* or diſſemble with mee; their ſubmiſſion is forced and feigned, they dare do no leſſe; they receive my yoke, but their hearts I have not. Chriſt hath many ſuch falſe-hearted ſubjects, fawning and faining profligate profeſſors, carnal Goſpellers, &c.

Verſ. 45. *The ſtrangers ſhall fade away*] As do the dry leaves of Trees; their vigour and confidence ſhall periſh in a moment.

And bee afraid out of their cloſe places] Whence they ſhall come creeping to mee their conqueror, to ſeek favour. And this may very fitly alſo be applied to Chriſt and his ſubjects, who muſt bee driven unto him out of their cloſe places, or ſtarting holes of ſelf-confidences, ſelf-conceitedneſſe, &c. by the ſpirit of bondage, before they will unfeignedly ſubmit to Chriſts Government.

Verſ. 46. *The Lord liveth*] Or, *Vivat Dominus, Let the Lord live.* It is ſpoken, ſaith *Calvin*, after the manner of men, who uſe ſuch kind of acclamations to the Kings, whom they love and honour. The Wicked could wiſh God extinct, that ſo they might never come to an account before him; but the Saints cry out, *Let the Lord live*, let Chriſt reign, &c. *Bleſſed bee God that Hee is God*, was a learned mans motto. *Luthers* was, *Vivit, ſc. Chriſtus. Si non viveret, vellem me non unam horam vivere, &c.* Chriſt is alive, otherwiſe I would not wiſh to live an hour. Another good man ſaith, Chriſt liveth and raigneth, *atque totus terrus deſperaſſem*, otherwiſe I ſhould be utterly out of hope.

Miconius.

Let the God of my ſalvation bee exalted] *Triumphali elogio ab omnibus celebratur*, let him bee ſet up in all hearts and houſes.

Verſ. 47. *It is God that avengeth mee*] Heb. *that giveth vengeances for mee*, whence

whence alſo hee is called the *God of vengeances*, Pſal. 94. 1. and the God of recompences, *Jer.* 51. 56.

And ſubdueth the people under me] It is the great work of God, to perſwade the hearts of ſo many millions to obey one man.

Verſ. 48. *He delivereth me from mine enemies*] This *David* hath never done with, but goeth over it again and again, as deſirous to do the Lord all the right that might be.

From the violent man] That is, from *Saul*, ſaith *R. David*, and him he mentioneth laſt, *Quia erat principium omnis Davidicæ gloriæ*; becauſe the fall of his houſe was the riſe of all *Davids* glory. The Chaldee hath it, *From Gog, and his Armies.*

Verſ. 49. *Therefore I will give thanks, &c.*] See how the Pſalmiſt in theſe three laſt Verſes endeth as he began.

Among the Heathen] This the Apoſtle applieth to Chriſt and his people, as a Prophecy of his Kingdom, and of the calling of the *Gentiles*, Rom. 15. 9. *I*, that is, Chriſt, (but yet in the perſon of his faithful, and eſpecially his Miniſters) *will praiſe thee*, or *confeſs unto thee, &c.*

And ſing praiſes unto thy name] Which to have done *abſurdum fuiſſet apud ſurdos*, would have been abſurd, had not thoſe Heathens had their ears opened.

Verſ. 50. *Great deliverance giveth he to his King*] In *Samuel* it is, *He is the tower of Salvation for his King*] This Tower is *Meſſias*, ſay the Jew-Doctors, *Qui eſt turris ſalutis.* O that thoſe poor Creatures would once run to that ſtrong tower and be ſafe.

To David *and to his ſeed for evermore*] That is, to Chriſt (who was made of the Seed of *David*, according to the fleſh, *Rom.* 1. 3. *Act.* 13. 23.) and to all faithful Chriſtians who are called Chriſts Seed, *Iſa.* 53. 10. and *Pſal.* 72. 17. *Filiabitur nomine ejus*, the Name of Chriſt ſhall *endure for ever*, it ſhall be begotten as one Generation is begotten of another, there ſhall be a ſucceſſion of it to the Worlds end.

PSAL. XIX.

THE *Heavens declare the glory of God*] The World, ſaith *Clemens Alexandrinus*, is *Dei Scriptura*, the firſt Bible that God made for the inſtitution of man. The Heavens (here inſtanced as a chief part of that *Mundi totius machina*) are compared to a *Scroul that is written*, Rev. 6. 14. As in a Horn-book, which little ones carry, there be Letters in a paper within, which appear through the ſame; ſo under the blew ſaphire of the Firmament, is ſpread a ſheet of royal Paper written all over with the Wiſdom and Power of God. This Book was imprinted (ſaith one) at the *New Jeruſalem*, by the Finger of Jehovah, and is not to be ſold, but to be ſeen, at the ſign of Glory, of every one that lifts up his eyes to Heaven; where he may plainly perceive, *Deum eſſe mentem, Architectricem, intelligentem, ſapientem, potentem, &c.* This leſſon is fairly lined out unto us in the brows of the Firmament, which therefore we are bidden to behold and diſcern; ſith therein God hath made himſelf viſible, yea legible, even *his eternal Power and God-head*; ſo that men are left without excuſe, *Rom.* 1. 20. But becauſe this Book of Nature (with its three great Leaves, Heaven, Earth, and Sea) though never ſo diligently read over, cannot bring a man to the ſaving knowledge of God in Chriſt, nor make him perfect, throughly furniſhed unto all good works; behold another and better Book, even that of the Holy Scriptures, ſet forth, *verſ.* 7, 8. *&c.* of this Pſalm, that like as where the Philoſopher endeth, the Phyſician beginneth, ſo where Nature faileth us, Scripture may inform and comfort us. In this excellent Pſalm then we have the ſum of all true Divinity, ſaith Reverend *Beza*, the end whereof is to give us that knowledge of God, and of his holy Worſhip, whereby we may be made partakers of eternal life. Here then in the ſix firſt Verſes the Prophet ſheweth, that God manifeſteth his glory to Mankind by his Works; and firſt by the Work of Creation, *verſ.* 1. Next, of Government, *verſ.* 2, 3, *&c.* and that, 1. In the revolution of the ſtarry Sky, which revolution, firſt cauſeth a perpetual viciſſitude of Days, and Nights, and ſo declareth the glory of God. 2. It beſpeaketh all people at ones as a Catholique Preacher of Gods glo-

ry,

ry, *verſ.* 4, 5. Secondly, In the conſtant courſe of the Sun (that common Servant as his Name importeth) *verſ.* 4. who with his motion, *verſ.* 5. enlightneth all things with his Light, and pierceth all things with his Heat, *verſ.* 6. Thus the *Heavens declare the glory of God*; that is, they yeeld matter and occaſion of glorifying, him according to that *Pſal.* 145. 10. *All thy Works praiſe thee, O Lord, but thy Saints bleſs thee.* Some Philoſophers, and with them ſome Rabbins, have deemed, or rather doted, that the Heaven was a living Creature, and did actually praiſe and ſerve God. But this conceit is exploded by the wiſer ſort; and that Axiom maintained, *Formica cœlos dignitate ſuperat*, a Piſmire (becauſe a living Creature) is more excellent than the whole viſible Heavens. As for the Saints and Servants of God, it is truly affirmed by Divines, that there is not ſo much of the glory of God in all his Works of Creation, and Providence, as in one gracious action that they perform.

Foord.

Maimonides

And the Firmament ſheweth his handy-work] The *Expanſe* or out-ſpread Firmament. It is taken both for the Air, *Gen.* 1. 6. and for the Sky, *Gen.* 1. 14. the whole Cope of Heaven, which ſheweth, *Quàm eleganter & ad amuſſim operetur Deus manibus ſuis*; how neatly and exactly God worketh with his hands, which are attributed to him for our weakneſs ſake.

Vatablus,

Verſ. 2. *Day unto day uttereth ſpeech*] Some read it, one day ſucceeding another *uttereth* (or *Welleth out*, as a Fountain, continually, and plentifully) *ſpeech*, yet without ſound; by a dumb kind of eloquence, *eructant*; by a continual revolution and ſucceſs of days men are inſtructed concerning the Power and Providence of God, as alſo concerning his truth and faithfulneſs; for if God hath hitherto kept promiſe with Nights and Days, that one ſhall ſucceed the other; will he not much more keep promiſe with his people? *Jer.* 33. 20, 25.

Sicut fons ſcaturiens. R. Menahem.

And Night unto Night ſheweth knowledge] Days and Nights by their perpetual courſe and order, *Dei potentiam & ſapientiam concelebrant*; there being no leſs neceſſity of the Night in its kind, than of the Day. The knowledge it ſheweth us, is, that man in himſelf is weak, and cannot long hold out hard labour; that he is permitted to ſleep a while, and take his reſt; that he muſt abridge himſelf of ſome part of his reſt to *commune with his own heart on his bed, and be ſtill*; that if hee beſtir not himſelf, and do up his work quickly, the Night of Death cometh, when no man can work, &c.

Verſ. 3. *There is no ſpeech, nor language, where their voyce*] And yet few hear theſe *Catholique Preachers*, theſe *Regii Profeſſores*, theſe real Poſtilles of the Divinity, as one ſtileth them, who do preach to all people at once, *Non ſolum diſerte ſed & exertè, at ſurdis plerumq; fabulam*, they are by the moſt as little reſpected as is the Cuckoe in June.

Verſ. 4. *Their line is gone out through all the earth*] Or, *their rule*, or *direction*, or *delineation*, or *Scripture* (confer *Iſa.* 28. 13.) *Quòd in cœlis tanquam in volumine omnibus conſpicuo deſcripta ſit Dei gloria*, becauſe that in the Heavens, as in an open Book, is written down the glory of the Creator. The like is done alſo in other leſs conſiderable Creatures: every of which do after a ſort write as well as ſpeak, and have a Pen as well as a Tongue. The Chaldee word for a *Mint* ſignifieth alſo a *Book of Hiſtories*, becauſe in that one Herb large ſtories of Gods Wiſdom, Might, and Love are deſcribed unto us. The ſame word alſo that ſignifieth an *ear of Corn*, ſignifieth a word, becauſe every Field of Corn is a Book of Gods praiſe, every Land a Leaf, every Sheaf a Verſe, every Ear a word, every Corn of Wheat a Letter, to expreſs the glory of God by. *Præſentem narrat qualibet herba Deum. Antony* the Eremite being asked by a certain Philoſopher, how he could contemplate high things, having no help of Books? anſwered, That the whole World was to him inſtead of a well-furniſhed Library, this he had ready by him at all times and in all places, and in this he could read when he pleaſed the great things of God. *Bernard* alſo ſaith, that the time was when he had no other Maſters *niſi quercus & fagos*, but the Oaks and Beech-trees.

נבעא

מלילח

Aug. de doct. Chriſt. l. 1. Niceph. l. 8. c. 40. In vita Bern.

In them hath he ſet a Tabernacle for the Sun] That Prince of Planets, but ſervant to the Saints of the moſt High, as his name importeth; ſo ſweet a Creature he is, that *Eudoxus* the Philoſopher profeſſed, that he would be content to be burnt up by the heat of it, ſo he might be admitted to come ſo near it as to learn the nature of

of it. A *Tabernacle*, or *ſlitting-tent* it is here ſaid to have in the Heavens: becauſe it never ſtayeth in one place, but courſeth about with incredible ſwiftneſs.

Verſ. 5. *Which is as a Bridegroom coming out of his Chamber*] ſc. after long expectation, with a great deal of pomp and gayety; ſuch is the Sun-riſing, when hee firſt ſheweth himſelf above our *Horizon*. *Kimchi* addeth, that as the Bridegroom when he is abroad haſteneth home to his Bride, ſo doth the Sun to his deſcent, *anhelat ad occaſum*, Eccleſ. 1. 5.

And rejoyceth as a ſtrong man (or *Champion*) *to run a race*] readily running, and effectually affecting all things with his heat. The Perſian *Angari* or Poſts, the Oſtrich, the wild Aſſe, the Buſtard, the Dromedary, the Eagle is nothing ſo ſwift as the Sun. *Bellarmine* ſaith, that he runneth in the eighth part of an hour ſeven thouſand miles. This dumb Creature gives check to our dulneſs; as *Balaams* Aſſe alſo did to that Prophets madneſs. De aſcenſ. mentis in Deum, grad. 7.

Verſ. 6. *His going forth is from the end of the heaven*] i. e. from the Eaſt unto the Weſt, in which courſe notwithſtanding, while he compaſſeth the circle of Heaven and Earth, he viſiteth the South and the North, and is unwearable.

And there is nothing hid from the heat thereof] i. e. from the benefit of the Suns heat, who is *ut cor incorpore*, as the heart in the body, ſaith *Aben-Ezra*: all things feel the quickning heat of the Sun; not only the roots of Trees, Plants, &c. but Metals, and Minerals in the bowels of the earth.

Verſ. 7. *The Law of the Lord is perfect*] Or, *Doctrin*: the whole Word of God, commonly diſtinguiſhed into Law and Goſpel, is perfect immaculate, ſincere, entire, compleat. If *Tully* durſt ſay, that the Law of the twelve Tables in *Rome* did exceed all the Libraries of Philoſophers, both in weight of authority, and fruitfulneſs of matter, how much rather is this true of Gods Law, ſaith a Learned Writer? Nothing may be added to it without marring of it, *Prov.* 30. 6. Note this againſt Jewiſh, Popiſh, and Turkiſh Traditions, and additions; as alſo againſt *Antiſcripturiſts*, and *Anabaptiſts*, who at firſt rejected all Books but the Bible; and after that grew ſo wiſe as to be religious enough without that alſo. And laſt of all, they came to blaſpheme that bleſſed Book, as a dead Letter, and a beggerly Element, &c. when as the Apoſtle telleth us, that all Scripture is pure, precious, and profitable for Doctrin, for reproof, &c. that the Man of God may be perfect, &c. 2 *Tim.* 3. 16, 17. Here in this, and the two following Verſes, it is eaſie to obſerve; 1. That every of them are in the Hebrew written with ten words. 2. That here is a Six-fold commendation of Gods holy Word. 1. By the ſeveral names thereunto given, *Law*, *Teſtimony*, *Statutes*, *&c.* 2. By the Nature, perfect, ſure, right, &c. 3. By the effects, converting the ſoul, making wiſe the ſimple, &c.

Converting the Soul] This no Doctrin beſides can do. *Plato* went thrice to *Sicily* to convert *Dionyſius* the Tyrant, but could not. *Ambroſe* ſaith well of *Polemo*, who of a Drunkard, by hearing *Xenocrates*, became a Philoſopher, *Si reſipuit à vino, fuit ſemper tamen temulentus ſacrilegio*, if he gave over his Drunkenneſs, yet he continued ſtill drunk with ſuperſtition. *Seneca* the Philoſopher wrote a Book (now loſt) againſt ſuperſtitions, but yet lived and died in them; *Colebat quod reprehendebat, agebat quod arguebat, quod culpabat adorabat*, ſaith *Auſtin* of him, he exerciſed what he condemned, and would not leave what he did ſo utterly diſlike. But the Word works a *tranſmentation*, an entire change of the mind, and manners, a new Creation, 2 *Cor.* 5. 17. Integra eſt Doctrina, ac proinde animos redintegrat. *Jun.* De Elia & jejunio cap. 12.

The teſtimony of the Lord is ſure] Theſe words are faithful and true, *Rev.* 22. 6. they are all in righteouſneſs, neither is there in them any thing perverſe or froward, *Prov.* 8. 8. *Teſtimonies* they are called, 1. Becauſe they teſtifie (as a Record) to all Ages what the will of the Lord is, *Joh.* 5. 39. 2. They were given with great conteſtation, and preſſing of all men to keep them. 3. They will be a witneſs againſt all ſuch as do not. The Goſpel alſo is called a Teſtimony, 1 *Cor.* 2. 1. 2 *Theſ.* 1. 10. *Iſa.* 18. 20.

Making wiſe the ſimple] That is, the humble, teachable, and ſuch as are not puffed up with a conceit of their own wiſdom, 1 *Cor.* 7. 18. the very entrance into Gods word giveth light, it giveth underſtanding *to the ſimple*, or *to the perſwadable*, Pſal. 119. 130. It is reaſonable milk, 1 *Pet.* 2. 2.

Verſ. 8. *The ſtatutes of the Lord are right*] As being the iſſue of the moſt righte-

ous

ous will of God. Of humane lawes *Demoſthenes* ſaith, that they are ἕυρημα τῶν θεῶν; the invention of the Gods. Much better may wee ſay the like of this law here commended: *Right* it is, becauſe it teacheth men the right way to life, *non flexuoſum quale docet caro & cautio humana*; Right alſo, becauſe it ſpeaketh right to every mans caſe and condition; *de quolibet in re ſua*, affording a ſalve for every ſore, a medicine for every malady; ſo that it may better bee called than was that famous library at *Alexandria*, ἡ τῆς ψυχῆς ἰάτρεια *Phyſick for the ſoul*, food and Phyſick both, and of the beſt ſort, the beſt of the beſt.

Rejoycing the heart] This is the proper work of the Goſpel; the ſweet promiſes whereof hid in the heart, and there mingled with faith, make it to over-abound exceedingly with joy, and to conceive ſtrong conſolation; the Martyrs of all ages for inſtance. And although it bee the Doctrine of the Croſſe, yet *Lecythos habet in malis*, it hath cordialls of comfort, ſuch as the World can neither give, nor take away: the Goſpel is a precious book; every leaf drops myrrhe and mercy. We ſhould therefore prize it much more than *Cæſar* did his Commentaries; *Major fuit cura Cæſari libellorum quam purpuræ*; for ſwimming through the waters to eſcape his enemies, hee carried his books in his hand above the waters, but loſt his robe. Now what were his books to Gods?

The Commandement of the Lord is pure] And ſo differeth from humane lawes, which eſtabliſheth wickedneſſe ſometimes; as thoſe of *Lycurgus* did ſome kind of theft, adultery, &c. Humane Doctrines alſo are mixt with many errours. *Irenæus* juſtly taxeth *Plato* for this that hee did *lacte gypſum miſcere*, mingle lime with milk, ſtain the pure ſtream of divine truth with fabulous narrations and foppe-ries. But every word of God is pure, *Pſalm* 12. 7. & 18. 32. See the Notes.

Inlightening the eyes] Giving both light and ſight, *Act.* 26. 18. the ſaving knowledge of God and his will, of our ſelves, and of our duties; and bringing us out of darkneſſe into his marvellous light, 1 *Pet.* 2. 9. When Chriſt came preaching, the people which ſate in darkneſſe ſaw a great light, *Mat.* 4. 16. And wee have a more ſure light of prophecie, whereunto wee muſt take heed as unto a light that ſhineth in a dark place, 2 *Pet.* 1. 19. Whileſt the Moon looketh directly upon the Sun, ſhe is bright and beautifull; but if ſhee once turn aſide, and be left to her ſelf, ſhe loſeth all Her glory, and enjoyeth but only a ſhaddow of light, which is her own: So whilſt men with humility and teachableneſſe turn their faces toward Chriſt revealed in the Goſpel, and thoſe ſtars in his right hand, the faithfull Miniſters, to receive illumination and inſtruction; God doth graciouſly vouchſafe unto them the glorious light of ſaving knowledge. But when they turn their backs upon him and his Oracles, and will needs walk by the light of their own tinder-boxes, kindling a fire, and compaſſing themſelves with ſparks, *Iſa.* 50. 11. they are ſure to be bewildred, and to *lye down in ſorrow*.

Verſ. 9. *The fear of the Lord is clean*] That is. The Doctrine which teacheth the true fear of God, is ſuch as cleanſeth the conſcience, ferreteth out corruption, ſanctifieth the whole man, *Joh.* 17. 17. & 15. 3. *Act.* 20. 32. & 26. 18.

Enduring for ever] *For ever, O Lord thy word is eſtabliſht in Heaven*, Pſal. 119. 89. Heaven and Earth ſhall paſs, but not one jot or tittle of the law; not one hair of that ſacred head ſhall fall to the ground, *Mat.* 5. 18. ſhould all the powers on earth make warre againſt the very paper of the Scriptures, they cannot poſſibly deſtroy it. *What* God *hath written, hee hath written*, and it ſhall ſtand inviolable to the Worlds end. *Antiochus Epiphanes*, *Dioclesian*, and other Tyrants have attempted to burn up all Bibles: but could never effect it. Other lawes, and Religions are antiquated and altered, as all Hiſtories teſtifie; not ſo this.

The Judgements of the Lord are true] Heb. *Truth*, as comming from a God of Truth, and without iniquity, juſt, and righteous is hee, *Deut.* 32. 4. All his ſayings are faithfull, and therefore worthy of all acceptation. 1 *Tim.* 1. 15. The Eternity of *Iſrael* cannot lye, 1 *Sam.* 15. 29. Hee will not ſuffer his faithfullneſſe to fail, nor alter the thing that is gone out of his mouth, *Pſal.* 89. 33. Μόνιμον ἡ ἀλήθεια ſaith *Plato*; Truth is laſting, and γλυκεῖα ἡ ἀλήθεια, Truth is ſweet, ſaid *Mercuries* Prieſts when they ate their figs. Divine Truths ſhould bee ſo to us, in a ſpeciall manner. And as *Cyprian*, in any great doubt or difficultie would call to *Paulus Concordienſis* (who was his notary) for *Tertullians* works ſaying, *Da Magiſtrum*, Reach hither my Maſter;

Maſter; ſo ſhould wee call for the Bible, and there-hence fetch ſatisfaction, and ſettlement, as holding it infallible.

And righteous altogether] Not one of them to be found fault with; but all of them every way compleat and abſolute. *Juſtificata ſunt ſimul*, ſo ſome render it, they are altogether juſtified. What an high eſteem the *Jews* at this day have of the Law, hath been elſewhere noted; whilſt they carry it uſually about their Synagogues at the end of their ſervice in proceſſion, with many ornaments of Crowns and Scepters; the Children kiſſing it, as it paſſeth by them. To their Diſciples they preſcribe, not to write any letter of the law without a coppy, no line of it without a rule, no parchment but made of the skin of a clean beaſt, no word muſt be written in a different colour. No man might carry it behind him, but lay it next to his heart in his travell; nor read it, but in a clean place; nor ſell it, though the coppy were moth-eaten, and himſelf half famiſhed. The laſt day of the feaſt of Tabernacles they call *Shimchah Torah*, the rejoycing at the Law. They have choſen alſo then, two, that are called *ſponſi legis*; one of which is to read the end of it called *Chathan Torah*, the Bridegroom of the Law ended; the other *Chathan Bereſhith*, becauſe hee preſently beginneth it again; theſe are to expreſſe joy.

Spec. Euro

Schicard. de re Reg. H

Leo Moden of Jew. rite 153.

Verſ. 10. *More to bee deſired are they than gold*] Old people are all for profit, young for pleaſure; here's gold for the one, yea the *fineſt gold* (gold of *Fes*) in great quantity; here's *hony* for the other, yea live-hony dropping from the comb, liquor of the hony-comb. As *Manna* had all ſorts of ſweet taſtes in it; ſo hath the word, to thoſe that have ſpirituall ſenſes exerciſed to diſcern good and evill. Great is the ſweetneſſe of humane learning to thoſe that have got a taſte of it, as it was to *Pythagoras* and *Plato*, who travelled farre for it; to *Julian* the Apoſtate, who preferred the ſtudy of it, before all paſtimes whatſoever; to M. *Aurelius the Emperour*, who ſaid, hee would not leave the knowledge hee might learn in one hour, for all the gold that hee poſſeſſed; to *Alphonſus* King of *Arragon*, who preferred his skill in the Mathematicks, before the Empire of *Germany* when it was offered unto him; he profeſſed, that hee had rather loſe his Jewels than his books; and all his Kingdomes rather than that little learning hee had attained unto. How then ſhould we prize divine learning, which is infinitely more precious, profitable, and pleaſant? *David* had much of it, and yet hee cryes to God ever and anon, *Teach mee thy ſtatutes. Moſes* was but newly come down from the Mount, and hee preſently prayes as one inſatiate, *Lord ſhew mee thy glory.* The Angels themſelves know not ſo much of the myſtery of Chriſt, but they would fain know more, 1 *Pet.* 1. 12. *Epheſ.* 3. 10. &c.

Acæto melle Plin. l. 11. c.

Verſ. 11. *Moreover by them is thy ſervant warned*] *Clearly admoniſhed*, or *fourbiſhed* and *brightned*, Dan. 12. 3. made *circumſpect*. Gods Teſtimonies were *Davids* counſellors, *Pſal.* 119. 24. better than ever was *Polybius* to *Scipio*, *Agrippa* to *Auguſtus*, *Seneca* to *Nero*, *Anaxagoras* to *Themiſtocles*, *Plato* to *Dio*, *Alexander* to *Ariſtotle*, or *Nigidius* to *Cicero*; Princes of old had their Μαιμονες *Monitores*, Remembrancers. *David* deſired no better than Gods ſtatutes for his learned counſell, and by them hee reſolved to be ruled; for ſo it followeth,

And in keeping of them] *Zenophon* writeth that in *Lycurgus* his lawes this was much to be admired, that whereas all men commended them, yet no other City beſides that of *Sparta*, would ever obſerve them. Men do rather praiſe right things than practiſe them; as it was ſaid of *Demoſthenes*. But *David* was of another ſtrain; hee, after a large encomium of Gods Commandements, is ſet upon the keeping of them; and the rather, becauſe

In keeping of them there is great reward] Not only *for keeping*, but *in keeping* of them. As every Flower hath its ſweet ſmell; ſo every good action hath its ſweet reflection upon the ſoul: and as *Cardan* ſaith, that every precious Stone hath ſome egregious vertue; ſo here, Righteouſneſs is its own reward, though few men think ſo, and act accordingly:

Haud facilè invenies multis è millibus unum;
Virtutem pretium qui putet eſſe ſui.

Howbeit, the chief reward is not till the laſt caſt, till we come to Heaven. The word here rendred *reward*, ſignifieth *the heel*, and by a Metaphor, *the end* of a work, and the reward of it, which is not till the end. *Sicut opus non eſt uſq; ad mor-*

Gnekebh ſ Τέλος apu Græcis.

tem perfectum, ſic nec merces, ſaith *R. David* here; As the work is not done till death; ſo neither is full wages till then to be had.

Verſ. 12. *Who can underſtand his errour?*] This *David* ſpeaketh doubtleſs out of a deep ſenſe of his own imperfections, and defects in what the Law (ſo much by him commended) requireth; and to prevent miſtakes, leſt any man hearing him ſpeak of great reward, ſhould think that Heaven may be merited, and Salvation attained by a mans own righteouſneſs. No ſuch matter, beleeve it, ſaith holy *David*, I have neither done the Law, nor deſerved the reward, but do fly to God by prayer; and three things I have to beg of him; Firſt, that he would graciouſly pardon my ſecret ſins and errours, unknown to my ſelf, or at leaſt to others. Secondly, That he would keep me from proud and preſumtuous ſins, *verſ.* 13. Thirdly, That he would bridle my tongue and minde from ſpeaking, or but thinking ought that may be offenſive to his Majeſty, *verſ.* 14. For the Firſt of theſe, *Humanum eſt errare & ignorare errorem ſuum*; It is incident to every man to erre, and then to be ignorant of his errours. Certain it is, that our lives are fuller of ſins, than the Firmament is of Stars, or the Furnace of ſparks. And if the beſt mans faults were written in his fore-head, it would make him pull his hat over his eyes, as the Proverb hath it. *David* here ſeeth ſuch volumes of corruptions in his heart, and ſo many foul *Erratas* in his life, that he cannot but cry out, *Who can underſtand, &c. O cleanſe, &c.* The moſt perfect Saints are the moſt ſenſible of their imperfections; as the more delicate the Senſes are, the more ſharply are they affected with what offends them, *Rom.* 7. 14. 1 *Cor.* 15. 9, 10. Alas for us! (ſaith one good man) *Ipſa lachryma ſunt lachrymabiles*; we had need to weep over our tears, ſigh over our ſobs, mourn over our griefs, &c. Look how when we have ſwept a room never ſo clean (ſaith *Spineus*) if the Sun do but come into it at the windows, we ſoon eſpy abundance of filthy motes, mingled with the beams thereof: ſo is it with our hearts, when once illightned. What a blinde buzzard then was he that ſaid, *Non habeo Domine quod mihi ignoſcas*, Lord, I have nothing for thee to pardon? And no wiſer was *Bellarmine* that great Scholar, but ill read in his own heart, if that be true that is reported of him, *viz.* that when the Prieſt came to abſolve him, he could not remember any particular ſin to confeſs, till he went back in his thoughts as far as his youth. Of *Philip* the Third King of *Spain*, it is ſaid, that he lived ſo ſtrictly, that he never committed any groſs Crime, or wilful wickedneſs; yet coming to dye, he cried out, O that I had never reigned! O that I had lived a private life in the Wilderneſs, that I might not have now to anſwer for not doing the good, or hindering the evil that I might have done in my government!

Jun.

De inſtit. Chriſtian.

Val. Max. Chriſt. 263.

Cleanſe thou me from ſecret faults] Secret from my ſelf, many of them (ſins of ignorance and of *inadvertency*) ſecret from the world, more of them, heart ſins, but not ſecret from the Lord, *Pſal.* 90. 8. *Heb.* 4. 13. Theſe are of daily and hourly incurſion, involuntary and unavoydable infirmities, yet are they ſins properly ſo called; and we muſt be cleanſed from them by the Merit and Spirit of Chriſt: they muſt be repented of in general at leaſt; and then there is a pardon of courſe for them, and they do not uſually diſtract and plunge the Conſcience.

Verſ. 13. *Keep back thy ſervant alſo from preſumptuous ſins*] Heb. *With-draw, inhibit*, for we are naturally prone to the worſt of ſins, even the beſt of us, and to lye buried with the World in a bog of wickedneſs, adding rebellion to ſin, and doing wickedly with both hands earneſtly, unleſs God reign us in, and reſtrain us from ſuch enormities. Pray we therefore as here, *Etiam à ſuperbiis contine ſervum tuum*. *Davids* Murthering *Uriah* was a ſin of this ſort. The Rabbins here obſerve how the Prophet riſeth in his requeſt, firſt for pardon of leſſer ſins, and then for power againſt greater; like as a Begger, ſay they, firſt craves a little water, and then a Morſel of bread. We ſhould do ſo.

Midraſh Tillin in Pſal. 191.

Let them not have dominion over me] Sin will *rebel*, but it muſt not *reign* in our mortal bodies, it muſt not play *Rex*, and bear ſway in the ſoul. Pray hard againſt that in chief, *Ne iniquitas victrix dominetur*, that our luſts be not our Lords, that vice vanquiſh us not.

Then ſhall I be upright] Then, when I have gotten both pardoning and prevailing-grace, to bee cleanſed from infirmities, and kept from preſumptions and arrogance

rogancies, which *cum temerario auſu & faſtu fiunt contumaciter*, I ſhall bee upright in Gods account, and entire in his obedience.

And I ſhall bee innocent from the great tranſgreſſion] That ſin unto death, 1 *John* 5. 16. that wickedneſſe with a witneſſe, for which there remaineth no more ſacrifice, *Heb.* 10. 26. and unto which a way is paved by ſins of preſumption with an high hand committed againſt knowledge and conſcience.

Verſ. 14. *Let the words of my mouth, and the meditations, &c.*] *Sint ad beneplacitum verba, &c.* Let both my words and thoughts, as well as my life and actions, bee to favourable acceptation; let them be ſuch as may ſuit with thy law and will.

O Lord my ſtrength] Heb. *My Rock. In Mare, vel in Marah, vel in hoc mundo* ſay the Rabbines; In the Sea of ſorrow, and all along the Wilderneſſe of this World. *Midraſh Tillin.*

And my Redeemer] Or, *My near-kinſman*, who is Jeſus Chriſt, in whom we may look for all good from God, by vertue of the Covenant. This *David* well underſtood, and therefore hee layeth all the weight on this, *O Lord my ſtrength and my Redeemer.*

PSAL. XX.

A *Pſalm of* David] Or, *Concerning* David; ſo Kimchi. Or *for and on the behalf of* David; ſo *Aben-Ezra*. *David*, as a Prophet, dictated this form of prayer to bee made by the people for himſelf, their King; when hee went forth to fight their battels, probably, againſt the Ammonites and Syrians; or when hee fled from *Abſolom*, and was to *help them* from the City, by his prayers, 2 *Sam.* 18. 3. as *Aben-Ezra* thinketh.

Verſ. 1. *The Lord hear thee in the day of trouble*] Great men, though gracious, as *David*, have their diſtreſſes, and muſt pray for themſelves then; not truſting to the prayers of others for them; as did that prophane Earl of *Weſtmorland*, who ſaid, that hee had no need to pray, ſith hee had Tenants enough to pray for him. *Camden.*

The name of the God of Jacob *defend thee*] Heb. *ſet thee in an high place*, ſuch as Gods name is, *Prov.* 18. 10. the righteous *run thereto and are ſafe*, as in a Tower of braſſe, or Town of war. By the *name of God* is meant, *Deus nominatiſſimus*, the moſt renowned God, ſaith *Junius*, and worthy to bee praiſed, as *Pſal.* 18. 3. And hee is called the *God of* Jacob here, ſaith Another; firſt, becauſe *Jacob* was once in the like diſtreſſe, *Gen.* 32. 6, 7. ſecondly, becauſe hee prayed to the like purpoſe, *Gen.* 35. 3. thirdly, becauſe hee prevailed with God as a Prince; and there God ſpake with us, *Hoſ.* 12. 5. fourthly, becauſe *God of* Jacob is the ſame with *God of* Iſrael; and ſo the Covenant is pleaded.

Verſ. 2. *Send thee help from the Sanctuarie*] Or, *From his holy heaven*, ſaith *Tremellius*; without which vain is the help of man. God is all the Doer in battels; and whenceſoever the ſword comes, it is bathed in Heaven, *Iſa.* 34. 5. whatſoever *Ajax*, *Timotheus Athenienſis*, and other Atheiſts think to the contrary. God will ſend from Heaven and ſave mee ſaith holy *David.*

And ſtrengthen thee out of Sion] i. e. Out of the Aſſemblies of the Saints, where they are praying hard for thy well-fare, See *Pſal.* 76. 2, 3. with the Note.

Verſ. 3. *Remember all thine offerings*] Before they went to war, they were wont to offer ſacrifices, as did *Saul*; though by his over-haſte therein hee loſt his Kingdome, 1 *Sam.* 13. 9. From the people of God, the Heathens alſo had learned this courſe and cuſtome. *Io Paan* is in force *Jehovah Peneh*, that is, Lord look upon us. The Devil (Gods ape) had taught the Athenians, when they began the battel, to uſe theſe words, and thereby to hearten one another. The *Romans* alſo did the like; and would not deſiſt till they had an auſpicious anſwer; hence alſo they called a ſacrifice *hoſtiam*, becauſe, when they went againſt their enemies, they offered it.

And accept thy burnt ſacrifice] Or, *turn it to aſhes* (and ſo ſeal up his acceptance) or, *make it fat*, i. e. take delight in it, as men do in fat things full of marrow, ſaith *R. Solomon.*

Selah] This is added, to ſhew, ſaith *Vatablus*, with how great fervency the people ought to pray for their King.

Verſ. 4. *Grant thee according to thine own heart*] *Davids* heart was according to Gods heart (otherwiſe this had not been a warrantable Petition) and therefore might ſay (and the people on his behalf) as once *Luther* did, *Fiat voluntas mea; mea Domine quia tua*, Let my will be done; mine I ſay, Lord, becauſe the ſame with thine.

Aug. Confeſ. li. 5. c. 8. *And fulfill all thy counſel*] Anſwer thee, *ad cardinem deſiderii*, as a Father expreſſeth it; Let it be unto thee even as thou wilt. Sometimes God doth not only grant a mans prayer, but fulfilleth his counſel; that is, in that very way, by that very means, which his judgement pitcht upon in his thoughts.

Verſ. 5. *We will rejoyce in thy ſalvation*] i. e. We are well aſſured that God will ſave us by thee, O King; and that ſhall produce a general joy amongſt us. This confidence Prayer had begotten in them: for it is a ſure grain; and if men would ſow more of it in Gods boſome, they ſhould not fail to reap the fruit and comfort of it in their greateſt need. *Pray*, that your *joy may be full.*

And in the name of our God will we ſet up our Banners] Our Flaggs of defiance to the enemie; or our tokens of triumph to Gods glory, who hath given us the Victory. The *Romans* when they had conquered an enemy, rode in triumph to the Capitol, where in all humility they preſented a Palm, or Laurel-buſh, to *Jupiter.*

Verſ. 6. *Now know I that, &c.*] This is *Vox populi*; *I*, that is *All we*; but they ſpeak as if they had been all one, and had uttered it all with one mouth; ſuch was their unity, and concent in prayer. Or, it is *ſermo uniuſcujuſq; in Iſraele*, as *Kimchi* will have it, the triumph of their truſt.

He will hear him from his holy heaven, &c.] He *will hear him*: he will do for him; *Hæc duo ſunt documenta*, ſaith *Junius*: by the ſe two ways (beſides the Word) the Church comes to know the grace and good will of her God.

Verſ. 7. *Some truſt in Chariots, &c.*] i. e. in their National accommodations and military proviſions; but theſe were never true to thoſe that truſted them. All is but an *arm of fleſh.*

But we will remember, &c.] i. e. in the remembrance of his excellent Attributes, whereof we have had ſuch proof, we will take courage.

Verſ. 8. *They are brought down, &c.*] They lye flat by the fall they have taken, being confuted in their confidences, as *Benhadad* was of old: as a late, the *French* at the Battle of *Agincourt*: *Sigiſmund* the young King of *Hungary*, and many others.

But we are riſen] Who before ſeemed to lye along, *Et tanquam ſideratos humi ſerpere.* God helpeth his when forſaken of their hopes almoſt.

Verſ. 9. *Save Lord*] A ſhort but pithy prayer: *Quam multa quam paucis.*

Let the King hear us] They beg of God that the King may hear them, ſo, as to govern and defend them in equity and tranquillity; or, *Reſpondeat Rex* (ſo *Aben-Ezra* readeth it) Let the King ſay, Amen, to our prayers to thee, and our requeſts to him.

PSAL. XXI.

VErſ. 1. *The King ſhall joy in thy ſtrength*] This Pſalm dependeth upon the former; and is therefore fitly ſet next unto it. Some call it *Davids* Triumphant Song of praiſe, for victory gotten over the *Ammonites* and *Syrians.* For that Victory it was certainly, which he and the people had begged ſo fervently, *Pſal.* 20. and promiſed ſolemnly to rejoyce in Gods Salvation, &c. *verſ.* 5. as here is done accordingly. *Vow and perform unto the Lord your God: bring preſents, &c.* Pſal. 76. 11.

And in thy ſalvation] All is Gods. As *Joab* once ſent to *David* to come, and take the honour of the Victory over *Rabbah* of the *Ammonites*: ſo dealeth *David* by the Lord. His Poſie was, *Non nobis Domine*; his practiſe was to drive an holy trade between Earth and Heaven, receiving and returning, importing one commodity, and tranſporting another: Prayers and Praiſes were his whole life:

Verſ. 2. *Thou haſt given him his hearts deſire*] Good men are ſure to have out their

their prayers either *in mony, or in monies worth*, as they ſay; in that very thing they deſire, or a better. If God croſs them, it is in faithfulneſs to their Souls: when the wicked boaſteth of his hearts deſire, *Pſal.* 10. 3. which yet he hath for a miſchief: *Deus ſæpe dat iratus, quod negat propitius.* See the Note on *Pſal.* 20. 4.

And hath not with-holden, &c. Selah] *Ac ſi dicat, O magnam & admirabilem Dei benevolentiam erga Davidem!* ſaith *Vatablus*. This *Selah* is added here, to ſet forth the very great and wonderful love of God to *David*, in hearing his Sutes after that ſort.

Verſ. 3. *For thou preventeſt him with the bleſſings of goodneſs*] Not ſtaying till he asked them of thee. He had but a thought of building thee an houſe, and thou ſenteſt *Nathan* to tell him, that thou wouldſt build him an everlaſting houſe, and ſtabliſh his Throne to all perpetuity, 2 *Sam.* 7. 16. So *Iſa.* 65. 1. *Before they call, I will anſwer, &c.*

Thou ſetteſt a Crown of pure gold upon his head] *Hebræi dicunt per hoc intelligi favorem Dei*, the Jew-Doctors by this Crown underſtand the favour of God; confer *Pſal.* 103. 4. God had ſet a Crown of loving kindneſs, and tender mercies upon his head, by *pardoning all his iniquities*, as it is there; and he bleſſeth God for this as a farre better Crown, than that which he took from off the head of the King of *Ammon*, and ſet upon his own, 2 *Sam.* 12. 30.

Verſ. 4. *He asked life of thee*] *Quando fugiebat à Saule*, ſaith *R. Solomon*, when he fled from *Saul*; rather when he went into the field againſt his enemies, carrying his life in his hand. His life we begged, *Pſal.* 20. 1, 2. and thou haſt not only given him his life, but a long continued *ſeries* of lives in his Succeſſors, 2 *Sam.* 7. 13. *Pſal.* 72. 15. yea life everlaſting in Chriſt his Son, according to the fleſh. See *Pſal.* 61. 6. Thus God is better to his people than their prayers; and when they ask but one Bleſſing, he anſwereth them as *Naaman* did *Gehezi*, with *Nay take two*. *Hezekiah* asked but one life, and God gave him fifteen years, which we reckon at two lives, and more. He giveth liberally, and like himſelf; as Great *Alexander* did when he gave the poor Begger a City; and when hee ſent his School-maſter a ſhip full of Frankincenſe, and bade him ſacrifice freely.

Verſ. 5. *His glory is great in thy ſalvation*] He was at firſt ſlighted even by his own, as a petty Prince; and the *Philiſtines* came up to ſeek him, that they might ſuppreſs him, before he grew too ſtrong for them; in ſo much as he for fear of them went down to the Hold, 2 *Sam.* 5. 17. but ſoon after he became formidable to them, and the reſt of the neighbour-Nations, whom he ſubdued, and reigned over. The like hereunto befell our Queen *Elizabeth*, who how low ſoever at firſt, became at length, as her enemies confeſſed, the moſt glorious Woman that ever ſwayed Scepter, becauſe *Poſuit Deum adjutorem ſuum.*

Honour and Majeſty haſt thou laid upon him] a growing *weight of glory*, a load of it, even before man. The Saints when they come to Heaven ſhall have an exceeding *exceſſive eternal weight of glory*, 2 Cor. 4. 17. ſuch as if the body were not upheld by the mighty Power of God, it were impoſſible it ſhould ever bear it.

Verſ. 6. *For thou haſt made him moſt bleſſed for ever*] Heb. *Thou haſt ſet him to be bleſſings.* For as the wicked, when deſtroyed by ſome horrible Judgement, are examples to others of Gods curſe, *Iſa.* 65. 15. *Jer.* 29. 22. 2 *Pet.* 2. 6. *Judæus ſim, ſi fallam*, ſay the Turks at this day, when they would aſſure any thing for a certainty; ſo the godly when in a ſpeciall manner bleſſed, are Patterns of bleſſings to others, that in them they may bleſſe themſelves or others, *Pſal.* 72. 17. *Pſal.* 128. 4. *Gen.* 12. 2. & 48. 20. *Ruth* 4. 11, 12. See *Pſal.* 37. 26. So here they ſhall ſay, *Tanto rerum ſucceſſu polleas, quanto David*, Maiſt thou bee as ſucceſsfull as ever *David* was.

Thou haſt made him exceeding glad with thy countenance] One good caſt whereof *David* long ſince preferred before all the worlds good, *Pſal.* 4. 6. See the Note there.

Verſ. 7. *For the King truſteth in the Lord*] So then, his joy was the joy of faith which is unſpeakable and full of glory; and hee muſt needs bee ſafe who relyeth upon God, *Iſa.* 26. 4.

Hee ſhall not bee moved] ſc. from the proſperous ſucceſſe of his affaires and ſtate; the beauty and bulwark whereof is Gods never failing mercy.

Verſ.

Verſ. 8. *Thine hand ſhall find out all thine enemies*] *Thine*, becauſe ours; for thou art in a league with us both defenſive and offenſive: Now our enemies act as if they were out of the reach of thy rod, but thou wilt eaſily hunt them down, and root them out. Purſued they ſhall bee by thee, and overtaken, run they never ſo farre, never ſo faſt.

Οὐδεὶς ἀνθρώπων ἀδίκων τίσιν ὀκ ἀποτίσει.

Verſ. 9. *Thou ſhalt make them as a fiery Oven*] i. e. Thou ſhalt lay upon them grievous and exquiſite miſeries, *Lam.* 5. 10. Hee alludeth to the overthrow of *Sodom*, ſaith *Vatablus*.

The Lord ſhall ſwallow them up] As the fire doth the fuel. Some think the Prophet here alludeth to that direfull kind of puniſhment which *David* inflicted upon the Ammonites whom hee made to *paſs thorow the brick-kiln*, 2 Sam. 12. 31. perhaps the furnace of their Idol *Moloch* or *Milcholm*, wherein they cauſed their Children to paſſe thorow the fire, 2 *King.* 16. 3. & 23. 10.

And the fire ſhall devour them] *Hell-fire*, ſaith the *Chaldee* Paraphraſt.

Nulla emolumenta laborum Juven.

Verſ. 10. *Their fruit ſhalt thou deſtroy*] i. e. Their labour, and that which comes thereof, *Prov.* 21. 16, 31. they ſhall toil to no purpoſe; the gains ſhall not pay for the paines.

And their ſeed] For as perſonall goodneſſe is profitable to poſterity; ſo on the contrary; as, in the ſecond Commandement: they are *peremptores potius quam Parentes*. *Bern.*

Verſ. 11. *For they intended evill againſt thee*] Becauſe againſt thy people. Hee that wrongeth a ſubject is arraigned for injury done to the King, his Crown and dignity. And as a certain Gentleman of *Normandy* was executed for but intending only to kill *Francis* the ſecond King of *France*, which he diſcovered to a Prieſt, *ſub ſigillo confeſſionis*, not thinking ever to hear further of it again; ſo here.

Verſ. 12. *Therefore ſhalt thou make them turn their back*] Who faced the very Heavens, and ran, as it were, full butt againſt thee; ſuch was their impudence and inſolence. But thy wrath ſhall ſo meet them in the teeth, whereſoever they turn, that they ſhall bee forced to give over their chaſe and purſute of thy people. *Thou ſhalt make them turn their back*, Heb. *their ſhoulder*; whence ſome ſenſe the words thus, Thou ſhalt bind them back to back, and caſt them into the Sea of perdition.

Pones eos ut metam. Kimchi

Some read the words thus, Thou ſhalt ſet them as a *Butt* or *Mark* to ſhoot at; and this agreeth beſt with that which followeth.

Againſt the face of them] Which is elegantly campared to the white; as their bodies to the whole mark or Butt.

Verſ. 13. *Bee thou exalted, Lord, in thine own ſtrength*] *Finit Pſalmum cum laude, ſicut incepit*, ſaith *Aben-Ezra*. Hee cloſeth up the Pſalm, as hee began it, with praiſe and prayer that God would ariſe and deſtroy the reſt, as hee had all-ready done ſome of their enemies. Gods power and ſtrength is in it ſelf infinite, and cannot be exalted or amplified; but in reſpect of us it is ſaid to bee *exalted*, when exerted and put forth for the defence of his people.

So will we ſing and praiſe thy power] This they reſtipulate; as knowing that it would pleaſe the Lord better than an Ox or Bullock that hath hornes and hoofs, *Pſal.* 69. 31.

PSAL. XXII.

Upon Ajeleth Shahar] Or, The *morning-Hart* or ſtag; ſuch an one as the huntſman ſevereth out in the morning from the reſt, to hunt for that day. It ſheweth, ſaith One, *Davids* and Chriſts early and unceſſant perſecution and hunting (by thoſe doggs, *verſ.* 16.) till they came to their Kingdomes. *David* had his ſhare of ſharp afflictions, doubtleſſe, when hee penned this Pſalm; witneſſe that graphicall deſcription of his greateſt grief in all parts and powers of body and ſoul, *Verſ.* 14, 15, 16, *&c.* But his mind and thoughts were by Gods holy Spirit carried out to Chriſts moſt dolorous and inexpreſſible ſufferings, to the which all his were but as flea-bitings, as the ſlivers or chips of Chriſts Croſſe; and this was no ſmall mitigation of his miſery. When the *Jews* offered our Saviour gall and vinegar, hee taſted it, but would not drink. The reſt hee left for his people, and they muſt pledge

him

him, filling up that which is behind of his ſufferings, *Col.* 1. 24. though for a different end, as for exerciſe, example, triall, witneſſe of truth, &c.

Verſ. 1. *My God, my God, why haſt thou forſaken mee?*] *David* had prayed, *Oh forſake mee not utterly*, Pſal. 119.8. In part and for a time hee knew God might forſake him, to his thinking at leaſt. But what ſaith *Auſtin? Non deſerit Deus etiamſi deſerere videatur; non deſerit etiamſi deſerat*; God forſaketh not his, though hee ſeem ſometimes to do ſo; hee leaveth them ſometimes, but forſaketh them never: as in an eclipſe, the earth wanteth the light of the Sun, but not the influence thereof. *David* could at the ſame time call God, *his God* thrice over, which are words of faith, and do plainly evince that this deſertion under which hee groaned, was neither abſolute nor reall, but only that hee was in a great diſtreſſe and perplexity; ſo that hee did beleeve, and yet not beleeve (*Plato* though a Heathen could ſay that a man may do ſo.) See the like, *Pſal.* 31. 22. *Jon.* 2. 4. See the Note there. Our Saviour in his deepeſt diſtreſſe on the Croſſe, when coping and conflicting with the wrath of his heavenly Father, who (beſide the wrath of men, and rage of Devills in that three houres darkneſſe eſpecially) fought againſt him with his own bare hand, hee ſuffered more than can bee imagined, took up this patheticall exclamation, and as ſome think, repeated this whole Pſalm. Then it was that hee felt in ſoul and body the horrour of Gods diſpleaſure againſt ſin, for which he had undertaken. Then it was that the Deity (though never ſeparated from his Humanity, no not in death when ſoul and body were ſundred for a ſeaſon) did ἡσυχάζειν (as a Father ſpeaketh) ſuſpend for time the influence of its power, and lye hid as it were, *neque vires ſuas exſerebat*, not putting forth its force, as formerly. *Hilary* hath a good Note upon this part of Chriſts paſſion; *Habes conquerentem relictum ſe eſſe, &c.* Here thou haſt him complaining as forſaken of God; this ſheweth him to have been a man; but withall thou haſt him promiſing paradiſe to the penitent theef; this ſpeaketh him God. Plat. in Phæd

Why art thou ſo farre from, &c.] I roar and am not relieved, as to eaſe; God will have his people feel what an evill and bitter thing ſin is, *Jer.* 2. 19. and therefore he holdeth them eſtſoones long upon the rack. Chriſt alſo, under the deep ſenſe of our ſins, for which hee ſuffered, offered up prayers, with *ſtrong crying and tears to him that was able to ſave him from death*, Heb. 5. 7.

Verſ. 2. *O my God, I cry in the day time, &c.*] This was a ſore temptation, that his heartieſt prayers were not heard. This might have made him jealous of God; to have had hard conceits of him, and heavy conceits of himſelf. But ſaith hee in the following verſes, *Thou art holy, and* thy Name is to bee ſanctified, though I bee not gratified. And moreover, Others have called upon thee and have been heard, *verſ.* 4, 5. though I now for mine unworthineſſe am denyed. For *I am a worme, and no man*, Verſ. 6. *Thou it puts him not off that hee is not heard*, as others; but humbles him. It drives him not, (as is uſuall with carnall people in like caſe) to ſhifting courſes, as a dogg that hath loſt his Maſter will follow after any one for relief. A Chriſtian never prevaileth ſo little by his prayers, but that hee will take *heart of grace*, to come again to God. Silence, or ſad anſwers, do not utterly diſhearten him. Hee ceaſeth not wreſtling till hee hath wreſted the bleſſing out of Gods hand with *Jacob*; and gotten matter of praiſe for his prayers granted, as *David* here doth, ere he had done the Pſalm, *verſ.* 24, 25.

Verſ. 3. *But thou art holy*] And therefore to bee ſanctified in righteouſneſſe, *Iſa.* 5. 16. whatever betide mee or my prayers. I alſo will truſt and try thee to the uttermoſt, for thou waiteſt to bee gracious; and being a *God of Judgement* thou beſt underſtandeſt when and how to diſpenſe and deal forth thy favours to thy ſuppliants, *Iſa.* 30. 18. And if I ask good things of thee and miſſe, it is becauſe I ask amiſſe, *Jam.* 4. 3. If I bee ſtrained, it is not in thee, but in mine own bowels. They that have Conduit-water come into their houſes, if no water come, they conclude not the ſpring to bee dry, but the pipes to bee ſtopped or broken. If prayer ſpeed not, wee muſt bee ſure the fault is not in God, but in our ſelves; were we but ripe for mercy, hee is ready to extend it to us, and even waits for the purpoſe.

O thou that inhabiteſt the praiſes of Iſrael] i. e. The Sanctuary where thou art continually praiſed by thine *Iſrael*, who have the happineſſe to receive thine anſwer to their ſuites, though I cannot. Some render it, *O ſancte, ſempiterne, & laudatiſſime;*

Verſ.

Verſ. 4. *Our Fathers truſted in thee*] They *truſted*, and *truſted*, and *truſted*, they lengthened out their truſt. The Hebrew word for *Hope* or *Truſt* ſignifieth alſo a *line*; becauſe thereby the heart is ſtretcht out as a line to the thing hoped for; and hee that beleeveth, maketh not haſte.

And thou didſt deliver them] Never could any inſtance bee given to the contrary. Let the ſucceſſe of our forefathers confidence, and hope unfailable, flowing from faith unfeigned, confirm our fiduciall dependance upon Goſpel-promiſes.

Verſ. 5. *They cryed unto thee*] Having firſt truſted; It is the prayer of faith that does the deed.

And were not confounded] *Deo confiſi, nunquam confuſi.*

Verſ. 6. *But I am a worm, and no man*] *David* (ſaith a learned man) in the Arabick tongue ſignifieth a *worm*; to which hee may here ſeem to allude. I am a worm ſaith Hee, I am duſt and aſhes ſaith *Abraham*, leſs than the leſt of thy loving kindneſſes, ſaith *Jacob*. *Nos autem quid ſumus?* ſaith *Moſes*. Thus the Saints expreſſe themſelves in a low language, as ſo many broken men. Contrarily the wicked ſpeak *big words*, bubbles of words, as *Peter* hath it; *ampullantur*, as *Pharaoh*, who ſaid, *Who is the Lord?* Nebuchadnezzar, *Who is that God that can deliver you?* Dan. 3. who is Lord over us? &c. *Pſal.* 12. Our Lord Chriſt, of whom the greateſt part of this Pſalm muſt bee underſtood, emptied and humbled himſelf to the utmoſt, *Phil.* 2. 7, 8. that wee might bee exalted; this Sun of Righteouſneſs went ten degrees back. in the Diall of his Father, that hee might come unto us with health in his wings, &c.

A Reproach of men] *Rejectamentum hominis, & nulliſicamen populi*, as *Tertullian* phraſeth it. So was Chriſt, *Iſa.* 53. ſo were his Apoſtle, 1. *Cor.* 4. 13. wee are made the *ſweepings* of the World, the *off-ſcourings* of all things, the very *dung-cart* into which every man caſteth his filth to bee carried thorough the dung-port. Why then ſhould we think much to be ſlighted?

Verſ. 7. *All they that ſee mee laugh mee to ſcorn*] *Contemptus populi ludibriis & opprobriis declaratur*, Luk. 22. 63. The Apoſtle ſpeaketh of cruel mockings, *Heb.* 11. 36. The Phariſees who were covetous derided him, *Luk.* 16. 14. and ſet his people on the ſtage as it were, for mocking-ſtocks, *Heb.* 10. 23. Now, *poſt Carthaginem vinci neminem puduit*, ſaith the Hiſtorian. If Chriſt, *David*, and other precious men were ſo diſgraced and abuſed by the World; what matter is it for us?

They ſhoot out the lip, they ſhake the head] God is ſenſible of any the leaſt affront or offence done to his people, bee it but in an unſeemly geſture, as *Labans* lowrings, (See *Matth.* 27. 39.) and ſets them upon record againſt the day of account.

Verſ. 8. *Hee truſted on the Lord that hee would deliver him*] Is this a prophecie of of our Saviours ſufferings, or an Hiſtory rather? See *Matth.* 27. 43. with the Note.

Seeing hee delighted in him] A moſt virulent Irony, whereby they ſought to *cajole* him of his confidence, and ſo to drive him into utter deſperation and deſtruction.

Verſ. 9. *But thou art hee that took mee out of the womb*] When, but for thine almighty midwifery, I might have been ſtrangled; or, as an untimely birth, never ſeen the Sun. It is no leſſe than a miracle that the child is kept alive in the womb, and periſheth not in the midſt of thoſe excrements, and that in comming forth, it dyeth not, &c. The very opening and ſhutting again of the body when the child is to be born, is a thing ſo incomprehenſible, that ſome Naturaliſts acknowledge the immediate hand and power of God in it. But becauſe it is a common mercy, little notice is taken, or uſe made of it.

Thou didſt make mee hope] Or, *kepeſt mee in ſafety*; for *puerilitas eſt periculorum pelagus*, a thouſand deaths and dangers little ones are ſubject to; but God preſerveth, and provideth; & *hæc non ſunt per accidens*, ſaith *Kimchi*, theſe things are not by chance, but by divine providence.

Verſ. 10. *I was caſt upon thee from the womb*] *Id eſt, à Patre & Matre mea*, ſaith *Kimchi*, by my Father and my Mother, whom thou Lord feddeſt, and filledſt her breaſts, that ſhe might ſuckle mee. Did men but ſeriouſly conſider what kept and fed them in the womb, and at the breaſts, when neither they could ſhift for themſelves, nor their Parents do much for them, they would conclude hee would much more

Veluti expoſititius tibi fui à Matrice. Vat.

more now by their holy prayers, honeſt endeavors, &c.

Thou art my God from my Mothers belly] This is a privilege proper to Children born within the Covenant, and they may claim it; they have God for their God from their nativity; and they may lay their reckoning ſo in all their addreſſes unto God.

Verſ. 11. *Bee not farre from mee, for trouble is near*] And ſo it is high time for thee to put forth an helping hand. *Hominibus profanis mirabilis videtur hac ratio*, to profane perſons, this ſeemeeth to bee a ſtrange reaſon, ſaith an Interpreter; but it is a very good one, as this Prophet knew, who therefore makes it his plea.

For there is none to help] Set in therefore, O Lord, and help, at a dead lift, poor mee, who am forſaken of all other hopes.

Verſ. 12. *Many Bulls have compaſſed mee*] *Young Bulls*, which noteth their luſtineſs and courage; *Tauri bene ſaginati & petulci.*

Strong Bulls of Baſhan] A farre Country beyond *Jordan*; famous for fat and fierce cattel. Hereby are meant Princes and Potentates, perſecutors of Chriſt and his people, againſt whom they run and ruſh with utmoſt might and malice, but not alwaies with deſired ſucceſſe. Of the wild Bull it is ſaid, that of all things hee cannot abide any red colour. Therefore the hunter for the nonce ſtanding before a tree, puts on a red garment; whom when the Bull ſeeth, he runneth hard at him, as hard as hee can drive; but the hunter ſlipping aſide, the Bulls hornes ſtick faſt in the tree; as when *David* ſlipped aſide, *Sauls* ſpear ſtuck faſt in the wall. In like manner ſaith a Divine, Chriſt ſtanding before the tree of his Croſſe, put on a red garment dipt and died in his own blood, as one that cometh with red garments from *Bozra*, *Iſa.* 63. 1. Therefore the Devill and his agents, like wild Bulls of *Baſhan* ran at him: But hee ſaving himſelf, their hornes ſtick faſt in the Croſſe; as *Abrahams* Ram by his hornes ſtuck faſt in the briars.

Verſ. 13. *They gaped upon mee with their mouths*] As if they would have ſwallowed mee up at a bit, like ſo many *Lycanthropi*, or ſavage Canniballs.

As a ravening and a roaring Lyon] *Rapiens & rugiens Leo, licet non ſit mos Bovum rapere*; Bulls do not uſe to raven though they roar; but the malignities of all fierce and fell Creatures are to bee found in cruell perſecutors. Would any man take the Churches picture, ſaith *Luther*? then let him paint a ſilly poor Maid ſitting in a Wood or Wilderneſſe, compaſſed about with hungry Lions, Wolves, Bulls, Boares and Beares, and with all manner of cruell and hurtfull beaſts, and in the midſt of a great many furious men, or rather Monſters, aſſaulting her every moment and minute; for this is her condition in the World. *Kimchi.* Loc. cum de Perſec.

Verſ. 14. *I am powred out like water*] i. e. I am almoſt paſt all recovery, as water ſpilt upon the ground.

And all my bones are out of joynt] Or, *diſparted*, as on a rack, or by a *ſtrappado*. Who hath not heard how *Lithgow* the Scot was uſed at *Maligo* in *Spain*, by the bloody Inquiſitours? (after that hee had paſſed thorough the greateſt part of the known World, and travelled thorough Forreſts, Wilderneſſes and Deſerts, where hee met with theeves and murderers, Lions, Bulls, Bears, and Tigers, and eſcaped them) how they ſtarved him, wounded him, diſ-joynted him, in ten houres ſpace laid ſeventy ſeverall torments upon him, though they had nothing againſt him, but ſuſpition of Religion. And yet after this, God wonderfully delivered him; ſo that hee was brought on this bed wounded and broken to King *James*, whoſe letters of recommendation hee had for his ſafe travell through the World, and to whom hee made this relation to the face of *Gundamour* the Spaniſh Ambaſſadour. This was much, but yet little or nothing to Chriſts ſufferings, whence that paſſage in the Greek Letany, Διὰ ἀγγώσων σου παθημάτων, &c. By thine unknown ſufferings, good Lord deliverus. Lithg. trav.

My heart is like wax, &c.] Fear and faintneſſe cauſeth an extreme ſweat, (ſuch as was that of our Saviour in his agony, *Luk.* 22. 44.) it diſableth alſo the Members from acting their patts, and ſofteneth the heart, *Job* 23. 16.

Verſ. 15. *My ſtrength is dried up like a pot-ſherd*] My ſpirits are utterly ſpent, my naturall moiſture quite waſted and dryed up; ſo that I am even *like a skin-bottle in the ſmoak, &c.* For *my ſtrength*, ſome read *my palat*. Viror meus. Humidum radicale membra in unum conglutinans. *Aben-Ezra.*

And my Tongue cleaveth to my jawes] That which ſeedeth and facilitateth the

motion of the tongue in ſpeech is exhauſted. Conſider here the greatneſſe of the divine diſpleaſure poured upon Chriſt our ſuerty: Words are too weak to utter it.

And thou haſt brought mee into the duſt of death] Here is the utmoſt of our Saviours humiliation. Whilſt alive hee was a worm and no man; but now hee is lower; for a living dog is better than a dead Lion, ſaith *Solomon*. O humble Saviour, whither wilt thou deſcend? Oh that the ſame mind might bee in us, that was in Chriſt Jeſus, &c.

Verſ. 16. *For dogs have compaſſed mee*] That is, men of mean rank (oppoſed to Bulls and Lions, *i. e.* great ones and interpreted in the next words, *the aſſemblie of the wicked*, the rude rabble, and of rancorous diſpoſition, *Job* 30. 1. *Prov.* 26. 11. *Mat.* 7. 6. *Phil.* 3. 2. *Pſal.* 59. 7. 15. *Anno Dom.* 1556. at *Weſſenſten* in *Germany*, a *Jew* for theft was in this cruel manner to bee executed: Hee was hanged by the feet with his head downward, betwixt two doggs, which conſtantly ſnatcht, and bit at him.

Melch. Ad. in vit. Jac. And.

They peirced my hands and my feet] ſc. When they nailed Chriſt to the Croſſe, *Mat.* 27. 35. *Joh.* 20. 25. Where let mee ſimilate, ſaith a learned man, the Oratours gradation, *Facinus vincire civem Romanum, &c.* It was much for the Son of God to bee bound, more to bee beaten, moſt of all to bee ſlain; *Quid dicam in crucem tolli?* but what ſhall I ſay to this, that hee was crucified? that was the moſt vile and ignominious of all puniſhments; it was alſo a cruel and curſed kind of death: which yet hee refuſed not; and here wee have a clear teſtimony for his Croſs, which the Devill would fain wring from us by his agents, the *Jews*, with their *Keri* and *Chetib*. See *Galatin. lib.* 8. *cap.* 17. *& lib.* 1. *c.* 8. *& Mercer. in Job* 7. 20.

Verſ. 17. *I may tell all my bones*] Now eſpecially, when ſtretcht out upon the Croſſe, *Quando pendens extentus erat in ligno*, ſaith *Auſtin*. *Derident maciem meam*, ſaith *Kimchi*.

They look and ſtare upon mee] *Aſpicimt, id eſt, deſpiciunt, ut* Cant. 1. 6. ſaith *Kimchi*, they feed their eyes and paſſions with my miſery, as *Luk.* 23. 35. This ἐπιχαιρεκακία is the Devils diſeaſe, and declareth a deviliſh diſpoſition, *ſc.* for a man to make himſelf merry in other mens miſerie.

Verſ. 18. *They part my garments among them, and caſt lots*] A very clear Teſtimony to us that our crucified God (as they ſcornfully term him) was the true *Meſſiah*, ſo long ſince fore-prophecied of, and accordingly accompliſhed, *Luk.* 23. 34. *Joh.* 20. 24. Such Texts as this wee ſhould make much of, as the beſt and ſureſt evidences of our Chriſtian faith, 2 *Pet.* 1. 19.

Verſ. 19. *But bee not thou farre from mee, O Lord*] Here hee reſumeth and reinforceth his former prayer, after a moſt patheticall deſcription of his ſo doleful condition. Faith wadeth out of trouble (as the Moon doth out of a cloud) by hearty and affectionate prayer.

O my ſtrength] God is ſo to a Beleever; then eſpecially when hee feeleth himſelf weak as water.

Haſte thee to help mee] Who am now in an exigent, and am therefore bold, without limitation, to requeſt thee to haſte away to me.

Verſ. 20. *Deliver my ſoul from the ſword*] i. e. From deſperate and deadly danger, from the wicked which is thy ſword, *Pſa.* 17. 13.

My darling from the power of the dog] Heb. *Mine only one from the hand, &c.* as *Gen.* 9. 5. *Sic eſt anima in corpore, ut in domo ſuttea, nec habet ſocium*, ſaith *R. David* here. The ſoul is alone in its cottage of clay, and hath no companion. That was a mad fellow who gave out that hee had two ſoules, one for God, and another for whomſoever would have it; If *the dog*, that is the Devill (as ſome interpret this Text) lay hands on this darling, it will bee found to bee all that a man hath, his *alonely-ſoul*, the loſſe whereof our Saviour ſheweth to bee both incomparable and irreparable, *Matt.* 16. 26.

Verſ. 21. *Save mee from the Lions mouth*] 2 Tim. 4. 17. *David* was oft ſnatcht out of deaths mouth, and ſo was Chriſt; for although hee had his life taken away upon the Croſs, yet was it (as *Calvin* here well obſerveth) more miraculouſly, and by greater power reſtored after death, than if hee had been delivered from the Croſs; and it is a greater miracle to raiſe the dead, than to heal the moſt dangerouſly ſick, and to ſtay the life when it is departing.

For thou haſt heard me from the Horns of the Unicorns] See *Heb.* 5.7. It is ordinary with *David* to call his enemies, by the names of the fierceſt Creatures. This here mentioned, whether the *Unicorn*, or *Rhinoceros*, or ſome other wild Beaſt (See *Job* 39.9, &c.) *Cornua habet fortiora aliorum cornibus*, ſaith *Aben-Ezra*: *Et audivi quod dejicit ſeipſum ab alto monte ſuper cornu ejus, irrupto illo permanente.* Aſperrimam feram appellat Plinius.

Verſ. 22. *I will declare thy Name, &c.*] Here beginneth the ſecond part of this Pſalm, which is *gratulatory*, and *declaratory* of the fruit of Chriſts Paſſion and Reſurrection, who is not here aſhamed to call us *Brethren*; but doth communicate the Kingdom to us as coheirs with himſelf.

In the middeſt of the Congregation, &c.] *viz.* That I may not ſing alone, but in conſort with others, and be their *precentor*.

Verſ. 23. *Ye that fear the Lord praiſe him*] *viz.* For your redemption by Chriſts Death and Reſurrection. Neither are any fit for ſuch a purpoſe but ſuch as fear the Lord. Excellent words become not a fools mouth, ſaith *Solomon*: Chriſt would not ſuffer the Devil to confeſs him. To be praiſed by a praiſeleſs perſon, is no praiſe, ſaith *Seneca*.

All yee the ſeed of Jacob] i. e. *Illi qui diligunt eum.*

All yee the ſeed of Iſrael] *Qui timent, ſed adhuc non diligunt*, ſaith *R. David*: but I like not his diſtinction; for none do truly fear God, but thoſe that love him, *Hoſ.* 3. 5. R. David.

Verſ. 24. *For he hath not deſpiſed nor abhorred the affliction*] *Vel reſponſionem, id eſt orationem quæ eſt reſponſio linguæ*, Prov. 16. 1. With men a poor mans tale cannot be heard; and the anſwer given to ſuch cuts off half the Petition, as the *Eccho* doth the voyce; but here it is otherwiſe. *I know thy poverty*, ſaith Chriſt to one of the Seven Churches: but (that is nothing) *thou art rich*. God thinks not the worſe of his Suppliants for their meaneneſs, but the better rather.

Verſ. 25. *My praiſe ſhall be of thee in the great Congregation*] where it may bee moſt publick and exemplary. They that neglect publick ſervice for private, do but read their own Inditement, pray their own puniſhment.

I will pay my vows, &c.] My *Peace-offerings* vowed in my diſtreſs; theſe are heavily payed by moſt people, according to that *Italian* Proverb, The danger once eſcaped, the Saint is defrauded. See *Davids* care, *Pſal.* 116. and elſewhere.

Verſ. 26. *The meek ſhall eat and be ſatisfied*] They *ſhall be well filled* at my Peace-offering Feaſt, ſaith *David*; at my holy Supper, ſaith Chriſt: and in me ſhall have the full fruition of all good things; as at a feaſt of fat things full of Marrow, of Wines refined on the lees, *Iſa.* 25. *Nec copiam hujus ſæculi concupiſcent nec timebunt inopiam*, ſaith *Auſtin*: here they ſhall neither covet the wealth of this World, nor fear the want of it.

They ſhall praiſe the Lord] *viz.* At the Euchariſt, and after.

Your heart ſhall live for ever] *Apoſtrophe ad manſuetos Emphatica.* You meek of the earth, and ſeekers of the Lord, who have eaten of Chriſts fleſh that was given for the life of the World, *Joh.* 6. 51. *Your heart ſhall live for ever*: And if ſo, then *in death it ſelf*. As *Ariſtotle* giveth the reaſon of the Swans ſinging a little before his death, becauſe generous bloud goeth then to the heart, making it cheerful, and that thence cometh the melody.

Verſ. 27. *All the ends of the World ſhall remember*] Shall turn ſhort again upon themſelves, as thoſe *Solomon* prayed for, 1 *King.* 8. 47. and the Prodigal, *Luke* 15. 17.

And turn to the Lord] From their dead Idols, as 1 *Theſſ.* 1. 9.

And all the Kindreds of the Nations, &c.] Chriſt, when he is lifted up, ſhall draw all men to him, *Joh.* 12. the heavenly Eagles from all parts ſhall fly to this dead, but all-quickning carcaſs, and ſhall feed thereupon.

Verſ. 28. *For the Kingdom is the Lords*] The Spiritual Kingdom over the Church, and the univerſal Kingdom over all the World belongeth unto Chriſt, the eternal God. Diod.

Verſ. 29. *All they that be fat upon earth*] i. e. Rich and proſperous, wealthy and well-liking, theſe ſhall feed on Chriſt, and be furthered thereby in his ſervice; ſo ſhall alſo the poorer ſort called here,

They that go down to the dust, and that cannot keep alive, &c.] That is, that are low kept, and half dead, through hunger and misery.

Vers. 30. *A Seed shall serve him*] And be saved by him, a remnant reserved for royal use, a chosen generation, *Rom.* 9. 20. *Isa.* 53. 10.

Vers. 31. *Declare his righteousness*] i.e. his Mercy and Goodness, they shall propagate his praise to all posterity.

That he hath done] Or performed, *viz.* the Salvation promised by Christ.

PSAL. XXIII.

VErs. 1. *The Lord is my Shepherd*] This Psalm may well be called *Davids Bucolicon*, or *Pastoral*; so daintily hath he struck upon the whole string, through the whole Hymn. *Est Psalmus honorabilis*, saith *Aben-Ezra*; it is a noble Psalm, written and sung by *David*; not when he fled into the Forrest of *Hareth*, 1 Sam. 22. 5. as some Hebrews will have it; but when as having overcome all his enemies, and setled his Kingdom, he enjoyed great peace and quiet, and had one foot as it were upon the battlements of Heaven. The *Jews* at this day use for most part to repeat this Psalm after they are sate down to meat. God is often in Scripture called the *Shepheard of his people*, Psal. 80. 1. Ezek. 34. 12, 14, 15. Isa. 40. 11. Joh. 10. 11. 1 Pet. 2. 25. although *non est officium magis contemptibile quam opilionis*, saith *R. Jos. Bar. Hamna.* there is not a more contemptible office than that of a Shepheard. Every Shepheard was *an abomination to the Ægyptians*. But God disdaineth not to feed his Flock, to guide, to govern, to defend them, to handle, and heal them, to tend, and take care of them; and all this he hath tied himself by Covenant to do, *Ezek.* 34. 25. well therefore might *David* confidently conclude,

R. Kimchi.
R. Solom.
Leo. Modena

I shall not want] *Non deficiam, indigebo, destituar.* The wicked in the fulness of his sufficiency is in straits, *Job* 20. 22. *Tantalus*-like, he is ever wanting: content he hath none. Contrarily, true piety brings true plenty, and a Saint is never to seek of wel-contenting sufficiency, 1 *Tim* 6. 6. for to him, *Parva seges satis est.* And he saith,

Discite quam parvo liceat producere vitam,
Et quantum natura petat, &c.

Lucan, Pharsl. lib. 4.

Vers. 2. *He maketh me to lye down in green pastures*] *In folds of budding-grass*, where he feedeth me daily, and daintily, plentifully, and pleasantly, as *among the Lillies*, Cant: 6. 3. that is, amidst the Ordinances (*David* here seemeth to resemble powerful and flourishing Doctrine to *green Pastures*, and the secret and sweet comforts of the Sacraments to the *still waters*) where I shall not need to bite on the bare ground, but may go in and out, and finde pasture, *Joh.* 10. 9. such as will breed life, and life in more abundance, *Joh.* 10. 10. *Isa.* 49. 10. fat pastures hee provideth, *Ezek.* 34. 14. and fair *Coates*, or *Coverts* from the Suns heat, as the word here used may also be rendred. Confer *Cant.* 1. 6. *Virgil* saith, it is the office of a good shepheard,

Æstibus in mediis umbrosam exquirere vallem.

He leadeth me (Heb. *Gently leadeth me*) beside *the still waters*] Heb. *waters of rests*, *Ex quibus diligunt oves bibere*, saith *Kimchi*, such as sheep love to drink of, because voyd of danger, and yeelding a refreshing air. Popish Clergy-men are called the *inhabitants of the Sea*, Rev. 12. 12. because they set abroach gross, troubled, brakish, and sowrish Doctrine, which rather bringeth barrenness to their Hearers, and gnaweth their entralls, than quencheth their thirst, or cooleth their heat. The Doctrine of the Gospel (like the waters of *Siloe*, Isa. 8. 6.) run gently, but taste pleasantly.

Brightman.

Lene fluit Nilus, sed cunctis amnibus extat
Utilior.

Claud.

Vers. 3. *He restoreth my Soul*] He reduceth me, when like a lost sheep I have gone astray, *Psa.* 119. 176. A Sheep, saith *Aristotle*, is a foolish and sluggish Creature, *Et omnium quadrupedum stupidissimum*, apt est of any thing to wander; though it feel no want, and unable st to return. *The Ox knoweth his owner, and the Asse his Masters*

De nat. Animal. lib. 9

Maſters crib. Swine in a ſtorm run home, and at night will make to the trough; But a ſheep can make no ſhift to ſave it ſelf from tempeſts or inundations; there it ſtands and will periſh, if not driven away by the ſhepheard. Loe ſuch a ſilly ſhiftleſſe thing is man left to himſelf. But bleſſed be God for a Chriſt that beſt of Shepheards, who reſtoreth the loſt ſoul, and maketh it to return into the right way, giving it reſt, and cauſing it to ſerve Him without fear in holineſſe and righteouſneſſe, *Luk.* 1. 74.

Hee leadeth mee in the paths of Righteouſneſs] Or, *In plain* ſmooth eaſie *paths*, or *ſheep-tracks*, wherein I may walk unweariably, unblameably, without ceſſation or ceſpitation. The wayes of ſin are craggy, crooked, full of errour, and terrour, leading to thoſe precipices that tend to deſtruction. *From ſuch ſtand off*, ſaith Chriſt to his ſheep, who are all *rationall*, and will bee ruled by him, *Joh.* 10.

For his Names ſake] i. e. Of his free grace, and for his meer mercy-ſake. Otherwiſe, hee would never do us any of theſe good offices, but let us alone to periſh in our own corruptions.

Verſ. 4. *Yea though I walk thorow the valley of the ſhaddow of death*] In the moſt dark and dangerous places, where there is *Luctus ubique, pavor, & plurima mortis imago*, thoſe *dark places full of cruelty*, Pſal. 74. 20. where Wolves wait for mee. Though I *walk* (not ſtep) *thorow* (not croſſe) *the valley* (not a dark entry only) *of the ſhaddow of death* (the darkeſt ſide of it, death in its moſt hideous and horrid repreſentations) *I will not fear*; for I fear God, and have him by the hand; I muſt needs bee *Tutus ſub umbra leonis*, ſafe by his ſide, and under his ſafe-guard. If God be for us, who can be againſt us?

For thou art with mee] Hence my ſecurity; ſee a promiſe anſwerable to it, *Joh.* 10. 28. Chriſt is not to loſe any of his ſheep, *Joh.* 17. 12. Having therefore this Ark of Gods Covenant in our eyes, let us chearfully paſſe the waters of *Jordan*, to take poſſeſſion of the promiſed land. *Cur timeat hominem homo, in ſua Dei poſitus*, ſaith a Father?

Thy rod and thy ſtaff] Hee purſueth the former Allegory; Shepheards, in driving their flocks, have a rod or wand in their hand, wherewith they now and then ſtrike them; and a ſtaff or ſheep-hook on their necks, wherewith they catch and rule them. Of Chriſts rods and ſtaves, ſee *Zach.* 11. 7. *&c.* fooliſh Shepheards have only *forcipes & mulctram*, *Zach.* 11. 15. *R. Solomon*, by rod here underſtandeth *afflictions*, by ſtaff *ſupport* under them, a good uſe and a good iſſue.

They comfort mee] Gods rod, like *Aarons*, bloſſometh; and like *Jonathans*, it hath hony at the end of it.

Verſ. 5. *Thou prepareſt a table before*] Here hee makes uſe of another *Metaphor* from a liberall feaſt-maker, or (as ſome will have it) from a moſt kind Father, making proviſion for his dearly beloved child; So did God for *David*, both in regard of temporalls and ſpirituals. God had given him (as hee doth all his people) *all things richly to injoy*, all things needfull for life and godlineſſe, the upper and nether ſprings, the bleſſings of the right hand and of the left, *bona throni, & bona ſcabelli*, as *Auſtin* phraſeth it. Now outward proſperity when it followeth cloſe walking with God, is very ſweet; as the cipher when it followeth the figure addeth to the number, though it bee nothing in it ſelf. *Davids* Table was laden with Gods Creatures, and did even ſweat with variety of them. God had let down to him, as afterwards hee did to *Peter*, a veſſell with all manner of beaſts of the earth, and foules of the air in it, *Act.* 10. 12. This he is very ſenſible of, and thankfull for, as a ſingular favour.

In the preſence of mine enemies] i. e. In ſight and ſpite of them, *hoſtibus videntibus & ringentibus*. God doth good to his people maugre the malice of earth and of Hell.

Thou anointeſt my head with oyle] A peece of entertainment common in thoſe times, and amongſt that people, *Luk.* 7. 36, 37, 38. to ſhew the greater reſpect to their gueſts. And although this is not every good mans eaſe in temporall reſpects, yet at the Word and Sacraments God anointeth his gueſts with the Oyl of gladneſſe.

My cup runneth over] Hee had not only a fullneſſe of *abundance*, but of *redundancy*. Thoſe that have this happineſſe muſt carry their cup upright, and ſee that it overflow into their poor Brethrens emptier veſſells.

Verſ.

Verſ. 6. *Surely goodneſſe and mercy, &c.*] *Vtique bonitas & beneficentia*, Or, as *Tremellius* hath it, *Nihil niſi bonum & benignitas*, Nothing but goodneſſe and loving-kindneſs, &c. This is his good aſſurance of Gods favour for the future, grounded upon Gods promiſe; whereby hee was well aſſured that mercy ſhould follow him, though hee ſhould bee ſo fooliſh as to run from it; like as the Sun going down, followeth the paſſenger that goeth Eaſtward, with his beames.

And I will dwell, &c.] Devoted to his fear I will ſtick to him in life, in death, and after death. Apprehenſions of mercy in God, muſt work reſolutions of obedience in us.

PSAL. XXIV.

A *Pſalm of* David] The Greek addeth, *Of the firſt day of the week* (Becauſe wont to be ſung in the Temple, on that day) which is now the Chriſtian Sabboth, in memory of Chriſts reſurrection and ruledome over all, which is here celebrated.

Verſ. 1. *The earth is the Lords, and the fullneſſe thereof*] Hee alone is the true *Proprietary*, *Job* 41. 11. *Deut.* 10. 14. and the earth is *Marſupium Domini*, as One ſaith, the Lords great purſe; the keeping whereof hee hath committed to the ſons of men, *Pſal.* 115. 16. like as alſo hee hath given the heavenly bodies to all peoples, *Deut.* 4. 19. every ſtar being Gods ſtorehouſe, which hee openeth for our profit, *Deut.* 28. 12. and out of which hee throweth down riches and plenty into the earth, ſuch as the Servants of God gather, and the reſt ſcramble for. What uſe the Apoſtle putteth this point to, See 1 *Cor.* 10. 26, 28. with the Notes. Other uſes may well bee made of it; as, that Kings and Princes bear not themſelves as Lords of all (the Turk and Pope ſo ſtile themſelves; the great Cham of *Tartary* every day aſſoon as hee hath dined cauſeth, they ſay, his trumpets to be ſounded; by that ſign giving leave to other Princes of the earth (his Vaſſals, as hee conceiteth) to go to dinner) but the Lords *vicarii & villici*, vicegerents and Stewards, to whom they muſt give an account of all. Again, that Gods dear Children cannot want any thing that is good for them; ſith they have ſo rich a Father, who ſeemes to ſay unto them, as *Gen.* 45. 20. Regard not your ſtuff, for all the good of the land is yours. To him that overcommeth will I give to inherit all things; I have all things. *Phil.* 4. 18 2 *Cor.* 6. 10.

The world, and they that dwel therein] This is Gods univerſall Kingdome by right of Creation, *verſ.* 2. beſides which hee hath a ſpirituall Kingdome over his elect, (*ut docet nos pulcherrimus hic Pſalmus*, ſaith *Beza*) who are here deſcribed, *verſ.* 4, 5, 6. and encouraged to enlarge their deſires after their Soveraigne in the exerciſe of faith, and uſe of means; and to give him the beſt entertainment, *verſ.* 7, 8, 9, 10. For the Church is Chriſts Temple; and every faithfull ſoul is a gate thereof to let him in as *Rev.* 3. 20.

Verſ. 2. *For hee hath founded it upon the Seas*] The ſolid earth hee hath founded upon the liquid waters. This *Ariſtotle* acknowledgeth to bee a miracle; as alſo that the waters which are naturally above the earth, overflow it not, but are kept within their ſhoares, as within doors and barres. This is the very finger of God, and a ſtanding miracle, worthy to bee predicated to his praiſe all the World over, *Job* 38. 6, 7, 8. &c. See the Notes there. See alſo *Gen.* 1. 9. with the Note.

And eſtabliſhed it upon the floods] Upon the waves and ſurges of the Sea; which, but for Gods decree, would ſoon ſurmount it. The *dry land* is that which is here called *Tebel* תבל, the habitable world. And this is Gods univerſall Kingdome, which becauſe leſſe conſiderable, the Prophet ſpeaketh but little of it in compariſon, as haſtening to the ſpirituall.

Verſ. 3. *Who ſhall aſcend into the Hill of the Lord*] *Montem cæleſtem ſignificat*, ſaith *Vatablus*, hee meaneth into Heaven: for the Prophets purpoſe is to ſhew, that although God made all, yet hee will not ſave all; but that there is a ſelect number, culled and called out of the many, who ſhall bee everlaſtingly happy; and theſe are here characterized, as they are alſo, *Pſal.* 15. wherewith this Pſalm hath great affinity, and is thought to have been compoſed at the ſame time, that is, ſaith *R. David*, *poſt negotium Ornani Jebuſæi*, after the buſineſſe with *Araunah* the Jebuſite, when God by fire from Heaven had pointed out the place where the Temple ſhould bee built, 1 *Chro.* 21. 26. & 22. 1.

And

And who ſhall ſtand in his holy place?] Stand with the Lamb upon *Mount Sion? Tautologia hæc eſt Hebræis perquam familiaris.* Who is a true Member of the Church militant? and ſhall bee no leſſe of the Church triumphant?

Ver. 4. *He that hath clean hands*] The *clean in hands*, that is, of innocent and unblamable converſation; *debet eſſe purus corde, ore, opere*, ſaith *Kimchi*; he muſt not touch that unclean thing, 2 *Cor.* 6. 17. *Non magna munera, ſed immunia manus mensq; ſincera Deo placent.* Men muſt lift up pure hands in prayer, 1 *Tim.* 2. 8. or elſe their inceníe will ſtinck of the hand that offereth it, *Iſa.* 1. 13. Thoſe that draw neer to God muſt not only have their hearts ſprinkled from an evill conſcience, but their bodies alſo waſhed with pure water, *Heb.* 10. 22.

Immunis ara ſi tetigit manus Horat.

And a pure heart] Which while *Pilat* wanted, it nothing profited him to waſh his hands in the preſence of the people. Heaven is an *holy place*; and they that would go thither, muſt cleanſe themſelves from *all filthineſſe of fleſh and ſpirit, perfecting holineſſe in the fear of God*, 2 Cor. 7. 1. The Serpent could ſcrue himſelf into *Paradiſe*; but no unclean creature ever came into Gods Kingdome. The Citizens of Heaven muſt here affect purity of heart, aim at it, and in ſome meaſure attain to it too; the old frame of impure motions being diſſolved, &c.

Who hath not lift up his ſoul unto vanity] i. e. *Ad idola vel opes*, ſaith One, that is, to Idolls, or riches, *Jer.* 22. 27. but hath lifted it up in the wayes of the Lord, as *Jehoſaphat* did, 2 *Chron.* 17. and *David*, *Pſal.* 25. 1. not heeding or hankering after the Worlds delights, or the Devills deluſions. Some write the word *Shau*, ſignifying vanity, with a little *Vau*, *ad indicandum quòd minima vanitas eſt vitanda, &c.* to ſhew, that hee who would dwell in Gods holy Mountain, muſt carefully avoid the leaſt vanity that is; keeping Gods Commandement as *the apple of his eye*, that will bear no jeſts, *Prov.* 7. 2. Some for *his Soul*, read *my Soul*; Hee hath not *taken in vain my Soul*, that is, ſaith *R. Obadiah*, That ſoul inſpired by God (which I alſo have received) he taketh not in vain, he miſemployeth not to iniquity, but conſecrateth to the ſervice of God, whoſe image and ſuperſcription it beareth.

Nor hath ſworn deceitfully] Or inured his tongue to any other kind of the language of Hell, rotten communication, to the diſhonouring of God, or deceiving of others. Perjury is here inſtanced for the reſt, as one of the moſt hainous. But *Peraldus* rekoneth up four and twenty ſeverall ſins of the tongue; all which every Burgeſſe of the new *Jeruſalem* is carefull to avoid, as the *Devills drevill*, no way becoming his pure lip.

Tom. 1. pag. 264.

Verſ. 5. *He ſhall receive the bleſſing from the Lord*] i. e. *Omnimodam felicitatem*, all manner of mercies, ſaith *Vatablus*; hee ſhall bee as happy as heart can wiſh; for great is the gain of godlineſſe. See my *Righteous mans Recompence.*

And Righteouſneſſe, &c.] i. e. The fruit and reward of Righteouſneſſe, which the Righteous God will not fail to beſtow upon all his; even the Crown of Righteouſneſſe, 2 *Tim.* 4. 8. A grave Interpreter hath here obſerved, that there is ſuch a reciprocation between the deſcription of this reward and the perſons deſcribed, that the bleſſedneſſe aſſured to the perſons exciteth them to the care of piety; and this care of piety bringeth unto them a ſure and firm expectation of bleſſedneſſe.

Ames.

Verſ. 6. *This is the generation of them that ſeek him*] Theſe are the true *Seekers*, farre different from thoſe that now-adayes ſo ſtile themſelves; being no better indeed than the *Jeſuites by-blowes*, as one wittily calleth them, though they are not yet ſo wiſe as to know their own Father. Theſe are a *generation* too, but an *evil and adulterous*, one in theſe laſt and looſeſt times of abounding and abetted Errours.

M. Baxſter.

That ſeek thy face] i. e. Thy favour, that deſire nothing more than to bee in communion with thee and conformity unto thee.

O Jacob] Or, *O God of* Jacob: As the Church is called *Chriſt*, 1 *Cor.* 12. 12. So God is here called *Jacob*; ſuch a neer union there is betwixt him and his people. Or, *this is* Jacob. So the true Seekers are ſtily called, firſt, becauſe Iſraelites indeed, *Joh.* 1. 47. *Rom.* 9. 6. ſecondly, becauſe they ſee God face to face, as *Jacob* did at *Pennel*, *Gen.* 32. 24, 26, 29, 30. thirdly, becauſe they alſo, as hee, do bear away a bleſſing, *Hoſ.* 12. 4. even Righteouſneſſe from the God of their ſalvation, as in the verſe aforegoing.

Adjicitur Sele ut oſtendatur quantoperè hæc ſententi fit conſidera da. *Vatab.*

Verſ. 7. *Lift up your heades O yee gates, &c.*] Here hee calleth unto Hell-gates, ſay the Papiſts; to the Heavens, ſay others, to give way to Chriſts aſcenſion there-

into

Justin. pag. 55. Recipite Christum in portis novæ Hierosol. Cyril.

into, as the first fruites, and the opener of the way to all his Members; And hee doubleth the same speech, *vers.* 9. for the joy that hee had in the contemplation thereof; bidding them again and again, *lift up* and *bee lifted up*; a phrase or term taken from triumphall arches, or great *Portico's* set up or beautified and adorned for the coming in of great victorious and triumphant Captaines. There are at this day to bee seen at *Rome* the ruines of *Constantines* triumphall arch erected at that time when hee entred the City, triumphing over the Tyrant *Maxentius, quem vicit signo crucis*, as *Eusebius* reporteth; making Christ to triumph at *Rome*, after those ten bloody persecutions; with which triumph this Psalm may fitly bee compared, saith a learned Interpreter: Our late *Annotatours* tell us of a fashion in ancient times, that when they would solemnize the enterance of any Prince, or others that had well deserved of the publick, they would break down the walls, and pull off the gates of the City; partly for more free entrance, and partly to shew that their City needed no walls nor gates, as long as they had such a Guardian and Protector within it. It is likely, say they, that *David* by these words doth allude to some such custome. Or as *Calvin* and others will have it, to the Temple to bee set up by *Solomon*; which hee wisheth were done, that so hee might bring in the Ark of the Covenant, hitherto transportative, into the place of its rest, *Psal.* 132. 14. Certain it is, that the Saints, those living Temples of the Lord, are here called upon to lift up their hearts, in the use of holy ordinances; yea therein to bee abundantly lifted up through faith, with a joyfull and assured wel-come of the King of Glory, who will thereupon come in to them, by the ravishing operation of his love, benefits, and graces.

Vatablus.

Vers. 8. *Who is this King of glory?*] The gates are brought in as asking this question, saith *R. David.* This is the Angells admiration at the comming in of Christs humanity into Heaven, saith *Diodate*; Rather, it is the question of the faithfull concerning the person of their King, whom they hereby resist not; but for their further confirmation, desire to bee better informed of Him, and his never-enough adored excellencies.

The Lord strong] *Jehovah* the *Essentiator*, the Eternall God; the most mighty and puissant Warriour; who if hee do but arise only, his enemies are scattered; and all that hate him flie before him, *Psal.* 68. 1.

Vers. 9. *Lift up your heads, &c.*] See *Vers.* 7. And learn, that in matters of moment wee must be more than ordinary earnest, and importunate with our selves and others.

Vers. 10. *Who is this King of glory?*] The best are *acutè obtusi* in the mystery of Christ crucified; and must therefore by study and inquiry grow in grace, and in the knowledge of our Lord Jesus Christ, 2 *Pet.* 3. 18. praying for that Spirit of wisdome and revelation, for the acknowledgement of him, *Ephes.* 1. 17.

The Lord of Hoasts] Hee who hath all Creatures at his beck, and check, the *Lord of Sabaoth*, Rom. 9. 29. *Jam.* 5. 4. where the word signifying *hoasts* or *armes* is used untranslated; because well understood both by *Jews* and *Gentiles*, as is also *Hosanna, Hallelujah, Amen.*

PSAL. XXV.

Beza.

A *Psalm of* David] An excellent Psalm; the second of those seven called by the Ancients *penitentiall*; and such as may well serve us for a pattern of our daily prayers; as wherein *David* beggeth three things (answerable to those two last petitions in the Lords prayer) first, Pardon of sin; secondly, Guidance of Gods good Spirit; thirdly, Defence against his enemies. It appeareth, that this Psalm was made by *David*, when hee was well in years, *vers.* 7. after his sin in the matter of *Uriah* (that *great iniquity* as hee calleth it, *vers.* 11. saith *Vatablus*) and some gather from *vers.* 19. that hee framed this Psalm, when *Absolom* was up in armes against him, *vers.* 19 (compared with *Psal.* 3. 1.) See also *vers.* 15. & 22. It may seem therefore that when hee came to *Mahanaim*, 2 *Sam.* 17. 24, 27. (where God shewed him marvellous loving kindnesse in a strong City, *Psal.* 31. 21. and where-hence hee was at the peoples request, to succour them, or to cause them to bee helped, *viz.* by his hearty prayers for Gods assistance, 2 *Sam.* 18. 3.) he composed

poſed this Pſalm with more than ordinary artifice, *viz.* in order of *Alphabet*, as hee hath done alſo ſome few others, both for the excellencie of the matter, and likewiſe for help of memory; for which cauſe alſo St. *Matthew* ſummeth up the genealogie of Chriſt into three *fourteenes*; all helps being but little enough. *Nazianzen* and *Sedulius*, have done the like; the former in his holy Alphabet, Ἀρχὴν ἁπάντων, &c. and the latter in his Hymn, A *Solis ortus cardine Beatus auctor ſæculi, &c.*

Verſ. 1. *Unto thee O Lord, do I lift up my ſoul*] i. e. *Præparo cor meum*, ſaith *R. Solomon*. My heart maketh its faithfull addreſſes to thee (and not any other) with ſtrength of deſire and delight, with earneſt expectation and hope of relief. See *Jer.* 22. 27. *Deut.* 24. 15. *Pſal.* 86. 5. *Cyprian* ſaith, that in the primitive times the Miniſter was wont to prepare the peoples minds to pray, by prefacing *Surſum corda*, Lift up your hearts. The *Jews* at this day write upon the walls of their Synagogues theſe words, *Tephillah belo cavannah ceguph belo neſhamah.* That is, *A prayer without the intention of the affection, is like a body without a ſoul*; and yet their devotion is a meer out-ſide, ſaith One, a brainleſſe head, and a ſouleleſſe body; *Antiquum obtinent, Iſa.* 29. 13. This people draweth nigh to mee with their lipps, but their heart is farre from mee. A carnall man can as little *lift up his heart* in prayer, as a moul can flye. A *David* finds it an hard task; ſith the beſt heart is lumpiſh, and naturally beareth downward, as the poiſe of a clock, as the lead of a net. Let us therefore lay aſide every weight, and the ſin that doth ſo eaſily beſet it; and pray God to draw us up to himſelf, as the load-ſtone doth the Iron, &c.

Ad te orand non ad Idola.

Cyp. de orat.

Buxtorf. abbrev. viat.

Spec. Eu.

Verſ. 2. *O my God, I truſt in thee*] I pray in faith, which is as the fire, and my prayer as the flame that ariſeth out of it. Faith is the foundation of prayer; and prayer is the fervency of faith. Now *David* knew that the hand of faith never knocketh at the gate of grace in vain.

Let mee not bee aſhamed] Shame is the Daughter of diſappointment. This *David* deprecateth; *Quæq; repulſa gravis*; ſee *Job* 6. 20.

Let not mine enemies triumph over mee] By ſaying, that I pray to no purpoſe, as *Rabſhakeh* did, *Iſa.* 35. 6. *I ſay* (ſaith *Hezekiah*) *I have words of my lipps*, prayer; *prayer*? but alaſſe, what's that more than empty words, an aiery nothing? *Counſel and ſtrength are for the battel.* Thus Hee.

Verſ. 3. *Yea let none that wait on thee bee aſhamed*] Be noſed and twitted with my diſappointments, as they are ſure to be, if I be repulſed by thee, and worſted by mine enemies; all thy praying people ſhall have it caſt in their teeth, and laid in their diſh.

Let them bee aſhamed which tranſgreſſe without cauſe] Let ſhame bee ſent to the right owner, even to thoſe that deal diſloyally, unprovoked on my part. And ſo it was; for *Achitophel* hanged himſelf; *Abſolom* was truſſed up by the hand of God, and diſpatcht by *Joab*; the people that conſpired with him, partly periſhed by the ſword, and partly fled home much aſhamed of their enterprize. Oh the power of prayer! what may not the Saints have for asking?

Verſ. 4 *Shew mee thy wayes O Lord*] *q. d.* However other men walk towards mee, yet my deſire is to keep touch with thee; for which purpoſe I humbly beg thy beſt direction. See *Exod.* 33. 13. *Iſa.* 2. 3.

Teach mee thy paths] *Aſſuefac me*; inure mee to thy paths, *Sicut parvulus ad ambulandum aſſuetus*, ſaith *Kimchi*, as a little one is taught to find his feet.

Verſ. 5. *Lead mee in thy Truth, and teach mee*] i. e. *Aſſidùe doce & urge. David* was a great proficient in Gods School, and yet he would learn more: ſo ſweet is divine knowledge. Four times together here, prayeth *David* to bee further inſtructed. See *Moſes* in like manner holily encroaching upon God, *Exod.* 33. 12, 13, 16, 18. as if his Motto had been that of *Charles* the fifth, *Vltrà*, More yet.

For thou art the God of my ſalvation] Perfect therefore that which concerneth mee; Thy mercy O Lord endureth for ever; forſake not the works of thine own hands, *Pſal.* 138. 8. Thou haſt written mee down in thy book of preſervation with thine own hand; oh read thine own hand-writing and ſave mee, ſaid Queen *Elizabeth* in her troubles.

Verſ. 6. *Remember O Lord thy tender mercies*] Heb. *Thy bowels*, which thou mayeſt ſeem to have loſt, but I ſhall find them for thee. Where are thy bowels and thy compaſſions? are they reſtrained? If thou haſt forgotten them (but that cannot be) I ſhall bee thy Remembrancer, and read them over unto thee out of the Regiſter of a ſanctified memory.

For they have been ever of old] *Etiam ad Adamum, qui vixit quaſi mille annis*, Ever ſince *Adam*, and ſo onward ſaith *R. Solomon*; and why not then *to mee*, who am one of thine, to whom mercy ſucceſſively belongeth in my generation, as it did to mine Anceſtors in theirs?

Verſ. 7. *Remember not the ſins of my youth*] Which, though long ſince committed, muſt not bee remembred without remorſe; ſith for them God often puniſheth men in their age, *Job* 13. 26. *Jer.* 3. 25. It is not the laſt ſand that emptieth the hour-glaſſe, nor the laſt blow that throweth down the Oak. Sin may ſleep a long time, like a ſleeping debt, not called for of many years; as *Sauls* ſin in ſlaying the *Gibeonites*, not puniſhed till forty years after; as *Joabs* killing of *Abner* ſlept all *Davids* dayes, &c. It is not ſafe to bee at odds with the *Ancient of dayes*. This *David* knew, and therefore was willing to clear all old ſcores, to get pardon of youthfull luſts; leſt they ſhould put a ſting into his preſent ſufferings. And that being thorowly done, as hee could expect mercy and direction from God, ſo if any ſhould maliciouſly upbraid him with his by-gone iniquities, hee could anſwer as *Auſtin* did in like caſe, *Quæ tu reprehendis, ego damnavi*, What thou reprehendeſt in me, I have long ſince condemned in my ſelf. And as Reverend *Beza*, when a ſpitefull Papiſt hit him in the teeth with his wanton poems ſet forth in his youth, and long before repented of, *Hic homo invidet mihi gratiam Chriſti*, This fellow ſaid hee, envieth mee the grace of Jeſus Chriſt.

Nor my tranſgreſſions] Or, *prevarications*, *In perſonam Uriæ*, In the matter of *Uriah*, ſaith *R. Obadiah*; the ſins of mine age, ſaith *Kimchi*; all my faults of former and later time, ſaith another. *David* was well in years, when hee defiled himſelf with *Bathſheba*. In many young men, the Roſe is cankered in the bud. And again, as the canker ſooneſt entreth into the white Roſe; ſo doth corruption eaſily creep into the white head. *David* prayeth God to forgive him his ſins, both of former and of latter time; and not to *forgive* them only, but to *forget* them too; *Remember not the ſins, &c.* And as hee fitly joyneth memorie of mercies and forgetfulneſſe of ſins, ſo hee forgetteth not to ſubjoyn

According to thy mercy remember thou mee, for thy goodneſſe ſake, O Lord] Do all of free grace, not for any motive or merit of mine. *Lorinus* a Jeſuite here bringeth in ſundry paſſages (as well hee may) *Pſal.* 6. 8. & 51. 3. & 69. 14. & 86. 5. 15. & 106. 45. & 119. 156. & 136. 7. *Dan.* 9. 18. *Iſa.* 55. 7. to prove that all is of mercy, and not of merits.

Verſ. 8. *Good and upright is the Lord*] i. e. *Gracious, and righteous, or faithfull*; and hence it is, that *our God is mercifull*, as *Pſal.* 116. 5. hence it is, as that we poor Creatures are not overwhelmed, *aut magnitudine peccatorum, aut mole calamitatum*, either with the greatneſſe of our ſins, or the multitude of our miſeries.

Therefore will hee teach ſinners in the way] i. e. Senſible ſinners, meek and mortified, as in the next verſe, ſelf-judging, and ſelf-outed; thoſe will hee teach to turn to him, and to walk before him in all well-pleaſing; and this Doctrin of direction muſt needs bee good, becauſe *hee is good*, and certain, becauſe he is *upright*.

Verſ. 9. *The meek will hee guide in judgement*] Or, *the poor (viz.* in ſpirit) will he make to tread in judgement, to foot it aright, to walk judiciouſly, to behave themſelves wiſely as *David* did, 1 *Sam.* 10. 14. ſo that *Saul* feared him 1 *Sam.* 23. 22. Naturall conſcience cannot but ſtoop to the image of God, ſhining in the hearts and lives of the really Religious.

And the meek will hee teach his way] Such as lye at his feet, and ſay, Speak Lord for thy ſervant heareth, ſuch as whoſe hearts are *ſupple* and *ſoluble*, tractable and teachable, ſo as that a *little child* may *lead them*, Iſa. 11. 6. *Auſtin* was ſuch an one, *Ego ad ſum ſenex*, ſaith he, *à juvene coepiſcopo Epiſcopus tot annorum, à collega nondum annieulo paratus ſum diſcere*, i. e. I am here an old man ready to learn of a young man, my coadjutour, in the miniſtry, who hath ſcarce been one year in the ſervice.

Aug. Epiſt. 75. ad Auuil. Epiſ.

Verſ. 10. *All the paths of the Lord are mercy and truth*] All the paſſages and proceedings, both ordinantiall and providentiall whereby he cometh and communicateth himſelf to his people, are not only *Mercy* (though that's very ſweet) but *Truth*; they come to them in a way of a promiſe from God, as bound to them by covenant; this is ſoul-ſatisfying indeed; this turns all that a man hath to cream; when

when every mercy is a preſent ſent him from Heaven by vertue of a promiſe.

Unto ſuch as keep his Covenant, and his Teſtimonies] i. e. His Law (that ſingular Teſtimony of his goodneſſe towards them) called a *Covenant*, becauſe hee bargaineth with us, as it were, that wee ſhould keep it; which becauſe wee can never do, he undertaketh to perform his own part, and ours too. *Lex jubet, gratia juvat*, he worketh all our works in us, and for us; he giveth us to be what he biddeth us to be; this is the *everlaſting Covenant*, and the fruits of it are *ſure mercies, compaſſions that fail not.*

Verſ. 11. *For thy names ſake, O Lord, pardon mine iniquity*] Never did priſoner at the barre beg more earneſtly for his life, than *David* did for pardon of his great offence, eſpecially in the matter of *Uriah*; for that lay heavieſt. Could he but get off the guilt of that, it were an eaſie matter for him to *glory in tribulations* with *Paul*, *Rom.* 5. 3. and to cry out with *Luther*, *Feri Domine, feri; nam à peccatis abſolutus ſum*; Smite Lord, ſmite; for I am a pardoned ſinner, and therefore all is in mercy, and for good.

Peccatum cu Bathſheba c jus petii ant hac remiſſio nem, & nu repeto. *R. David.*

For it is great] But that's nothing to ſo great a God, who delighteſt in mercy, and makeſt thy power appear in pardoning *the many and horrid ſins* of thy poor penitents. The high Heaven covereth as well tall Mountaines, as ſmall molehills. The vaſt Ocean ſwalloweth up huge Rocks, as well as little pibbles. St. *Paul* was (for the firſt table) a *Blaſphemer*, and (for the ſecond table) a *Perſecutor*, and *injurious*; *but I obtained mercy*, ſaith Hee; and why? that the grace of our Lord might appear to bee exceeding abundant, *even to an overflow*, 1 *Tim.* 1. 13, 14. and that the glory of free grace might be ſo much the more manifeſted, *Rom.* 5. 20. The more deſperate was my diſeaſe, the greater is the glory of my Phyſician, who hath fully cured mee, ſaid *Auſtin* once to one, who upbraided him with his former looſe living.

Verſ. 12. *What man is hee that feareth the Lord?*] This queſtion implieth, firſt, a *paucity* of ſuch, as *Hoſ.* 14. *ult.* ſecondly, the felicity of ſuch as out of a reverentiall fear of God, ſue to him for pardon of ſin, and ſeek to bee made his ſervants. *O quanta eſt felicitas iſtius viri!* O the heaped up happineſſe of ſuch a rare man! *David* admireth it here; and well hee may; for hee hath cloſe communion with God, and ſweet communication of Chriſts ſecrets, as followeth.

Vatab. Utitur exclamatione Mol

Him ſhall hee teach in the way that hee ſhall chuſe] i. e. That the good man ſhall pitch upon. God will direct him in all dealings to make a good choice; and will give good ſucceſſe. This is not in a mans own power to do, *Jer.* 10, 23. But the *ſteps of a good man are ordered by the Lord, and hee delighteth in his way*, Pſal. 37. 23. Hee was a pillar of fire, and cloud to the Iſraelites, *Exod.* 14. 19. and carefully choſe out their way for them; not the neareſt alway, but yet the ſafeſt.

Verſ. 13. *His ſoul ſhall dwell at eaſe*] Heb. *ſhall lodge in good*, even then when his body happily is toſſing on his ſick bed, and at great unreſt. One being asked how hee did? anſwered, *My body is weak, my ſoul is well.* Hee ſhall be freed from the Devill of diſcontent, and have a bleſſed ſelf-ſufficiency; ſuch, and better than hee had, whom *Horace* deſcribeth *Epod.* 2. *Beatus ille qui procul negotiis, &c.* ſuch as good *Jacob* had, when hee ſaid, *I have enough my Brother, &c.* Godlineſſe only hath ſuch a contentednesſe, 1 *Tim.* 6. 6.

Conquieſcet quemadmodu de nocte quie ci ſolet. *Tremel.*

And his ſeed ſhall inherit the earth] Gods love dieth not with the Parents; but reviveth in their poſterity, 2 *Sam.* 7. 12.

Ευσεβέων παίδεσσι τὰ λώια, δυσεβέων δ' ὀ. *Theocr.*

It would bee a great ſtay of mind to us, if God ſhould ſay of our Children, as once *David* did of *Mephiboſheth*, and afterwards of *Chimham*; I will take care of them, and ſee them well provided for. Hee doth upon the matter ſay as much and more, to every Beleever.

Verſ. 14. *The ſecret of the Lord is with them that fear him*] It is neither learning nor labour that can give inſight into Gods ſecrets, thoſe *Arcana imperii*, Mat. 13. 12. the Myſteries of the Kingdome of Heaven, *the mind of Chriſt*, 1 Cor. 2. *ult.* theſe things come by revelation, rather than diſcourſe of reaſon, and muſt therefore bee obtained by prayer. Thoſe that diligently ſeek him, ſhall bee of his *cabi net counſel*, ſhall know his ſoul-ſecrets, and bee admitted into a gracious familiarity

and friendſhip, *Joh.* 15. 15. *Henceforth I call you not ſervants, for the ſervant knoweth not what his Lord doth; but I have called you friends, for all things that I have heard of my Father, I have made known to you.*

And he will ſhew them his Covenant] As having no greater ſecret to impart to them, than by ſhewing them the Covenant of Grace, his good pleaſure and purpoſe of their eternal Salvation: to make them *know the love of Chriſt which paſſeth knowledge, that they may be filled with all the fulneſs of God*, Epheſ. 3. 19. The *Jews* bragged much of Gods Covenant, but here they are given to underſtand, that only ſuch as fear God are Covenanters. *Acts* 13. 16. Men of *Iſrael, and yee that fear God*, give audience.

Verſ. 15. *Mine eyes are ever toward the Lord*] I look him full in the face, and confidently expect deliverance. This he ſpeaketh, ſaith one, in reference to the Army that he had ſent out to meet *Abſolom*, 2 Sam. 18. 1. nothing doubting of getting the day.

For he ſhall pluck my feet out of the net] Of evil concupiſcence, ſaith *Aben-Ezra*; rather of my foes, thoſe crafty and cruel Fowlers.

Verſ. 16. *Turn thee unto me*] Heb. *Face about towards me.*

And have mercy upon me] There being no ſuch mercy, as to have thy favour. This is a voluminous mercy.

For I am deſolate and afflicted] As all Creatures flag and hang the head, when the Sun is eclipſed. Miſery is an object of Mercy; as it was to the compaſſionate Samaritan.

Verſ. 17. *The troubles of my heart are enlarged*] Whereby my heart is ſorely ſtraitned, ſo that I can hardly breath: Oh, *hide not thine ear at my breathing*, at my cry, *Lam.* 3. 56. *En patet in curas area lata meas*: all afflictions enter into mine heart, as by a wide gate.

R. Obad. Cor vix capax tribulationum mearum. Vat.

Out of my diſtreſſes] Wherewith I am pent up, and pinched; as afterwards *Paul* was pricked with the meſſenger of Satan.

Verſ. 18. *Look upon mine affliction, and my pain*] My griefs under which I groan and labour; my concupiſcence, ſaith *Aben-Ezra*, againſt which I ſtrive, but prevail not.

And forgive all my Sin] Heb. *Lift up, take away*; lay them on the true Scape-goat, on that Lamb of God who taketh away the ſins of the World, *Joh.* 1. 29.

Verſ. 19. *Conſider mine enemies, for they are many*] This was to *David* half a promiſe, and a whole reaſon that he ſhould be helped; ſith it was come to an extremity. If God but look out of the pillar of Cloud upon the Egyptian Army, it is enough for their utter confuſion, *Exod.* 14. 24.

And they hate me with cruel hatred] Of their craft he had complained, *verſ.* 15. now of their cruelty. Theſe are never ſundred in the Churches enemies; as the Aſp, they ſay, never goeth without his mate. See *Eſai.* 34. 16.

Verſ. 20. *O keep my Soul*] The repetition of the ſelf-ſame Petition argueth earneſtneſs, and is not always *battologie.*

Let me not be aſhamed] rendred ſcornful and ſcandalous.

Verſ. 21. *Let integrity and uprightneſs preſerve me*] Integrity of Conſcience, and uprightneſs of converſation.

For I wait on thee] *viz.* For the accompliſhment of thy promiſe, *That with the upright thou wilt ſhew thy ſelf upright*, Pſal. 18. 11.

R. David. Verſ. 22. *Redeem Iſrael, &c.*] *In vita vel poſt mortem meam*, Either whiles I live, or after my death. This is every good mans care, and prayer. None is in caſe to pray for the Church, that hath not firſt made his own peace with God.

PSAL. XXVI.

VErſ. 1. *Judge me, O Lord*] i. e. Judge betwixt me and mine enemies; not betwixt me and thee, as *R. David* expoundeth it; for then I am ſure to bee found faulty.

For I have walked in mine integrity] *viz.* Toward *Saul*, whatever his pick-thank Courtiers ſuggeſt againſt me; as *Pſal.* 7. which is much like this, and made as it may ſeem about the ſame time as this, *viz.* about the beginning of *Sauls* perſecution

secution raised against *David*, 1 Sam. 22. 7. &c. who thereupon appealeth here to Gods just Judgement, and stands upon his Justification, as holding fast faith and a good conscience.

Therefore I shall not slide] Or, *not fayrt*; I shall not be greatly moved, *Psal.* 62. 2. *Moved* I may be, but not *removed*; shaken, but not shivered; thrust at, but not thrown down, &c. because bottomed and built upon the rock of Ages, *Isa.* 26. 4. 2 *Cor.* 4. 8.

Vers. 2. *Examine me O Lord, and prove me*] It must needs be a good Conscience that thus boldly offereth it self to Gods trial; so *Job* 31. 6.

Try my reins and my heart] i. e. Mine affections and thoughts; for these are *sibi mutuò causa*. Whilst I mused, the fire kindled, *Psal.* 39. *David* was neither ambitious nor factious, as his adversaries represented him.

Vers. 3. *For thy loving kindness is before mine eyes*] And that's a strong tye upon my Conscience. The cords of love are the cords of a man, *Hos.* 11. 4. To sin against Mercy is to sin against Humanity, it is no less than bestial, than devillish. When therefore I am tempted to recompence evil for evil, thy loving kindness comes before me, and reigneth me in.

And I have walked in thy truth] i. e. according to thy Word: I have led a *Bible-conversation*, though sollicited to do otherwise by the Courtiers, and Politicians, with that prophane Proverb of their πολιτικῶς νῦν ἔχε, comply with the times, and be not so straight-laced: *Religiosum oportet esse, sed non Religentem.* *Theog.*

Vers. 4. *I have not sate with vain persons*] who are voyd of Gods holy fear, but filled with all *unrighteousness, wickedness, covetousness, maliciousness, &c.* Rom. 1. 29. Courtiers are such for most part, and *David* never delighted in such company, to *sit with them*, especially when they were acting mischief; which whiles *Cromwell* did at the condemnation of *Lambert* Martyr, and Sir *John Cheek*, at other such like meetings, they were cast upon no small snares and inconveniences. See *Jer.* 15. 17.

Neither will I go in with dissemblers] Heb. *close workers* of iniquity, secret and sly Sirs, such as *hide themselves to do evil*, as the Chaldee hath it, and can carry their wickedness cleanly and closely, so as that the World shall be little the wiser, *Versatiles & versutili, multiplices, Protei*; such as can serve the times, and shift their sails to the sitting of every Wind, *Machiavellians, Ahitophels, Jonadabs*, 2 Sam. 13. 3. These mens wisdom may serve them, as the Ostriches wings, to make them out-run others upon earth, though it be into Hell-mouth, but help them never a whit toward Heaven; *David* therefore would have nothing to do with them, he would neither enter, walk, nor sit with any such (Confer *Psal.* 1. 1.) they should not sprinkle him with their *Court-holy-water*. Qui secreto malè agunt, Chald.

Vers. 5. *I have hated the Congregation of evil-doers*] The *Church Malignant*, whose lives are a *Mystery of iniquity*, as *Josephus* saith of *Antipater*; *qui omnia turbant & miscent, tantum ut ipsi crescere possint*, as *Aristophanes* saith of *Cleon*; care not whom they ruine, so they may raise themselves, nor what mischief they work to others, so they may drive on their own sinful designs. *Luther* said of the *Monks* in *Germany*, that they were so bad, *tam desperatæ malitiæ, ut nihil cogitent quod non idem patrare ausint*, that they would stick at no villany whatsoever. *David* held it a hell to be in company with such incarnate devils. It was once the prayer of a good Gentlewoman when she was to dye, being in much trouble of Conscience; *O Lord, let me not go to Hell where the wicked are, for Lord, thou knowest I never loved their company here.*

And will not sit with the wicked] But *hate the very garment spotted by the flesh*, *Jude* 2, 3. that is, avoyd evil company, saith Mr. *Perkins*, as *Levit.* 15. 4. so *Deut.* 22. 12. It is not safe coming near stinking Carrion, except one have the wind of it. Sin is as catching as the plague.

Vers. 6. *I will wash mine hands in innocency*] As *Exod.* 40. 32. So 1 *Tim.* 2. 8. See *Deut.* 21. 6. *Isa.* 1. 15. *Jam.* 4. 8. If in our addresses to God we cannot wash our hands in innocency, yet we must wash them in tears; *Quem pœnitet peccasse, pœne est innocens*, saith *Seneca*; Penitency is well-nigh as good as innocency; but one way or other be sure to come clean when you come to Gods Altar, when you draw nigh to him in holy duties. We wash our hands every day, and often, but when Sic Egyptii sacerdotes apud Herod. in Euterpe, tertio quoq; die corpus eraduntur, &c.

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we are to ſit with ſome great perſon, we ſcoure them with balls; ſo here, we muſt be always holy, but eſpecially when we preſent our ſelves to the holy eyes of our Creator; And hereby *David* differenceth himſelf from the wicked in the uſe of Ordinances, wherein they were as forward as the beſt (*Doeg* may ſet his foot as farre into the Sanctuary as *David*, and cry, the *Temple of the Lord, &c.*) but cared not to come clear thereunto; their hands were *full of bloud*, their hearts full of wickedneſs.

So will I compaſs thine Altar, O Lord] *i. e.* I will cover it with Sacrifices and Oblations, and perform what is required of me diligently and cheerfully. The people might not touch the Altar, but only ſee afar off what was done there by the Prieſts. Howbeit, thoſe that were more zealous among them, to the end that they might have a full view of the ſervices, ſtood not ſtill in one place, but ſtirred up and down on all ſides of the Altar; and ſome ſuch thing *David* did, when he is ſaid to have danced before the Lord, 2 *Sam.* 6. 14. *D. Am.*

Verſ. 7. *That I may publiſh*] This was the end *David* propounded to himſelf in all his ſolemn ſervices; that he might ſet up God, and not ſerve himſelf upon God.

And tell of all thy wondrous Works] All Gods Mercies to his are Wonders, if well weighed in their ſeveral circumſtances. But we commonly deal by them, as *Solomon* did by the braſs of the Temple, it was ſo much that hee *weighed it not.*

Verſ. 8. *Lord, I have loved the habitation of thy houſe*] Much more the people, and the Ordinances there, but moſt of all the Lord himſelf of that houſe (as if a man love the School-maſter for his Childes ſake, he loveth his Childe much more) and hence it is that I ſo hate the Society of the ungodly; *For what communion hath Chriſt with Belial?* The word rendred *habitation*, ſome derive from a word that ſignifieth *the eye*, and therefore render it *ſight*, or *beauty*; the Seventy ὑπερέπειαν *comlineſs*. The Proteſtants at *Lions* in *France* called their publick meeting-place *Paradiſe.*

And the place where thine honour dwelleth] *i. e.* Where thou thy ſelf dwelleſt, or thine Ark, which is called Gods glory, 1 *Sam.* 4. 21. *Pſal.* 78. 61. yea Gods ſelf, *Pſal.* 132. 5. and Gods face, *Pſal.* 105. 4.

Verſ. 9. *Gather not my ſoul with ſinners*] I have loved thy Houſe, which ſinners never delighted in; therefore *gather not my ſoul with ſinners*; ſo the Syriack ſenſeth it. Let me not dye the death of Sinners, for I never cared for their company; ſo the Rabbines. See the Note on *verſ.* 5. *Let me not ſhare with them* in puniſhment, for I could never abide their practice. *Balaam* would dye the death of the righteous, but he liked not of their life. *Euchrites* would be *Craſus vivens, & Socrates mortuus.* Sir *Walter Rawleigh* would live a Papiſt (there being no Religion like that for Licentious liberty, and laſciviouſneſs) but dye a Proteſtant. We have ſome that would gladly dance with the Devil all day, and then ſup with Chriſt at night; live all their lives long in *Dalilaes* lap, and then go to *Abrahams* boſome when they dye. But this cannot be, as *David* well underſtood; and therefore both eſchewed the life of a wicked perſon, and deprecated his death; *Gather not*, or *take not away, &c.* The righteous is taken away (Heb. *gathered*, Iſa. 57. 1. as men gather Flowers and candy them, preſerve them) with ſuch to *be gathered*, *David* would hold it an happineſs, but not with ſinners, with ſanguinaries; for ſuch are gathered but as houſe-duſt, to be caſt out of doors.

Verſ. 10. *In whoſe hands is miſchief*] Wicked contrivance. Here we have the true portracture of a corrupt Courtier, ſuch as *Sauls* were.

Verſ. 11. *But as for me, I will walk*] Whatever others do, their example ſhall be no rule to me to deviate. See my *Righteous mans recompence*, D. 1.

Redeem me, &c.] For I am likely to ſuffer deeply, for my ſingularity.

Verſ. 12. *My foot ſtandeth in an even place*] *i. e.* Mine affections are in an equal tenour. A good man is τετράγωνος ὁλόκληρος the ſcales of his minde neither riſe up toward the beam through their own lightneſs, or their over-weening opinion of proſperity; nor are too much depreſſed with any load of ſorrow, but hanging equal and unmoved between both, give him liberty in all occurrences to enjoy himſelf.

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I will bleſs the Lord] For performance of promiſes; chiefly in that great *Panegyris*, Heb. 12.

PSAL. XXVII.

VErſ. 1. *The Lord is my light*] That is, my comfort and direction, he that diſſolveth all my clouds of *terrours within, and troubles without*. To theſe all hee oppoſeth Gods All-ſufficiency, as making for him, and as being *All in all* unto him, *Light, Salvation, Strength of Life*, what not? and there-hence his full aſſurance; and ſuch a maſculine magnanimity as feareth not the power of men and Devils, be they who they will, and do what they can. *Animo magno nihil eſt magnum*. When a man can out of this conſideration, *God is my light* (in things of the minde) and *my Salvation*, (in things of the body, as *Aben-Ezra* expoundeth it) contemn and reckon all things elſe as matters of ſmall moment, it ſhews he hath in truth apprehended God: and this is true holy magnanimity.

The Lord is the ſtrength of my life] He that keeps life and ſoul together, ſaith *Aben-Ezra*, as the Spirits do ſoul and body; and therefore, *Quis poteſt me interimere*, ſaith *Kimchi*, who can do me to death?

Of whom ſhall I be afraid] Faith fortifieth the heart againſt diſtruſtful fears; which it quelleth and killeth. In a fright it runneth to the heart, as the bloud doth, and releeveth it, ſetting it ἔξω βέλων καὶ φόβου, out of the Gunſhot of Creature-annoyances. *Expertus loquor*; for

Verſ. 2. *When the wicked, even mine enemies, came upon me*] Made impreſſion upon me, with utmoſt violence, and open mouth, as if they would have devoured me, Cannibal-like; or as a Lion doth a ſheep, *inhumaniſſimè, ferarumq; more*, ſaith *Junius*, barbarouſly, and beaſtly.

They ſtumbled and fell] *Irritis conatibus corruerunt*, they utterly loſt their deſign, as did thoſe *Amalekites* who had ſacked *Ziglah*, 1 Sam. 30. and *Saul* often. If a man ſtumble, and fall not, he gets ground; but if after much blundering hee kiſs the ground, he falleth with a force. *Davids* enemies did ſo, *Corruerunt & conciderunt*; they were irreparably ruined.

Verſ. 3. *Though an Hoſt ſhould encamp againſt me*] See *Pſal.* 3. 6. with the Note. We ſhould propound the worſt to our ſelves (the beſt will bring with it, as wee ſay) eſpecially if we finde our faith to be in heart and vigour, as here *Davids* was.

Though War ſhould riſe againſt me] War is a complexive *evil*, and is therefore called ſo by a ſpecialty, *Iſa.* 45. 7. *I make peace, and create evil*, that is, *War*; Sin, Satan and War have all one name (ſaith a learned Divine) evil is the beſt of them; the beſt of ſin is deformity, of Satan, enmity, of war, miſery.

In this will I be confident] In this? In what? In this one enſuing Petition, ſaith *Aben-Ezra*; or, in this that I have ſaid before, *The Lord is my light and my Salvation*; in this confident gloriation of mine, which is ſuch as an unbeleever is a perfect ſtranger unto.

Verſ. 4. *One thing have I deſired of the Lord*] One thing above the reſt. Every of Gods ſuppliants hath ſome one ſpecial requeſt that he mainly inſiſteth on; and King *Davids* was the liberty of Gods Sanctuary, and enjoyment of his publick Ordinances.

Ut cultu Dei libero & legitimo uti poſſit. Jun.

Hoc primus petit, hoc poſtremus omittit.

This was dearer to him than Wife, Children, Goods, all. This Sute he knew to be honeſt, and therefore he began it; and being ſo, he is reſolved never to give it over, but to proſecute it to the utmoſt, and to perſevere in prayer (which is a great vertue, *Rom.* 12. 12.) till he had prevailed.

That will I ſeek after] As Gods conſtant Remembrancer, who loveth to be importuned, and as it were *jogged* by his praying people. Herein *David* ſhewed himſelf a true Iſraelite, a Prince of God, and (as *Nazianzen* ſtileth *Baſil* the Great) Ἀνὴρ ἐπιθυμιῶν τῶν τοῦ πνεύματος, a man of deſires flowing from the Spirit. He knew well that a faint Suter doth but beg a denial.

That I may dwell in the Houſe of the Lord] i.e. In the place where was the Ark, with

with the Prophets, Prieſts, Levites, *Aſaph* and his brethren, &c. with whom *David* deſired to be taken up in the ſervice of God, free from Secular cares and delights, at times convenient. *Pyrrhus* told *Cyneas*, that when he had finiſhed his *Wars* once, he would then ſit ſtill and be merry. The *Roman* Generals when they had once triumphed over their enemies, might take their eaſe and pleaſure for ever after. But good *David* reſolves to improve his reſt when ever God ſhall grant it him, to perpetual piety, *That I may dwell*, ſaith he, or *ſit in the houſe of Jehovah all the dayes of my life*; this was the height of his ambition, this was *Davids* delight.

To behold the beauty of the Lord] Heb. *The delight, amenity*, or *pleaſantneſſe* of *Jehovah*; *hoc eſt cultum Dei ordinatum*, ſaith *Kimchi*, thoſe ceremoniall ſervices which were their Goſpell, and Chriſt in figure, *Heb.* 8. 5. whom *David* deſired to contemplate

And to enquire in his Temple] Heb. *Early to enquire*, that is, earneſtly, what that good and holy and acceptable will of God is. Here it was that *David* uſed to ſeek ſatisfaction and reſolution of his doubts and ſcruples; when at any time he was gravelled, *Pſal.* 73. 16, 17. Some render it, *ut luſtrem Templum ejus.*

Ver. 5. *For in time of trouble hee ſhall hide mee*] This protection hee boldly promiſeth himſelf as a fruit of his faith, foſtered by the uſe of the ordinances. He knew that the only way to bee ſafe, was to get under Gods wing, *Pſal.* 91. to take ſanctuary there, to bee hid under Gods Altar; for upon *all the glory there is a defence*, Iſa. 4. 5. *Joaſh* was preſerved ſix years in the ſanctuarie, where hee was hid. The Sanctuary is called Gods *hidden place*, Ezek. 7. 22. and his Saints, *his hidden ones*, Pſal. 83. 4.

In his Pavilion] The Hebrew *Succoh* is written with a little *Samech*, to ſhew, ſay the *Maſorites*, that a little pavilion or cottage where God is, ſhall be ſufficient to ſafeguard the Saints.

Quod tabernaculum exile σὺν Θεῷ. eſt aſylum tutiſſimum.

In the ſecret of his tabernacle] I ſhall bee as ſafe, as if I were ſhut up in his holy Ark.

Hee ſhall ſet mee upon a Rock] Out of mine enemies reach.

Verſ. 6. *And now ſhall mine head bee lifted up*] See *Pſal.* 3. 4. and take notice how clear *David* was upon his prayer, of the poſſeſſion of the promiſe, that hee ſhould both get the better of his enemies, and injoy the publick ordinances.

Sacrifices of joy] Heb. *Of loud ſhouting, hoc eſt ſacrificia cum canticis*, ſaith *R. Solomon.* Sacrifices with triumph, alarm, or jubilation *to the Lord*; not with prophane triumphings, as the manner of the World is; as if by mine own ſtrength or prudence I had gotten the victory. So at the battel of *Agincourt* when our *Henry* the fifth had beaten the *French*, the honour of the day was, by the Kings command, aſcribed only to God. Hee would not ſuffer his broken Crown, or bruiſed armour to be born before him in ſhew; or any ballads to be ſet forth or ſung in his honour, &c.

Speed. Daniel.

Verſ. 7. *Hear O Lord, when I cry*] This was his form of prayer, or to this effect, when hee was in any diſtreſſe or danger. As a good ſouldier of Jeſus Chriſt hee had weapons, not only defenſive (the ſhield of Faith, helmet of Hope, breaſtplate of Righteouſneſſe, &c. as *Epheſ.* 6.) but alſo offenſive, *viz.* the darts of Prayer, as here, and the ſword of the Spirit, the Word of God, as in the next.

Verſ. 8. *When thou ſaidſt Seek yee my face, &c.*] Or, *My heart ſaid unto thee* (or, *for thee*, and in thy ſtead) *Let my face ſeek thy face, &c.* Or *concerning Thee, ſaid my heart*, that is, I have conſtantly conſidered of thoſe words of thine, *Seek yee my face*, and therefore I come confidently unto thee. See *Deut.* 4. 19. Upon which Commandement (involving a promiſe) *David* ſeems to ground this ſpeech of his. *R. Solomon* hath it thus, *Thou haſt ſaid to my heart, Seek yee my face*, that is, Thou haſt told mee by thy Spirit that all *Iſrael* ſhould ſeek thy face, and as for mee, *I will ſurely ſeek thy face.*

My heart ſaid unto thee, &c.] My heart (moved and inſpired by thy Spirit working in mee a gracious compliance) *eccheed out* as it were, *Thy face, &c.* See the like, *Jer.* 3. 22. Return yee backſliding Children, and I will heal your backſlidings; behold we come unto thee; for thou art the Lord our God. Every godly perſon hath the *duplicate* of Gods law in his heart; and is willingly caſt into the mould of his word, *Rom.* 6. 17.

Verſ.

Verſ. 9. *Hide not thy face farre from mee*] For then it will bee to no purpoſe for mee to ſeek it; eclipſe not thy favour, with-hold not thy ſuccour, but meet mee; yea, prevent mee with thy loving kindneſſe. *Tantum velis, & Deus tibi praeccurret*, ſaith an Ancient.

Put not thy Servant away in anger] *Thy Servant* I am, though a ſinfull ſervant, and ſuch as provoketh thee to diſpleaſure; nevertheleſſe reject mee not as thou haſt done *Saul*, and ſundry others, for their miſdoings. So 2 *Sam.* 24. 10. take away the iniquity of thy ſervant: and to prove himſelf ſo, hee addeth, *For I have done fooliſhly*; As ſome godly learned think, hereby intimating, that if hee deſerved not to be called Gods ſervant in regard of his late ſin; yet in regard of his latter ſervice of confeſſion. God puts away many in anger for their ſuppoſed goodneſſe; but not any at all for their confeſſed badneſſe.

Thou haſt been my help, leave mee not, &c.] It is a good note that one giveth upon theſe words; The godly many times have ſuch earneſt affections in prayer, that they can hardly content themſelves with any words, to expreſſe their minds withall.

Verſ. 10. *When my Father and my Mother forſake mee*] Or, *For my Father and my Mother do forſake mee* (that is, they are not able to help mee) *but thou, &c.* There is an Ocean of love in a Parents heart toward their even untoward Children, as was in *David* toward *Abſolom*, after all his unnaturall miſcarriages; inſomuch as *Joab* upbraideth him with it, 2 *Sam.* 19. 6. But all the mercies of all the Fathers and Mothers in the World put together, make not the tythe of Gods mercy toward his Children, *Iſa.* 41. 15. 1 Sam. 22. 1.

Then the Lord will take mee up] Heb. *Will gather mee*, that is, take mee into his care and keeping. In the Civill law we find proviſion made for outcaſts and friendleſſe perſons; ſome Hoſpitalls to entertain them, ſome liberties to comfort, and compenſate their trouble. Tis ſure, that in God the forlorn and fatherleſſe find mercy, *Hoſ.* 14. 3. See 1 *Sam.* 22. 2, 3. *Joh.* 9. 35. *Jer.* 30. 17. In the *Iſraelites* marching thorow the Wilderneſſe, at the fourth alarm aroſe the ſtandard of *Dan*, *Aſher*, and *Nephthali*; and to theſe was committed the care of *gathering together* the lame, feeble, and ſick, and to look that nothing was left behind; whence they were called the *gathering hoaſt*, *Joſh.* 6. 9. Unto this, ſome think *David* here alludeth.

Verſ. 11. *Teach mee thy way, O Lord, and lead mee, &c.*] *Deus non deſerit ſuos, dum eos docet ac ducit*, God ſhews that hee forſaketh not his (whatever other friends do) ſo long as hee teacheth and leadeth them. See *Pſal.* 25. 4, 5. with the Notes.

In a plain path] Heb. *In a way of plainneſſe*, wherein I may eſcape mine enemies ambuſhes.

Becauſe of mine enemies] Or, *Becauſe of mine obſervers*; ſo it may bee read; ſuch as *Saul* and *Doeg* were, who looked upon *David* with an evill eye, and *watched for his halting*. It was the wiſdome of the *Lacedemonians* alwaies to ſend two Ambaſſadors together, which diſagreed among themſelves; that ſo they might mutually eye one anothers actions. The wicked will bee eying and prying into the practiſes of good people, who muſt therefore *watch and pray*. Propter inſidiatores meos. Ariſtot. Polit. lib. 2. cap. 7.

Verſ. 12. *Deliver mee not over unto the will of mine enemies*] Heb. *Unto the ſoul*: for the wicked are carried on againſt the godly, with all their ſoul, as it were.

For falſe witneſſes] Such as whereof *Sauls* court was full, *viz.* his *Aimes & Negoes*, who fed his humour by traducing and denigrating innocent *David*.

And ſuch as breath out cruelty] As *Saul* breathed out threatning againſt the Diſciples, *Act.* 9. So did *Davids* ſpit-fires.

Verſ. 13. *I had fainted, unleſſe I had believed*] Saved hee was then by his Faith, which drank to him as it were in a cup of *Nepenthes*, and fetcht him again, when ready to ſwoon and ſink. See *Pſal.* 119. 92. The word rendred *Unleſſe*, here, is (as the *Maſorites* note) one of the fifteen Scripture-words, that were extraordinarily pointed by the men of the great Synagogue. The reaſon whereof given by *Kimchi* and others (as if *David* doubted of his ſalvation) is not ſatisfactory, nor ſound. Lule habes puncta ſupera & infra.

To ſee the goodneſſe of the Lord] That is, to taſte, one ſenſe uſually put for another; the ſoul alſo hath her ſenſes; and theſe muſt bee habitually exerciſed to diſcern good and evill, *Heb.* 5. *ult.*

In the Land of the living] That is, here on earth, (*Pſal.* 116. 9. *Iſa.* 38. 11. where

men live, and I my ſelf have not only a portion of life with them, but a promiſe of many good things beſides. To blame therefore was good *David*, when hee ſaid in his halte, *All men are lyars*, Prophets, and all who had promiſed him the Kingdome, *Pſal.* 116. 10. But the beſt have their paſſions; which they daily outgrow, and adde to their faith patience, 2 *Pet.* 1. 5, 6. And albeit as *Calvin* here noteth, every ones caſe is not like *Davids*, who had particular promiſes concerning this life, beyond many other faithfull perſons; yet, becauſe according to every mans faith it ſhall bee unto him, let us all likewiſe truſt in God, as wee are all hereupon exhorted in the next words.

Verſ. 14. *Wait on the Lord*] *Expecta, expecta.* See how earneſt good *David* is with himſelf and others; for hee knew mens dullneſſe, and the difficulty of the duty. Religious men find it more eaſie to bear evill, than to wait till the promiſed good bee enjoyed, *Heb.* 10. 36. the ſpoyling of their goods required patience; but this, more than ordinary. Let our diſtance from God, our dependance upon him, and our undone condition without him, bee but conſidered; and wee ſhall bee the willinger *to wait*, yea *to want*, and go without ſome things, that we are but too much ſet upon.

Bee of good courage] Be confirmed, hold faſt, *play the man* (as the Seventy have it, and the Apoſtle uſeth the ſame word, 1 *Cor.* 16. 13.) and let not the big words of thine enemies make thee to caſt away thy confidence, which hath ſo great recompence of reward.

And hee ſhall ſtrengthen thy heart] Or, let thine heart be confirmed, chear up, hold out faith and patience.

Wait I ſay on the Lord] i. e. *De die in diem expecta*, wait ſtill; do it from one day to another. God is a free agent, neither is it fit for us to ſend for him by a Poſt. Many of his promiſes bear a long date, but they are ſure and infallible. Wait therefore, and why? See *Habakkuk* 2. 3. with the Note.

PSAL. XXVIII.

VErſ. 1. *Unto thee will I cry O Lord my Rock*] That thou mayeſt grant mee what I begged ſo earneſtly of thee in the former Pſalm eſpecially, *verſ.* 4. *One thing have I deſired of the Lord, that I will ſeek after, &c.* For this Pſalm is of the ſame ſubject with that; and ſeemeth to have been made much about the ſame time; *viz.* after that *David* had twice ſpared *Sauls* life, 1 *Sam.* 24. 4, 5, 6, &c. & 26. 12, 21. Only here he expreſſeth himſelf, not as if hee had been a private perſon, and in daily danger of his life; but as deſtined and deſigned to the Kingdome by Almighty God, to whom therefore hee prayeth for himſelf and the people, and againſt their implacable enemies, with ſo great confidence, as that he preſently praiſeth him for his requeſt obtained, *verſ.* 6.

Bee not ſilent to mee] *Ceaſe not, as deaf, from mee.* If God ſeem to be deaf to us, wee muſt cry the louder; that having prepared our hearts by ſuch a ſeeming ſilence, hee may cauſe his ears to hear, *Pſal.* 10. 17. which he will not fail to do, when once wee ſet up our note, and make bitter moan.

Leſt if thou bee ſilent, &c.] Here are his reaſons to help his hope to bee heard. God is well pleaſed that wee argue it out with him in prayer.

Like them that go down into the Pit] Or, *dirty dungeon*, that is, the grave; or, as *Kimchi*, *leſt I bee as the wicked, that go down to Hell.* The Righteous periſheth, *Iſa.* 57. 1. that is, the World looks upon them as loſt.

Verſ. 2. *When I lift up my hand*] An ordinary geſture in prayer; expreſſing faith (for they held out their open hands, as craving beggars with the Palmes upward, 1 *King.* 8. 22.) and helping fervency, whilſt hands and heart went up together to God in the heavens, *Lam.* 3. 40. *Preces fundimus, cælum tundimus, miſericordiam extorquemus, &c.*

Toward thy holy Oracle] Called *Debbir*, becauſe there-hence God ſpake and gave anſwer. Toward this (a type of Chriſt, the *Verbum eſſentiale*) *David* lifteth up his hands, that ſo might bee as a Ladder, whereby his prayer might get up to Heaven. The Devill alſo (who delighteth to be Gods ape, but for mans miſchief) gave oracles at *Delphos* and elſewhere, but *vaſa & mendacia*, doubtfull and lying;

Herod. Clio.

as

as to *Croeſus*, *Pyrrhus*, others. But the *eternity of Iſrael cannot lye*, 1 Sam. 15. every word of God is pure, hee is a ſhield to them that put their truſt in him, *Prov.* 30. 5.

Verſ. 3. *Draw mee not away with the wicked*] Who ſeek to draw mee away from my ſetled purpoſe of attending upon thee ἀπερισπάστως, 1 *Cor.* 7. 35. and are therefore likely to be drawn away by thee to Execution, as Malefactors are drawn, hanged and quartered (there wanteth but a hurdle, a horſe, and a halter, ſaid *Belknapp* to do mee right) as *Siſera* was drawn by God to the River *Kiſhon* to be ruined, *Judg.* 4. 7. *Ducunt volentem fata, nolentem trahunt.* *Sen.*

Which ſpeak peace to their Neighbours, but miſchief is in their hearts] *Saul* and his Courtiers are here noted. *Perſ.*

Aſtutam vapido ſervantes pectore vulpem.

The Florentine Secretary (*Machiavell*) was not born of many years after; but the Devill was as great a Maſter then as afterwards; and *David* oft complaineth of it.

Verſ. 4. *Give them according to their deeds*] God loveth to retaliate; and *David* out of a publick and prophetick ſpirit (not from private revenge, or troubled affections) taketh thus upon him to imprecate,

And according to the wickedneſſe of their endeavours] They were therefore old habituated irreclaimable ſinners whom he thus curſed, And againſt ſuch, this and ſuch like imprecations are ſtill in force.

Give them after the works of their hands] Becauſe they regard not the works of thine hands, *Verſ.* 5. *Par pari*, ſaith *Aben-Ezra* here.

Verſ. 5. *Becauſe they regard not the works of the Lord*] that is, ſaith *Kimchi*, the worſhip of God they care not for; but follow the vanities of the World. Or, *the works of God* in heaven and earth; the conſideration whereof is a part of Gods worſhip. Or, *they regard not the works of the Lord*, that is, the firſt making: nor *The operation of his hands*] that is, the preſent diſpoſing of his Creatures, either by way of mercy, or judgement, whereof theſe brutiſh perſons make no obſervation at all, *Pſa.* 92. 5, 6, 7. *Iſa.* 5. 12. particularly they neither regard my preſent affliction, *Amos* 6. 6. nor beleeve my future exaltation to the Throne, as God hath promiſed mee; but oppoſe it all they can; and would gladly prevent it, which yet they cannot, but will bee found fighters againſt God.

Hee ſhall deſtroy them, and not build them up] *Deſtroy them* in this World, and *not build them up* in the World to come, ſay the *Rabbines*. Or, as others, he ſhall break them down, as men do old rotten ruinous houſes, and never more repair or rebuild them. *Non poteſt Deus non perdere judiciis ſuis, qui non erudiuntur documentis.* *Junius* They that will not be ruled, ſhall bee ruined. See 1 *Sam.* 2. 25.

Verſ. 6. *Bleſſed bee the Lord, becauſe hee hath heard, &c.*] God will one day turn the prayers of his people into praiſes. *David Verſ.* 1. had ſaid, *Bee not ſilent to mee*; here, *Bleſſed bee God*, for hee hath anſwered mee. So *Jehoſaphat* had his *Bacah* ſoon turned into *Berachah*, 2 *Chron.* 20. 18, 19. See *Davids* Syllogiſm; and mark his Concluſion, *Pſal.* 66. 18, 19, 20. not according to the rules of Logick, but better.

Verſ. 7. *The Lord is my ſtrength and my ſhield*] So that I am furniſhed and harneſſed within and without. See *Pſal.* 18. 2.

My heart truſted in him, and I am helped] Faith ſubſtantiateth things not yet ſeen, *Heb.* 11. 1. it altereth the Tenſes, ſaith One, and putteth the future into the preſent tenſe, as here.

My heart greatly rejoyceth, &c.] Inwardly I am glad, warmed at heart; and outwardly chearfull, even unto ſinging. And what will *David* ſing? See his Ditty in the next words.

Verſ. 8. *The Lord is their ſtrength*] Not mine only, as *verſ.* 7. but the ſtrength of all and every one of the holy Community, of true Chriſtians, partakers of Chriſts unction, of his Spirit.

Verſ. 9. *Save thy people*] The Church muſt ſhare in our prayers.

And bleſſe thine inheritance] Which cannot but be dear to thee.

Feed them alſo] For they are but ill-favouredly fed by *Saul*.

Lift them up] Over all their enemies, as *Pſal.* 27. 6.

PSAL. XXIX.

VErſ. 1. *Give unto the Lord*] *Verbo & confeſſione*, ſaith *Kimchi*; By word and confeſſion, as *Joſh.* 7. 19. *Jer.* 13. 16. acknowledge him the *King immortal, inviſible, &c.* and your ſelves his *Vaſſals*; as did thoſe three beſt Emperours, *Conſtantine, Theodoſius*, and *Valentinian*. *Cedite, colite*, ſtep back, ſtoop, humble and tremble before this dread Soveraign of the World; bear an awefull reſpect to the divine Majeſty, the High thunderer, the great Wonder-worker; unleſſe you will come ſhort of brute beaſts, and dumb Creatures.

O yee Mighty] Heb. *Yee ſons of the Mighty*, Grandees and Potentates, who are readieſt to rob God of his glory, and being tumour'd up by their worldly wealth and greatneſſe, to deem or rather dream themſelves demy Gods; ſuch as may do what they liſt, as not accountable to any mortall. The Septuagint render it, *O yee Sons of Ramms*. Theſe *Bel-weathers* ſhould not caſt their noſes into the air, and carry their creſt the higher, becauſe the ſhepheard hath beſtowed a bell upon them more than upon the reſt of the flock.

Give unto the Lord] *Give, give, give*; This ſheweth how unwilling ſuch are, uſually to give God his right; or to ſuffer a word of exhortation to this purpoſe.

Glory and ſtrength] By aſcribing all to him, caſting down your Crowns at his feet, ſetting up his ſincere ſervice where-ever ye have to do, &c.

Nominatiſſimam & celeberrimam. Jun.

Verſ. 2. *Give unto the Lord the glory due unto his name*] Which yet you cannot do; for his name is above all praiſe, *Pſal.* 148. 13. but you muſt aim at it. The Rabbines obſerve that Gods holy name is mentioned eighteen ſeverall times in this Pſalm; that great men eſpecially may give him the honour of his name, that they may ſtand in awe and not ſin, that they may bring preſents to Him, who ought to be feared, and thoſe alſo the very beſt of the beſt, ſith He is a great King, and ſtandeth much upon his ſeniority, *Mal.* 1. 14.

Worſhip the Lord in the beauty of Holineſs] Or, *In his glorious Sanctuary*; therefore glorious, becauſe there they might ſee Gods face, and hear his voice in his ordinances. Away therefore with your ſuperſtitions, and will-worſhips; and bring your gifts to his beautifull Sanctuarie; for no where elſe will he receive them. Send a *Lamb to this Ruler of the earth*, Iſa. 16. 1. as an homage-penny.

Verſ. 3. *The voice of the Lord is upon the waters*] *Thunder* is here called (and fitly) *the voice of the Lord* (being brought as one inſtance of thoſe many other glorious works of his in nature) becauſe it comes from him alone. Naturall cauſes there are aſſigned of it; but we muſt not ſtick in them, as *Epicurus* and his Hoggs would have us. The beſt Philoſophy in this behalf, is to hear God Almighty by his thunder ſpeaking unto us from Heaven, as if hee were preſent; and to ſee him in his lightenings, as if he caſt his eyes upon us, to behold what we had been doing. This voice of the Lord is fitly inſtanced as an evidence of the divine power and Majeſty; becauſe it is ſo dreadfull, even to the greateſt Atheiſts; as it was to *Cains Caligula* that potent Emperour, ready to run into a mouſe-hole in a time of thunder.

The ancient Romans ſaid Deus tonat, Deus fulgurat, for which now Tonat, fulgurat.

Sueton.

The God of glory thundereth] And men quake before him; as worms at ſuch a time wriggle into the corners of the earth. And yet your dive-dappers duck not at this rattle in the air, though they do at a farre ſmaller matter: So, many tremble not at Gods terrible threats, that yet are afraid of a penall ſtatute.

The Lord is upon many waters] *viz.* When he thundreth; *De aquis pendulis loquitur*, ſaith *Vatablus*; He ſpeaketh of the waters in the clouds, which are many, and of great force, as appeared in the generall deluge, and doth ſtill appear by that infinite inundation of rain that followeth upon the thunder claps. Some render it, *The Lord*, or, *the voice of the Lord is above many waters*, i. e. above the loud roaring of many waters, which is even drowned by the thunder.

Validum eſt & vehemens tonitrus. Var. *Beza.*

Verſ. 4. *The voice of the Lord is powerfull*] So that it ſhaketh heaven and earth, *Heb.* 12. 26. *Cogitent ergo Principes quantum infra Deum ſubſidant, &c.* Let thoſe that think themſelves ſome great buſineſſe, conſider Gods infinite power, putting forth it ſelf in thunders, and tempeſts, and they will ſoon bee *creſt-fain*.

The voice of the Lord is full of Majeſty] Heb. *In Majeſty*; it is magnificall, and immutable

immutable, though ſome fools have attempted to imitate it (as a certain King of *Egypt*, and *Caligula* the Emperour) by certain Engines and devices.

Verſ. 5. *The voice of the Lord breaketh the Cedars*] i. e. The thunder; and thoſe things that either go before it, or follow it, as lightenings, thunderbolts, ſtorm, tempeſt, &c. breaking and turning up by the roots huge trees.

The Lord breaketh the Cedars of Lebanon] Which are the talleſt, thickeſt and moſt durable of any place, in the habitable World. What a ſhame is it then that our hard hearts break not, yeeld not, though thunder-ſtruck with the dreadfull menaces of Gods mouth? *Corripimur ſed non corrigimur, &c.* A fearfull caſe. Let the tall Cedars ſee to it. *Nam per Cedros intelligit* ἀλληγορικῶς *quicquid eſt eximium in mundo*; Where is that hammer of the Nations *Nebuchadnezzar*? that terrour of the World, *Tamerlan, &c.*? Are they not broken in pieces as a Potters Veſſell?

Verſ. 6. *Hee maketh them alſo to skip like a Calf*] Young living Creatures are full of motion. God by his thunder and earthquake thereupon (for ſo the Hebrews underſtand it) maketh not only thoſe huge trees, the ſplinters of them, to flie up into the air, but alſo the Mountaines whereupon they grow, to skip and jump out of their places, and aloft from their center.

Lebanon and Sirion, &c.] Or, *Hermon*, two known Mountaines.

Verſ. 7. *The voice of the Lord divideth*, (Heb. *cutteth out*) *the flames of fire*] Deut. 5. i. e. The lightening which the thunder is ſaid to ſtrike, or cut out, becauſe it cauſeth them to ſhoot and glide; it immediately followeth one flaſh, and goeth before another; diſperſing and darting them hither and thither.

Verſ. 8. *The voice of the Lord ſhaketh the Wilderneſſe*] i. e. The beaſts abiding in the Wilderneſſes, the moſt ſavage creatures, thoſe that lye in woods, and are moſt fearleſſe of men, are put to pain by thunder, and made to travell with trembling.

The Lord ſhaketh the wilderneſſe of Kadeſh] Thorough which the *Iſraelites* paſſed into *Canaan*, Num. 13. 27. the beaſts whereof were cruel, *Deut.* 8. 25. & 32. 10. *Beza* paraphraſeth, *& Arabum teſqua ſuccutit*, it ſhaketh the Cottages of the *Arabians*. Animalia quantumvis horrifica. Junius.

Verſ. 9. *The voice of the Lord maketh the Hindes to calve*] Which they naturally do not, without a great deal of difficulty, *Job* 39. 4, 5, 6. See the Note there.

And diſcovereth the Forreſts] By driving the beaſts into their dennes, baring the Forreſts of their leaves and fruits, turning up trees by the roots, and ſo making a clear proſpect thorough woods and groves, as one phraſeth it.

And in his Temple doth every one ſpeak of his glory] Heb. *Every one*, or, *every whit of it ſaith Glory*; Every godly man obſerving his dreadfull thunder, and other his ſtupendious works, ſaith, *Glory bee to God on high*. Some conceive that this Pſalm was appointed by *David* to be ſung in the Temple in time of thunder; which is not unlikely. There are that make God to be the Nominative caſe to the Verb *ſpeaketh*, and render it thus; *And in his Temple, or Palace, doth hee utter all his glory.* As if the Pſalmiſt ſhould ſay; Much of his glory God uttereth in his thunder; but all in his Temple. For whatſoever there he ſpeaketh with his mouth, he fulfilleth it with his hand, *Pſal.* 115. 3. & 119. 91. & 33. 9. *Iſa.* 44. 26. See a like collation of Gods works and word, with a prælation of this above thoſe, *Pſal.* 19. 1--7. *Pſal.* 111. 7. *Moller.* *Tremel.*

Verſ. 10. *The Lord ſitteth upon the flood*] Hee reigned in that generall deluge in *Noahs* dayes, *Gen.* 6. & 7. and doth ſtill over thoſe horrible inundations that follow upon thunder and ſtrong-tempeſts; ruling that raging Element, and governing all by his providence, and ſoveraign power.

Yea the Lord ſitteth King for ever] And over all; therefore all, even the Mightieſt ſhould give him glory, as *Verſ.* 1.

Verſ. 11. *The Lord will give ſtrength unto his people*] To bear up their hearts in time of thunder, or other terrible occurrences. In tempore tonitru. Aben Ezra.

The Lord will bleſſe his people with peace] *Pace omnimoda.* With peace internall, externall, eternall; for godlineſſe hath the promiſes of both lives, of proſperity, ſafety and welfare, both of ſoul and body.

PSAL.

PSAL. XXX.

A *Pſalm and ſong*] i. e. An holy hymn, firſt framed in meeter; then ſung with mens voices.

At the dedication of the houſe of David] Either when it was new built, 2 *Sam.* 5. 11, confer *Deut.* 20. 5. *Neh.* 12. 27. ſaying as He once,

Jamq, meos dedo tibi, Princeps, jure Penates,
Tu mihi jus dederas, poſſe vocare meos.

God ſo loveth his people, that their *walls are ever in his ſight*, Iſa. 49. 16. they ſhould therefore have holineſſe to the Lord written upon them, *Zach.* 14. ſanctified they ſhould be by the word and prayer, 1 *Tim.* 4. 5. Or elſe, after he had defiled it by his Adultery, with *Bathſheba*, and *Abſolom* had much more defiled it by his abominable inceſt and other villanies, See 2 *Sam.* 20. 3.

Verſ. 1. *I will extoll thee O Lord, for thou haſt lifted mee up*] *De puteo peccati cænoſo*, ſaith *Kimchi*, out of the miry pit of ſin; or out of the ditch of deadly danger, ſay others. Therefore *I will extol thee*, that is, I will have high and honourable conceptions of thee. I will alſo do mine utmoſt, both by words and deeds, that thou mayeſt be acknowledged by others to bee as thou art, the great and mighty Monarch of the whole World.

And haſt not made my foes to rejoyce over mee] Beſides all former victories, *Abſolom* and *Sheba* were lately ſlain.

Verſ. 2. *I cryed unto thee*] In ſome great ſickneſſe, ſay ſome, that befell him about the time that he built his houſe of Cedar, 2 *Sam.* 5. that he might not be overjoyed, and take a ſurfeit: Or rather, when by my ſons riſing up againſt mee, I was likely to have loſt my ſtate and Kingdome.

And thou haſt healed mee] That is, helped mee, as *Jon.* 2. 6. thou haſt reſtored and re-eſtabliſhed mee in my Kingdome. *Kimchi* ſenſeth it thus, Thou haſt delivered my ſoul from Hell, though in this World thou haſt grievouſly afflicted my body.

Verſ. 3. *O Lord thou haſt brought up, &c.*] Here he ſaith the ſame again as before; the better to ſet forth the greatneſſe of the benefit, and ſo to excite himſelf to due thankfullneſſe. The uttermoſt extremity of a calamity is to be acknowledged, after wee are delivered out of it, *Iſa.* 38. 10.

Thou haſt kept mee alive] Thou haſt reſcued mee from inſtant death; and this I look upon as a reſurrection from the dead.

Verſ. 4. *Sing unto the Lord*] Here he calleth in help to praiſe God, as holding himſelf too weak to do it alone. *Publication* of Gods praiſes ſhould be ſeconded by *provocation* of others to do the like. *David* thought one mouth too little to do it.

Chaſid. Pius, Benignus. *O yee Saints of his*] Or, O yee his mercifull ones, that having partaken of his mercy, are ready to impart the ſame to others; and not to pull up that bridge before them, that your ſelves have once gone over.

At the Remembrance (or memorial) of his holineſſe] That is, at his Tabernacle, ſay ſome; that his holineſſe, his grace and goodneſſe may be alwaies had in remembrance, ſay others; and that which he doth for us be carefully kept upon record.

Verſ. 5. *For his anger endureth but a moment*] Though it laſts all a mans life; for what's that to eternity? *Invectum eſt quod vivimus & puncto minus.* But it ſoon repenteth the Lord concerning his ſervants; whom, out of love diſpleaſed, hee correcteth for a ſhort braid, *Iſa.* 54. 7, 8. 2 *Cor.* 14. 17. *Iſa.* 26. 20. *Heb.* 10. 37. *Tantillum, tantillum, adhuc puſillum.* Bear up therefore, faint not, fret not.

Flebile principium melior fortuna ſequetur.

If our ſorrowes be long, they are light; if ſharper the ſhorter. The ſharp North East-wind never laſteth three dayes; nothing violent is permanent.

In his favour is life] *Vita in voluntate*, elſe wee ſhould dye in our ſins; but his favour never faileth. *Kimchi* here noteth that of thoſe thirteen attributes of God, *Exod.* 34. 7. twelve are *mercy*, and one only is *anger*. *Joſeph* for his thirteen years of

of ſervitude and impriſonment, had fourſcore years freedome and preferment. *Davids* perſecution by *Saul* was but a moment to his following happineſſe, when once he came to the Kingdome.

Weeping may endure for a night] Diſeaſes and aches are worſt toward night. *At even-tide loe there is trouble; but afore morning it is gone*, Iſa. 17. 14. *mourning* laſteth but till *morning*, and then departeth, as did *Lots* two Angels. The morning of the Reſurrection howſoever, ſhall put a period to all our miſeries, and make a plentifull amends.

But joy commeth in the morning] Heb. *Singing; flebilibus modis modus addibebitur.* God turneth his peoples ſighing into ſinging, their muſing into muſick, tears into triumph, wringing of hands into clapping of hands for joy, &c. And as there is a viciſſitude of nights and dayes; ſo of croſſes and mercies to Gods people, whiles they are in this vale of miſery, and valley of tears. God checkereth his providences (ſaith One) white and black; hee ſpeckleth his work, as is ſet forth by thoſe ſpeckled horſes among the Myrtle-trees, *Zech.* 1. 8. Mercies and Croſſes are interwoven. This World is called a *valley of tears*, or as ſome render it, of *Mulberry-trees*, Pſal. 84. 6. Betwixt them both, they may make up an emblem of the Saints condition here. Tears are moiſt, Mulberries grow in dry places. Gods people have their interchanges of joyes and ſorrows, whilſt here. See in this and the following verſes the circle God goes in with them. *David* was afflicted and delivered, in this verſe; In the next hee grew wanton. Then he is troubled again, *Verſ.* 7. cryeth again, 8, 9. God turneth his mourning into mirth again, 11, 12.

Verſ. 6. *And in my proſperity I ſaid*] Or, *In my tranquillity*, then it was that he was overgrown with ſecurity, as was alſo *Job*, *chap.* 29. 18, 19, 20. See the Note there; and *Job* 9. 18. How many have burnt their wings about *Jobs* candle? *chap.* 29. 3. ſaith One; Oh the hazzard of honour! damnage of dignity! how ſoon are wee broken upon the ſoft pillow of eaſe? Lunaticks, when the Moon is declining and in the wain, are ſober enough; but when full, more wild and exorbitant. Flies ſettle upon the ſweeteſt perfumes when cold; ſo do ſin and Satans temptations on the beſt hearts, when diſſolved and diſ-ſpirited by proſperity; Watch therefore. *Adam* in *Paradiſe* was overcome, when *Job* on the dung-hill was a Conquerour.

Niobe apud Ovid. *Major ſum quam cui poſſit fortuna nocere.*

I ſhall never bee moved] *Exceſſere metum mea jam bona.* *David* by miſreckoning of a point, miſſ the haven, and had almoſt run upon the Rocks. How apt are the holieſt to bee proud and ſecure? even as worms and waſps, eat the ſweeteſt apples and fruits. What reaſon had *David* to promiſe himſelf more than ever God promiſed him, immunity from the Croſſe? Did he think (as *Dionyſius* afterwards did, but was clearly confuted ſoon after) that his Kingdome, and with it proſperity, was tyed unto him with cords of Adamant? what though he ſat quietly now at *Jeruſalem*, 2 *Sam.* 11. 1. free from fear of enemies? and could find time to look and luſt after his neighbours wife, would this alwaies hold, thought he? and could not God ſet up his own darling *Abſolom*, to put him to trouble? No; *David* ſaid in his proſperity, *Non vacillabo.* I ſhall never be moved; and why?

Ælian. [var. hiſt. lib. 2.

Verſ. 7. *Lord, by thy favour thou haſt made my mountain, &c.*] Yea, but there is no mountain ſo ſtrong that may not bee *moved*, if not *removed* with an Earthquake. Is it not as eaſie with God to blaſt an Oak, as trample a muſhrome? And what though God in his favour had ſetled ſtrength to *Davids* mountain? what though he had conſtituted and eſtabliſhed it ſure as *Mount-Zion* (for there was *Davids Arx, & aula regia*) which cannot be removed, but abideth for ever? *Pſal.* 125. 1. yet by a turn of his countenance only, God can ſoon diſ-ſweeten all his enjoyments, and plunge him into a deplorable condition.

Thou didſt hide thy face, and I was troubled] i. e. Thou didſt ſuſpend the actual influence and communication of thy grace (ſhe *Chaldee* calleth it *Shechinah*, the divine preſence) and I was *aſtonied*. The life of ſome creatures conſiſteth in the Sun; ſo doth that of the Saints in the light of Gods countenance. And as in an Eclipſe of the Sun there is a drooping in the whole frame of nature; ſo when God hideth his face, the good ſoul laboureth and languiſheth. And as none look at the Sun but when it is in the eclipſe; ſo neither prize we Gods loving countenance, till we have loſt it.

Verſ. 8. *I cryed to thee, O Lord, &c.*] For why? I ſee not all that while that

I was deserted, in a kind of Hell above-ground. *Hæc tentatio initium aliquod & gustus fuit illorum inenarrabilium dolorum quos impii sentiunt in omni æternitate.* David felt himself now in the suburbs of Hell, as it were; and doth therefore set up as loud a cry after God, as once *Micah* did after his mawmets, *Judg.* 18. and farre greater cause he had.

And to the Lord I made supplication] He knew that the same hand alone must cure him that had wounded him; neither was Gods favour recoverable, but by humble confession, and hearty prayer. Some think to glide away their groans with games, and their cares with cards; to bury their terrours and themselves in wine and sleep. They run to their musick with *Saul*, to building of Cities with *Cain*, when cast out of Gods presence, &c. *sed hæret lateri lethalis arundo*; but as the wounded Deer that hath the deadly arrow sticking in his side, well he may frisk up and down for a time, but still he bleedeth, and will ere long fall down dead: so it is with such as seek not comfort in God alone, as make not supplication to Him for Him; as return not to God who hath smitten them, nor seek the Lord of *Hosts*, *Isa.* 9. 13.

Vers. 9. *What profit is there in my blood, &c?*] i. e. In my life, say some, *q. d.* To what purpose have I lived, sith Religion is not yet settled? In my death (say others, and better) a violent death especially, and out of thy favour? Now all beleevers have ever abhorred such a kind of death, before they were reconciled to God, and had a true feeling of his grace. *Divines.*

Shall the dust praise thee, &c?] See *Psal.* 6. 6. with the Note.

Vers. 10. *Hear O Lord, and have mercy upon me*] When faith hath once said to God what it hath to say, it will wait for a good answer, relying on his mercy, and expecting relief from the Lord, as here *David* doth; looking in the mean whiles, through the anger of his corrections, to the sweetnesse of his loving countenance; as by a Rain-bow we see the beautifull image of the Suns light, in the midst of a dark and watery cloud.

Vers. 11. *Thou hast turned from me my mourning, &c.*] *Sustulisti luctum, & lætitiam attulisti.* See the Note on *vers.* 5.

Ver. 12. *To the end that my glory may sing praise to thee*] i. e. That my tongue, oyled from an heart enlarged, may exalt thee according to my bounden duty, and thine abundant desert. A good tongue that watcheth all opportunities to glorifie God, and edifie others, is certainly a mans great glory; but an evill tongue is his foul shame. *Basil* expoundeth glory by τὸ πνεῦμα the *spirit or soul.* The *Chaldee Paraphrast*, *Laudabunt te honorabiles mundi*, The glorious ones of the World shall praise thee.

O Lord my God, I will give thanks unto thee for ever] *Epiphonematica & pathetica conclusio, Davidi ex summis calamitatibus erepto familiaris.* He concludeth as he began, ingaging his heart to everlasting thankfullnesse; and therein becoming a worthy pattern to all posterity.

PSAL. XXXI.

[*A Psalm of* David] made, say *Vatablus* and others, at that time when *Saul* pursued *David* in the Wildernesse of *Maon*, 1 *Sam.* 23. 24. But by many circumstances and passages of this Psalm it appeareth more probable, that it was, as the former, composed when *Absolom* was up, 2 *Sam.* 15. 10. *&c.* See *vers.* 11, 12, 22. of this Psalm, with 2 *Sam.* 17. 24, 27. & 19. 33. *Joseph. Antiq. lib. 7. cap.* 9.

Vers. 1. *In thee O Lord do I put my trust*] *Hic Psalmus varia mixtus & magna affectuum vicissitudine insignis est*, This Psalm is strangely mixt and made up of many and diverse passions and petitions; according to the change of times and estate. In the time of affliction he prayeth, in the time of consolation he praiseth the Lord, *Eccles.* 7. 15. In these three first verses is little said, but what had been before said, and is already opened.

Let me never be ashamed] i. e. Repulsed, worsted, defeated.

In thy Righteousnesse] And not according to mine own Righteousnesse, saith *Kimchi*, or according to thy faithfullnesse.

Vers. 2. *Bow down thine ear to me, deliver me*] This repetition of his petition is

no vain babbling, as *Mat.* 6. 9. but an effect and an evidence of greatest earnestnesse, as *Mat.* 26. 44.

For an house of defence] Where the enemy can as little hurt mee, as when I was in the Hold, 1 *Sam.* 22. 4.

Vers. 3. *For thou art my Rock and my fortresse*] Such places *David* had been forced to fly to; but stil he trusted in God.

Lead mee and guide mee] *Duc me, & deduc me.* A Metaphor from Captaines and Generalls, who lead on their armies with greatest art and industry. *Vatab.*

Vers. 4. *Pull mee out of the net*] That *noted net*, as the Hebrew hath it; *Nam Zu denotat rem notam omnibus*, saith *Kimchi*. *David* was not caught in it, but the enemies presumed he would be; so selling the hide before the beast was taken, as did likewise the proud *Spaniards*, when coming against *England* in eighty eight, they triumphed before the victory, and sang,

Tu qua Romanas sæviſti temnere leges,
Hiſpano diſces ſubdere colla jugo.

But blessed be God, the net brake, and wee escaped, Psal. 124. 7.

For thou art my strength] As a tree is strongest at the root, and a branch or bough next the trunck or stock; and the further it groweth out from thence, the smaller and weaker it groweth too: So the nearer the Creature is to God, the stronger; and on the contrary.

Vers. 5. *Into thine hand I commit my spirit*] So did our Saviour, so did St. *Stephen*, and diverse of the dying Martyrs with these very words, most apt and apposite surely for such a purpose. But what a wretch was that *Huberus* who dyed with these words in his mouth, I yeeld my goods to the King, my body to the grave, and my soul to the Devill.

Thou hast redeemed] And so hast best right unto mee.

O Lord God of truth] I know whom I have trusted.

Vers. 6. *I have hated them that regard lying vanities*] i. e. Idols, or ought else besides the living God, who giveth us all things richly to injoy, 1 *Tim.* 6. 17. See *Jon.* 2. 8. with the Note. *Vanitates vanitatis*, *Vatablus* rendreth it, and telleth us, that some understand it of Astrology. R. *David* doth so in this Note of his upon the Text, *Astrologos & incantatores in fuga mea non consului, sed in Domino & prophetis ejus confisus sum*; I have not consulted Astrologers and Soothsayers in my trouble, but have trusted to the Lord and his Prophets.

Vers. 7. *I will be glad and rejoyce*] In the midst of trouble faith will find matter of joy; as extracting abundance of comfort in most desperate distresses from the precious promises, and former experiences.

Thou hast known my soul in adversity] God knows our souls best, *Psal.* 1. 6. and wee know him best, in adversity. *Isa.* 63. 16. the Church thought she should know him, in the midst of all his austerities.

Vers. 8. *Thou hast not shut mee up, &c.*] i. e. Not given mee into their power. See *Psal.* 27. 12.

Thou hast set my feet in a large room] So that I can freely and fearlesly go in and out. See *Psal.* 25. 15.

Vers. 9. *Have mercy upon mee O Lord*] *Antiquum obtine*, Do now Lord, as thou hitherto hast done.

For I am in trouble] Overwhelmed with the terrours of death, and ready to sink, *animus mihi pendet*, I know not what to do.

Mine eye is consumed with grief] *Computruit facies mea*, mine eye (*alias vultus, vel faciei*) is grown rotten, or worm-eaten.

Yea my soul, and my belly] *Belly* may be taken for the whole body, which was pined away and infeebled with pensivenesse. *Kimchi* by *soul* understandeth the naturall appetite after meat, and by *belly*, the digestion, both which were decayed.

Vers. 10. *For my life is spent with grief, &c.*] Which also wasteth the thread of life, and soon snappeth it in sunder, 2 *Cor.* 7. 10. See *Prov.* 27. 22, 23. with the Notes.

My strength faileth] So that I stumble and stagger (*alias*, my)

Because of mine iniquity] Or, *My misery*, &c.

and the Scripture often confoundeth the names of the cause and of the effects.

And my bones are consumed] Heb. *Moth-eaten.*

Vers. 11. *I was a reproach among all mine enemies*] Such as *Shimei*, who now insulted lustily; *Leoni mortuo vel mus insultat.*

But especially among my neighbours] My near-allies and friends, such as *Absolom* and *Ahitophel*; these most vexed mee.

And a fear to mine acquaintance] It is no new thing that those which should most love men, do sometimes, either for fear or flattery of others, make least account of them.

They that see mee without (or, *in the streets*) *flee from mee*] To shift for themselves, fish to own mee whom they could not help, was bootlesse, and besides perilous.

Vers. 12. *I am forgotten, as a dead man out of mind*] How soon dead men are forgotten, even by those that promise to remember them longest of all; experience teacheth; trust not to protestations of best friends in that case.

I am like a broken Vessel] Of which there is no further use, or esteem.

Vers. 13. *For I have heard the slander of many*] Or, as *Calvin*, *Mollerus*, and others render it, *Magnorum*, of the great ones, such as take counsel (so it followeth here) which the Vulgar seldome do; and their tongues oft are no slander, as we say.

Fear was on every side] *Magor missabib*, *Pashur* new name and doom, *Jer.* 20. 3, 4. But good *Davids* condition at this time; without were fightings, within were feares.

While they took counsel together against mee] See 2 *Sam.* 16. 20. where we have an exposition of this verse.

Vers. 14. *But I trusted in thee, O Lord*] In this distresse I acted my faith upon thy power and promises; this was right, and that which God aimed at; for we can no way more honour him. Hence it is that he is very jealous of our trust; neither can he endure that any Idoll of jealousie should be set up in our hearts.

I said, thou art my God] In nearest relation, and dearest affection, whatever befalleth mee.

Vers. 15. *My times are in thy hand*] Both the time of my abode on earth, and all those various occurrences of that time; all is predetermined by Thee; particularly how long I shall suffer, and when I shall be delivered. See 1 *Chron.* 29. 30. *Job.* 7. 30.

Deliver mee from the hand of mine enemies] Oh command deliverances for mee, for thou canst easily do it. And here observe how *David* riseth in his requests; He laid the Covenant for a foundation, and then he well knew he might be bold to ask any thing.

Vers. 16. *Make thy face to shine, &c.*] Which by reason of the clouds of affliction clustering about mee, I cannot for present perceive. See the Notes on *Psal.* 4. 6. & 30. 7.

Save mee. &c.] i. e. Deliver mee out of these dangers.

Vers. 17. *Let mee not bee ashamed*] i. e. Disappointed of my hopes.

Let the Wicked bee ashamed] For they call not upon God, but shame those that do, *Psa.* 14. 6.

Let them bee silent in the grave] Let their big-spoken mouthes be stopped, with a spade full of mould.

Vers. 18. *Let the lying lips bee put to silence*] Heb. *The lips of lye, mendacium*, or *mendaces*, as *Jer.* 9. 3, 5. Among the *Persians* it was ἄτιμον τὸ ψεύδεσθαι, held a base shame to tell a lye. Oh that it were so among Christians! when shall that golden age return, that the argument may again proposed, *Sacerdos est, non fallet; Christianus est, non mentietur*, Hee is a Minister, hee will not deceive, Hee is a Christian, therefore he will not lye?

Herod. in Clio Xenoph. Cyrop. Strab. lib. 15.

Which speak grievous things] Heb. *An hard thing*, dirum, & diuturnum dictum, durable and long-lasting reproaches, such as stick, and leave a scar, though the wound bee healed up. *Revelation*, *Which would follow the Beast.* Such mouthes shall one day speak for it, *Jude* 15.

Proudly and contemptuously] Heb. *In pride and contempt.* It is Pride that causeth contempt of others. Compare *Prov.* 8. 13. with *Psal.* 9. *David* elsewhere complaineth of

Vers.

Verſ. 19. *Oh how great is thy goodneſſe*] The Prophet venteth himſelf by way of exclamation, as finding it unſpeakable; fitter to be beleeved, than poſſible to be diſcourſed; words are too weak to utter it. What ſhall we ſay to theſe things? quoth that great Apoſtle, *Rom.* 8. 31.

Which thou haſt laid up] Heb. *Hidden.* Beſides that good which God worketh openly for his before the ſons of men, a great part of his wonderfull kindneſſe is hidden from the world, and in part alſo from themſelves, both in reſpect of the fountain, 1 *Joh.* 3. 1, 2. *Col.* 3. 3. the fullneſſe, 1 *Cor.* 2. 9. and the inward ſealing up thereunto, 1 *Cor.* 2. 11, 12. *Rev.* 2. 17. *Prov.* 14. 10.

For them that fear thee -- that truſt in thee] For faith muſt be actuated; and when we have ſuch a precious promiſe as this, we muſt ſuck and be ſatisfied, *Iſa.* 66. 11. put on to get the goodneſſe of God to work, which is done by beleeving. Catch hold, as *David* did, 1 *Chron.* 17. 23, 24, 25, 26. and make the utmoſt of Gods loving kindneſſe laid up in a promiſe; *preſs* it, and *oppreſſe* it, till the goodneſſe be *expreſſed* out of theſe breaſts of conſolation.

Verſ. 20. *Thou ſhalt hide them in the ſecret of thy preſence*] In the golden cabinet of thy gracious providence, where they ſhall bee as ſafe as if they were in Heaven.

Thou ſhalt keep them ſecretly in a Pavilion] A kind of ſpeech taken from Princes retiring-roomes, and withdrawing-chambers, which are ſacred places. *Diodat.*

From the ſtrife of tongues] From the Calumnies and contumelies of graceleſs tongue-ſmiters. The Arabick rendreth it, from the inſurrection of Tongues. Sedition is firſt in the tongue, and then in the hand; an unruly tongue ſetteth on fire, *Jam.* 3. But the Saints have a promiſe, that as no Weapon formed againſt them ſhall proſper; ſo every tongue that riſeth againſt them in judgement ſhall be condemned, *Iſa.* 54. 17.

Verſ. 21. *Bleſſed be the Lord*] This ſhould always be in a Chriſtians mouth, as *Deo gratias* was in *Auſtines.* He can never want matter, and ſhould therefore ever finde an heart.

For he hath ſhewed me his marvellous kindneſs] *Mirificavit bonitatem ſuam*, hath been farre better to me than my hopes.

In a ſtrong City] In *Mahanaim*, 2 Sam. 17. 27. where it is likely he made this, and ſome other Pſalms.

Verſ. 22. *For I ſaid in my haſte, I am cut off, &c.*] A frightful and ſinful ſaying doubtleſs, full of diffidence and deſpair. (See the like, *Pſal.* 116. 11. *Job* 9. 16. *Judg.* 13. 22. *Pſal.* 77. 3. *Joh.* 2. 4.) Thus he ſpake when he *tremblingly fled*, and was poſting away.

Nevertheleſs thou heardeſt the voyce of my ſupplication] A pitiful poor one though it were, and full of infirmity. God conſidereth whereof we are made; he taketh not advantages againſt his ſuppliants; it would be wide with them if he ſhould.

Verſ. 23. *O love the Lord*] Let not your haſty diſcontent beget in you hard thoughts of God, or heavie thoughts againſt your ſelves, as it hath done in me; but love him, truſt him, and he will do you right.

And plentifully rewardeth] Heb. *repaieth abundantly*, or with ſurpluſſage, *in ſeipſo vel in ſemine ſuo.* It may be rendred, *Upon the remainder*, and underſtood of the proud mans poſterity, wherein God will be ſure to bemeet with him.

Verſ. 24. *Be of good courage, &c.*] Bear up, be ſtout, and ſtedfaſt in the faith under trials. See *Pſal.* 27. 14. with the Note. Thus good courage cometh not but from the true love of God. *Verſ.* 23.

PSAL. XXXII.

A Pſalm of *David*, *Maſchil*] i. e. *Giving inſtruction*, or *making prudent*; for *David* here, out of his own experience, turneth Teacher, *verſ.* 7. and the leſſon that he layeth before his Diſciples is the Doctrin of Juſtification by Faith, that ground of true bleſſedneſs, *Rom.* 4. 6, 7. *Docet igitur hic Pſalmus verè precioſus præcipuum & proprium fidei Chriſtiana caput*, ſaith *Beza*, This moſt precious Pſalm inſtructeth us in the chief and principal point of Chriſtian Religion; and it differeth herein from the firſt Pſalm, that *there* are ſet forth the effects of Bleſſedneſs, but

here, the cauſe; *Quomodo etiam eſt Paulus cum Jacobo conciliandus*, ſaith he.

Verſ. 1. *Bleſſed is he whoſe tranſgreſſion is forgiven*] The heavy burthen of whoſe treſpaſſes is taken off, as the word importeth, and he is looſed, eaſed, and lightned. Sin is an intollerable burden, *Iſa.* 1. 3. ſuch as preſſeth down, *Heb.* 12. 1. a burden it is to God, *Am.* 2. 13. to Chriſt it was, when it made him ſweat water and bloud; to the Angels, when it brake their backs, and ſunk them into Hell; to men, under whom the very earth groaneth, the Axeltree thereof is even ready to crack, &c. it could not bear *Corah* and his company, it ſpewed out the *Canaanites*, *&c.* O then the heaped up happineſs of a juſtified perſon, disburdened of his tranſgreſſions! The word here rendred *tranſgreſſion* ſignifieth *Treachery*, and wickedneſs with a witneſs. *Aben-Ezra* ſaith, *David* hereby intends his Sin with *Bathſheba*; and ſurely this Pſalm, and the one and fiftieth may ſeem to have been made upon the ſame occaſion, they are tuned ſo near together.

Whoſe ſin is covered] As excrements and ordure are covered, that they may not be an eye-ſore, or annoyance to any. Sin is an odious thing, the Devils *drivell*, or *vomit*, the corruption of a dead ſoul, the *filthineſs of fleſh and ſpirit*. Get a cover for it therefore (*ſc.* Chriſts righteouſneſs, called a propitiation, or coverture, and raiment, *Rev.* 3. 18.) *Ut ſic veletur, ne in judicio reveletur*, that the ſhame of thy nakedneſs may not appear.

Verſ. 2. *Bleſſed is the man unto whom the Lord imputeth not iniquity*] Let no man think this triplication of the ſame thing needleſſe or ſuperfluous; ſith the poor ſoul afflicted with ſenſe of ſin and fear of wrath, is not eaſily perſwaded of pardon; but when faith would lay hold on the promiſe, Satan rappeth her on the fingers, as it were, and ſeeks to beat her off. Beſides, by ſuch an emphaticall repetition and heap of words to one purpoſe, the great grace of God in pardoning mens ſin, is plainly and plentifully declared and celebrated; it being a mercy that no words, how wide ſoever, can ſufficiently ſet forth. By the word *iniquity*, ſome underſtand originall ſin, that *peccatum peccans*, as the Schooles call it, that παντοπρεμὲς common cauſe and impure ſeminary of all actuall diſobediences. Neither this, nor any of the fruites of it, doth the Lord impute, reckon, count, or *think* to the pardoned ſinner, 2 *Cor.* 5. 19. *Cui non cogitat peccatum*, ſo ſome render it, To whom he *thinketh* no ſin, that is, he reputeth or imputeth it not for a ſin he putteth it not into the reckoning, *Iſa.* 43. 25. & 48. 9, 11. the Bill or Bond is cancelled, *Col.* 2. 14. and there remaineth no action. Chriſt is our ſuerty, *Heb.* 7. 22. Now the ſuerty and debtour are in law reputed as one perſon. Chriſt is *made ſin for us*, that is, in our ſtead or place, that wee might be *made the righteouſneſſe of God in him*, 2 *Cor.* 5. *ult.*

And in whoſe ſpirit there is no guile] *Sed ſincere & ſine dolo à ſuis peccatis reſipiſcit, & ad Dei miſericordiam ſe recipit.* The juſtified are alſo ſanctified, 1 *Cor.* 6. 11. they hide not their ſins as *Adam*, thy neither excuſe nor extenuate what evills they have done, but think and ſpeak the worſt of their ſins; they lay load upon themſelves, they hate Hypocriſie and deteſt diſſimulation; it is a queſtion whether they do more deſire to be good, or abhorre to ſeem only to be ſo. *B ſil*, as he commendeth that ſentence of *Plato*, that ſeeming ſanctity is double iniquity; ſo hee juſtly condemneth that ſaying of *Euripides*; I had rather ſeem to bee good, than be ſo indeed. That maxim of *Machiavel* is the ſame for ſenſe, that vertue it ſelf ſhould not be ſought after, but only the appearance; becauſe the credit is an help, the uſe a cumber. The pardoned ſinner is ſanctified throughout, waſhed not only from his ſin (the guilt and filth of it) but his ſwiniſh nature alſo (the love and liking of it) he hath no mind to return to his vomit, or wallowing in the mire, ſaith *R. Solomon* here; he ſaith not *Reſipiſcam & denuo peccabo, vel peccabo & reſipiſcam*, as *R. David* ſenſeth it, I will repent, and then ſin again; or ſin again, and then repent. This he knoweth to be incompatible with faith unfeigned, and hope unfailable, 1 *Tim.* 1. 5. 1 *Joh.* 3. 3.

Verſ. 3. *When I kept ſilence*] i. e. Whileſt I through guile of ſpirit (for this leaven of Hypocriſie is more or leſſe in the beſt hearts, though it ſway not there) concealed my ſin, and kept the Devills counſel, contenting my ſelf with his *anodines* and falſe plaiſters. That old man-ſlayer knoweth well, that as ſin is the ſoules ſickneſſe, ſo confeſſion is the *ſoules vomit*; and that there is no way to purge the ſick ſoul,

ſoul, but upwards. He therefore holdeth the lips cloſe, that the heart may not diſburden it ſelf. *David* by his perſwaſion, *kept ſilence* for a while, but that he found was to his ruthe; and if he had held ſo, it might have been to his ruine. Men, in pain of conſcience, will ſhark for eaſe, rather than ſue for pardon; as the Prodigall firſt joyned himſelf to a Citizen, then ate huſks, &c. before he would reſolve to return. Satan had firſt ſeduced *David*, and then gagg'd him, as it were, that he might keep ſilence. But then God took him, and ſet him, upon the rack, where he roared till he reſolved to confeſſe. And the like befell *Bilney*, *Bainham*, *Whittle*, and many other of the Martyrs, who having firſt yeelded, could never be at reſt within themſelves till they had publickly confeſſed their fault, and retracted their ſubſcriptions to thoſe Popiſh Articles.

My bones waxed old] i. e. My ſtrength waſted and wore away, I was in a pittifull plight, *per febrim forſan*, ſaith an expoſitour, by a feaver, poſſibly, the fruit of his inward affliction. So bitter and burdenſome is ſin cloaked, and cloſe kept.

Through my roaring all the day long] Like a wild beaſt, *belluinos potius quam humanos gemitus & querimonias fudi*, I rather roared to the enfeebling of my body, than repented to the eaſing of my conſcience. I cryed out for pain, but prayed not for pardon. As a Lyon in a ſnare roareth, as a bird in a gin fluttereth, ſo it fareth with Hypocrites under Gods hand (and with better men too ſometimes, and for a ſeaſon) but eſpecially in pangs of conſcience, they bellow like bulls in a net, or ſwine, when a ſticking; they beat the air with many brutiſh roarings and ragings, which avail them no more than if an Ox ſhould break out of the ſlaughter-houſe after the deadly blow given him; the ſting of conſcience ſtill remaineth. *Jun.*

Verſ. 4. *For day and night thy hand was heavy upon mee*] See what God can do when once he taketh a man *to do*. *Day and night* hee had ſinned againſt God; therefore day and night he ſuffereth; and glad he may be that he ſo ſcapeth, and is not forced to undergo an eternity of extremity. Some think that this Pſalm, and the *ſixth*, were made much about a time; when *David* was newly recovered of ſome grievous fit of ſickneſſe. It may be meant only of his inward terrours, or chiefly at leaſt; his body ſuffering by *Sympathy*, as having ſhared in his ſin.

My moiſture is turned into the drought of Summer] My naturall radicall moiſture, that oyl that maintaineth the lamp of life, is dryed up and become like a lump of clay; the vigour alſo and verdure of my ſoul is quelled and conſumed with the fire of thy fierce wrath. God will bring his beſt people to this, if they put him to it; that they ſhall find it to be the greateſt folly in the World, to buy the ſweeteſt ſin at ſo dear a rate.

Selah] I ſpeak it feelingly. *O quantum tormentum, &c. O aridum & exhauſtum me præ mœſtitia, &c.* O my pittifull condition! *Vat.*

Verſ. 5. *I acknowledged my ſin unto thee*] Though it were long firſt, yet thou broughteſt mee to it. The ſoul is ready to hang her comforts on every hedge, to ſhift and ſhark in every by-corner for comfort, rather than to repair to the right fountain. *Lot* ſhould have eſcaped to the Mountaines at firſt; but he would needs to *Zoar*; which yet was ſoon too hot to hold him; *David* ſhould have acknowledged his ſin ere this time; he ſhould ſpeedily have caſt up the poyſon he had ſwallowed down, before it got to the vitalls; but he had no mind to it, till he had taſted of the whip, and then he agnized his ſin unto the Lord, he put himſelf into the hands of juſtice, in hope of mercy. The properties or conditions of ſound Confeſſion are theſe, ſay the *Schoolmen* in this Tetraſtich.

Sit ſimplex, humilis confeſſio, pura, fidelis,
Atq; frequens, nuda & diſcreta, lubens, verecunda,
Integra, ſecreta, & lachrymabilis, acceleratq,
Fortis, & accuſans, & ſe punire parata.

And mine iniquity have I not hid] In confeſſion wee muſt ſhew the Lord the *iniquity of our ſin*, the *filthineſſe of our leudneſſe*, the *abomination of our provocations*, Rom. 7. 13. Wee muſt bring out our ſins (as they took the Veſſells of the Sanctuary, *Ezra*. 8. 34.) by *number*, and by *weight*; laying open how many tranſgreſſions are wrap'd up in our ſins, and their circumſtances. See for this, *Levit.* 26. 21.

I ſaid, I will confeſſe, &c. i. e. I reſolved and purpoſed ſo to do, but on that could

could be done, *thou forgaveſt, &c.* Gods ear was in *Davids* heart, before his confeſſion could be in his tongue. So, at another time, he did but conceive a purpoſe to build God an houſe, and God rewarded it with the building and eſtabliſhing of *Davids* houſe, 2 *Sam.* 7.

Vel peccatum peccati. Utitur duobus vocabulis ad aggravandum peccatum ſuum. *Kimchi.*

And thou forgaveſt the iniquity of my ſin] The *ſting* and *ſtain* of it, the criminall and penall part of it, the worſt thing that was in it; not the fire only, but the filth that was in it; reſerving ſtill to thy ſelf a power of fatherly corrections, and medicinall miſeries. But the *iniquity of ſin* is wiped off by the ſponge of true confeſſion. *Homo agnoſcit, Deus ignoſcit.* Man no ſooner acknowledgeth the debt, but God croſſeth the Book. It is therefore good counſell that a Father giveth, *Fac confitendo propitium, quem tacendo non facis neſcium*, Confeſſe and find mercy; ſith by a *ſenſeleſſe ſilence* thou canſt not keep thy ſins from Gods knowledge of them. Let out that bad blood by opening a vein, that good health may enter.

As we ſay, terra pulveris, or cœnum luti.

Per miſerere mei, tollitur ira Dei.

Wot you what? (ſaid *Henry* the eighth to the *Duke of Suffolk* concerning *Stephen Gardiner* when he had confeſſed his Popery, for which he ſhould have been the morrow after ſent to the Tower) he hath confeſſed himſelf as guilty in this matter as his man, and hath with much ſorrow and penſiveneſſe ſued for my pardon. And you know what my nature and cuſtome hath been in ſuch caſes, evermore to pardon them that will not diſſemble, but confeſſe their fault, &c.

Act. & Mon. fol. 1177.

Selah] *q. d.* I ſpeak it joyfully, there being no ſuch matter of mirth in all the World, as the ſweet ſenſe of forgiveneſſe of ſin. *O ſingularem* (*inquit David hic*) *Dei erga homines peccata ſua agnoſcentes gratiam & benevolentiam!*

Verſ. 6. *For this ſhall every one that is godly pray unto thee*] *For this*, that thou haſt ſo graciouſly done for mee, the godly ſhall gladly perform theſe two duties; the prayer of faith, and the obedience of faith. As I have been an example to them of ſin (which is now my grief) ſo I ſhall be to them of good, and that's my comfort. Where note firſt, That every godly man is a praying man. God hath no *dumb children* in his houſe. Secondly, That ſuch will be making uſe of Gods dealing with others for their own inſtruction and comfort, *For this*. Thirdly, That they will obſerve the fitteſt times to make their addreſſes to God; as Courtiers watch their --*molliſſima fandi Tempora*

In a time when thou maieſt be found] i. e. In a time of need, ſay ſome, *Pſal.* 50. 15. Or, in a time of favour (as the *Chaldee* here hath it) *Iſa.* 55. 6. before the decree bring forth, *Zeph.* 2. 2. before the draw-bridge be taken up, the day of grace be expired, *Joh.* 7. 34. & 8. 21. *Heb.* 6. 6. *Luk.* 13. 29.

Surely in the floods of great Waters] In the greateſt of outward troubles, or inward perplexities.

They ſhall not come nigh unto him] *ſc.* To prejudice his eternall ſalvation; freed he ſhall be, if not from the *ſmart*, yet from the *hurt* of perſonall croſſes; and for publick calamities, he ſhall be delivered, if not from the common *deſtruction*, yet from the common *diſtraction*. Waſhed he may bee, as *Paul* was in the ſhipwrack, but not drowned with thoſe floods of great waters; be they never ſo great, they are bounded. Beſides, the godly man *reſcipiſcit antequam ſuperveniant fluctus miſeriarum*, as *R. Obad.* here noteth, repenteth before thoſe floods come upon him, and ſo redeemeth his own ſorrows. For he ſaith thus,

Verſ. 7. *Thou art my hiding place, &c.*] And therefore I being a pardoned perſon, ſhall be in ſafety under thy wings, *Pſal.* 91. *per totum.*

Thou ſhalt preſerve mee from trouble] Either from it, or in it; that I be not hurt by it. The godly, after one trouble muſt prepare for another; after one deliverance expect another. *A company cometh*, as ſhe ſaid.

Thou ſhalt compaſs mee about with ſongs] i. e. Plentifully furniſh mee with matter of praiſe, *ita ut latus Peana canam.* And like as in a lottery, at every prize the trumpet ſoundeth; ſo at every deliverance I will ſing aloud to thy glory. *All my ſprings ſhall be in thee.*

Verſ. 8. *I will inſtruct thee and teach thee, &c.*] No diſgrace is it then for great men to be teachers of others. Here we have a Prince preacher; ſuch as was alſo *Salomon*, *George* Prince of *Anhalt*, and others.

I will guide thee with mine eye] i. e. With my careful inſpection and overſight; I will ſee that thou profit in godlineſſe. The *Chaldee* hath it, I will counſell thee, and ſet mine eye upon thee for good. Thus Chriſt counſelled *Peter* with his eye, *Luk.* 22. 61. Miniſters muſt watch over their people, and ſee that all go right. Hence they are called *Seers, Superintendents, Biſhops.*

Verſ. 9. *Be yee not as the horſe, or as the mule*] *David* having according to the title *Maſchil* promiſed to teach, uſeth this preface to beſpeak attention: Be not uncounſellable, irreclaimeable, ſuch as *Baſil* complaineth of, *qui neq; quid ſit verum ſcinnt, neq; ſuſtinent diſcere*, who neither knew, nor would bee taught what was true, and fit to be practiſed. Of the *Rhinoceros*, ſome write, that ſlain he may be, caught he cannot be. Others, that he is *animal animo indomito*, a moſt untameable creature; for if he be taken, he preſently dyeth of ſullenneſſe. Such ſpirits we meet with not a few, who yet would take it in foul ſcorn to bee reckoned horſes, and Aſſes *that have no underſtanding*, neither will be taught any. To theſe the Pſalmiſt here ſaith, *Ne obſtupeſcite, & obbrutеſcite ad exercitationes Dei, &c.* Be not *as horſe or mule*, leſt ye be led thorough a fools Paradiſe into a true priſon. *Bee not* headlong, headſtrong, untameable, untractable, &c. The horſe and mule are inſtanced, as well known amongſt the *Jews*; and uſed to bee ridden on. Ad Evag. Epiſt. 10.

Which have no underſtanding] And yet the *horſe knoweth his owner, &c.* Strange things are reported of *Bucephalus*, and *Julius Cæſars* great horſe. Of the *Egyptian Mamalukes* horſes it is reported, that they were ſo docible, that at certain ſignes or ſpeeches of the rider, they would with their teeth reach him up from the ground a launce, an arrow, or ſuch like thing, and as if they had known the enemy, run upon him with open mouth, and laſh at him with their heeles; and had by nature and cuſtome learned not to be afraid of any thing. Turk. hiſt. 529.

Whoſe mouth muſt be held in with bit and bridle] Leſt they kick and bite thee. Such is the mad Worlds wages and uſage of the moſt faithfull Preachers. *B. Ridley* lamented it in his time, the great ones ſputned privily againſt thoſe that went about moſt buſily and wholſomely to cure their ſore backs. As for *Latimer, Lever, Bradford, Knox* (ſaith he) their tongues were ſo ſharp, they ripped in ſo deep to their galled backs, to let out the filthy matter, that they could never abide them. Thus He, and much more concerning King *Edward* the ſixth his Courtiers. The words may be read thus, *whoſe mouth, except it be held with bit and bridle, they will not come nigh unto thee*, that is, thou wilt not be able to rule them. It is a good obſervation of a modern Divine, Not the unruly colt only, but the horſe that is broken, hath a bitt and bridle alſo. So even the godly need the bridle of the Law, *ne ſpiritum ſeſſorem excutiant*, leſt they caſt their rider. Ne mordeas nocueris tibi Jun. Act. & Mon. 1616.

Verſ. 10. *Many ſorrowes ſhall bee to the Wicked*] This is *Davids* Doctrin (his uſe followeth in the next verſe) Many pains, or great ſmarts are for the Wicked, &c. And as *Luther* ſaith, Let him that can rightly diſtinguiſh betwixt Law and Goſpel, give thanks to God, and know himſelf to bee a good Divine; ſo ſay I, Let him that is firmly perſwaded of this truth here delivered, know himſelf to be a good proficient in Chriſts School; for it is the principle of all holy learning.

Verſ. 11. *Bee glad in the Lord*] Joy is the juſt mans portion. A pardoned ſinner, as *verſ.* 1, 2. is here called upon (in an uſe of conſolation) to be as merry as mirth can make him; for what ſhould ayl ſuch an one as wee ſay of a rich man. *Viſcount Liſle* in *Henry* the eighths time dyed for joy of an unexpected pardon. But what was that to Gods pardon of all ſins?

PSAL. XXXIII.

VErſ. 1. *Rejoyce in the Lord, O yee righteous*] That is, O yee *upright in heart*, as it followeth here, and as *Pſal.* 32. 11. For as there he exhorted, ſo here he beginneth, calling upon the Saints to be cheerful; and indeed there is hardly any duty more preſſed in the Old and New Teſtament, or leſs practiſed. To quicken them therefore to ſo neceſſary but much neglected a duty, this Pſalm ſeemeth to be added to the former, purpoſely to affect us by many Arguments, to conſecrate our whole lives to the ſinging and ſetting forth of Gods worthy praiſes. In which regard *Athanaſius* calleth it *Bibliorum ſplendidiſſimum*, ſaith *Zanchy*, this is juſtly eſteemed a moſt excellent Pſalm;

and

and if it were well practised we might have a very heaven here: as because it is not, we lose very much of the comfort of our lives. Only that cautionating counsel of *Bernard* would not be forgotten, *Lætissimus, non securus, gaudentes in spiritu sancto, sed tamen cavendo à recidivo*; Let us be cheerful, but not secure; and rejoyce in the Holy Ghost, but take heed we let not fall the watch of the Lord. *Crede mihi res sera vera est gaudium verum*, Believe me, true joy is a severe matter, said *Seneca*. We may better say so of Spiritual joy, which he never tasted of, neither doth any stranger meddle with. And if *Plato* could tell the Musicians, Philosophers could tell how to be merry without Musick; much more may Gods people. *Quid nobis cum Fabulis, cum risu?* saith *Bernard*, What have we to do with carnal mirth, and jollity, &c? we have Meat to eat, and Musick to our Meat, that the World knoweth not of; let us make us merry with it.

Seneca.

For praise is comly for the upright] For them, and for none but them: High words are not fit for a fool, saith *Solomon*. *Laudari ab illaudato*, to be praised by a praiseless person, is no praise at all. That State in story would not approve of good words from an evil mouth: no more doth God, *Psal.* 50. 15, 16. Christ would not suffer the Devil to confess him. Hypocrisie slurrieth all it toucheth. If a man should sing a good Song with his voyce, and play a bad one on his Instrument, it would make but a *black sanctis*: Such is the praise of the unupright; who had better therefore be silent, unless themselves were better, sith they do not only lose their labour, but commit sin. Displeasing service is double dishonour; and dissembled sanctity, double iniquity.

Vers. 2. *Praise the Lord with Harp*] Or *Cithern*, *Jubals* invention, *Gen.* 4. 21. much used by *David*, and others of old under the Jewish Pedagogy, as an help to devotion, as were also other Musical Instruments, here, and elsewhere mentioned. Now it is otherwise: the best melody is to *sing Psalms with grace in our hearts*; and for other Musick, when *Aristotle* was asked what he thought of it? he answered, *Fovens nec curans, neque ejus harum pulsare*; that *Jupiter* regarded it not.

Vers. 3. *Sing unto him a new Song*] *i.e.* upon every new emergent occasion. God renewes his Mercies not only *every morning*, but *every moment*; so should we our praises: every breath we draw should praise the Lord, *Psal.* 150. *ult.* Doth God give comforts? praise him, and they shall be continued. Doth hee send Crosses? praise him, and they shall be removed, saith a Father; but *in every thing give thanks*; and that not coldly and cursorily, but ardently, and with utmost attention; for which cause this duty is so reiterated here, and pressed with such forcible arguments in the following verses, as might work upon the very stones almost, much more men, for whose sakes all this fair Fabrick of the World was erected.

Play skilfully (or *lustily*) *with a loud noise*] Make good Musick, set all your skill and might a work to magnifie the Lord. It is not an easie matter to praise God aright; it must be done *Corde, ore, opere*, with the very best of the best. *Benefacientes cantando, cantus jubilatione.*

Vers. 4. *For the Word of the Lord is right*] Every Word of God is pure and precious, *Prov.* 30. 5. his Commandement holy, and just, and good, *Rom.* 7. 12. but by *word* here we are to understand *Gods Counsel*, and Decree concerning the Creation and government of the World, which is unquestionably right, and agreeable to sound reason, and therefore they are too blame that dislike of his doings. If any evil befall them, the Saints confess Gods righteousness, and praise him as *Isa.* 12. 1. *Psa.* 10. 1. saith *Kimchi* here.

And all his works are done in truth] Or, *In faith*; that is in faithfullnesse, without deceit or fickleness. This is to be understood of the execution of Gods decree, all his doings well and equitable.

Vers. 5. *He loveth righteousness and judgment*] *i.e.* How can he do otherwise than righteously, whose nature is such, that he loveth righteousness and [illegible]; that is, *probat, probanda, & damnat damnanda*.

The earth is full of the goodness of the Lord] So that we cannot doubt any way, but matter of praise presents it self to your view. The whole [illegible]

gyac

gave them a Being. Or, *by his essentiall Word*, which is his Son the second person in Trinity, *Prov.* 8. 27. *Joh.* 1. 3. *Col.* 1. 16. *Heb.* 1. 2. Solo ipsius jussu & nutu.

And all the hoast of them] These are first mentioned, because the most glorious of all the works of God, so *Psal.* 19. 1.

By the breath of his mouth] By his word and command. Or rather, by his *Holy Spirit*, the third person in Trinity, inseparable from the other two, as well in essence, as in operation. See *Gen.* 1. 1, 2. with the Notes. It hath been else-where noted, that in *Thebe*, a Town of *Ægypt*, they worshiped a God whom they acknowledged to be immortall. But how painted they him? In the likenesse of a man blowing an egge out of his mouth; to signify, that hee made the round World by his Word, and by the breath of his mouth, as here. *Varro* addeth, that in way of thankfullnesse, they dedicated a sheep to him, to be offered in Sacrifice. This Text was commonly urged by the Ancients for the Trinity of persons in the Godhead; which *Olymphus* an *Arrian* Bishop denying, was struck with three thunder bolts and killed in a Bath. Plut. de Isid & Osirid. Var. de re rust. l. 2. cap. 1.

Vers. 7. *Hee gathereth the waters of the Sea together*] Confining them to their concave, to the pit he digged for them. *Ecce altera misericordia*, saith *Kimchi* here, Behold another mercy; without the which the earth would be inhabitable, unlesse by fishes only; because the waters would cover the earth.

As an heap] This sheweth that the Sea is higher than the Earth. Saylers observe, that their ships flie faster to the shore than from it, whereof what other reason can be given but the height of the waters above the land?

Hee Layeth up the depth in store-houses] *In his treasuries*; that is, he secretly hideth them, and limiteth them to a certain place (that they overwhelm not the earth) by his Almighty power, *Jer.* 5. 22. *Job* 38. 16. See there.

Vers. 8. *Let all the earth fear the Lord*] *viz.* For these stupendious works of his, sufficient to strike an awe, into all creatures, of the divine Majesty; *Jer.* 5. 22. Tremble thou earth at the presence of the Lord, at the presence of the God of *Jacob*, *Psal.* 114. 7.

Vers. 9. *For he spake, and it was done*] So true is that saying, *Dei dicere est facere*. And a great shame it is to men to disobey the great Creatour; and not rather to follow the example of the unreasonable and insensible creatures.

And it stood fast] The whole order of nature remaineth, as he set it; firm, fast, and unmoveable.

Vers. 10. *The Lord bringeth the counsel of the heathen to nought*] i. e. He counterworketh the Devill and his imps, who would overturn and destroy the fair order of nature, mingle heaven and earth together as it were, and soon marre all. God frustrateth the counsells and attempts of such tumultuating *bouresans* and trouble-States; and maugre their malice; preserveth polities, lawes, judgements, and naturall equity; without which mankind could not long subsist. Who then would not fear thee, O King of Nations? for to thee doth it appertain, *Jer.* 10 7. *Rev.* 15. 4.

Vers. 11. *The counsell of the Lord standeth for ever*] That counsell of his, whereby he hath decreed to maintain government amongst men, to relieve the oppressed, to punish the Wicked, to uphold the Church, is firm and inviolable. *Divinum consilium dum devitatur, impletur; humana sapientia dum reluctatur, comprehenditur*, saith *Gregory*. There is a councell in Heaven will dash the mould of all contrary counsells upon earth.

Vers. 12. *Blessed is the Nation whose God is the Lord*] *viz.* By speciall favour and covenant. The preservation of the Church (which hath so few friends on earth, and so many enemies in earth and hell) is justly brought as an evident argument of the divine providence, Christ standeth upon *Mount-Zion*, and that mountain shall bee exalted above all mountaines. The Church, as it is highest in the favour of God, so it shall be set above all the World; and her enemies shall be in that place that is fittest for them, the lowest, the *footstool* of Christ.

The people whom he hath chosen] Some read it, *The people which hath chosen Him for their inheritance*. It cometh all to one. See *Deut.* 26. 17, 18, 19.

Vers. 13. *The Lord looketh from Heaven*] *Ita respicit universos quasi singulos, ita singulos quasi solos*. And this Doctrin of Gods particular providence is, *first nation-*

num quarum Deus eſt Dominus, ſaith *Kimchi*, taught in the Church only.

Verſ. 14. *From the place of his habitation he beholdeth*] And this is a very great condeſcenſion, ſith he humbleth himſelf to behold things in Heaven, *Pſal.* 113. 6. to look out of himſelf upon the Saints and Angels; how much more upon the inhabitants of the earth?

Unum pariter ac aliud. Kimchi. Verſ. 15. *He faſhioneth their hearts alike*] i. e. *Ones* as well as *anothers*. The Arabick hath it, *Format ſigillatim* he faſhioneth them ſeverally one after another; and not all ſoules together, as the Origeniſts, and ſome Jew-doctors held.

He conſidereth all their works] Their hearts are not hid from him (ſith he made them, as is ſaid before) much leſſe their works. Theſe God conſidereth, and therefore men had need conſider them, and turn their feet to his Teſtimonies, *Pſal.* 119. 59.

Verſ. 16. *There is no King ſaved by the multitude of an hoaſt*] Witneſſe *Sennacherib*, *Xerxes*, *Bajazet*. Away then with Creature-confidence; it will be the ruine of all that reſt in it; whether it be in men, or means that they truſt. See *Pſal.* 62. 9, 10. with the Notes.

A mighty man] Or, *A Giant*, *Goliah* for inſtance. As the moſt skilfull ſwimmers are often drowned; So here.

Pauſan. Verſ. 17. *An Horſe is a vain thing*] And yet a warlike creature, full of terrour (See the Note on *Pſal.* 32. 9.) and ſo ſwift in ſervice, that the *Perſians* dedicated him to the Sun. See *Job* 41. 20. *Prov.* 21. 31. With the Notes.

Verſ. 18. *Behold the eye of the Lord is on them that fear him*] Hee looketh upon ſuch with ſingular delight; not without ſweet intimations of his ſingular kindneſſe, and care of their good.

Upon them that hope in his mercy] Here we have a deſcription of that true Church which God will never forſake; *ſc.* It is a company of ſuch as truly ſerve God, and boaſt not of their merits; but poſſeſſing their ſoules in hope and ſilence, wait for his mercy.

Verſ. 19. *To deliver their ſoul*] Freedom from troubles He promiſeth not; but deliverance in due time he aſſureth them; and ſupport in the mean while, to keep *them alive in famine.*

Verſ. 20. *Our ſoul waiteth for the Lord*] i, e. Patiently tarrieth the Lords leiſure. We can both wait and want for a need.

Verſ. 21. *Our heart ſhall rejoyce in him*] We ſhall be ſure of an happy iſſue and event; but yet ſo as that we pray for it, as in the next words.

Verſ. 22. *Let thy mercy O Lord be upon us, according as we hope in thee*] Not that we would have no more mercy than we have truſt; but we would ſhew that our truſt is bottomed upon thy promiſes, and that we humbly expect the full accompliſhment of the ſame, in due time.

PSAL. XXXIV.

Semper in Eccleſia his Pſalmus piis fuit commendatiſſimus. Moſter, Lib. 3. Od. 11. VErſ. 1. *A Pſalm of* David] An Alphabeticall Pſalm, which *David* (newly delivered from the Philiſtines, who had taken him priſoner, and preſented him to their King as a ſpeciall prize) compoſed with ſingular art; as fit to be committed to memory by all godly people, who may here meet with many excellent leſſons, and cordiall comforts.

When he changed his behaviour] Heb. *guſtum, hoc eſt geſtum.* This he did (being put to his ſhifts) but not without ſin, for he was *ſplendide mendax* (as *Horace* ſaith of *Hypermneſtra*) at the beſt; neither can this diſſimulation or *officious lye* of his be excuſed; as ſome have by diſtinctions indeavoured it, but in vain.

Before Abimelech] Or, *Achiſh*, King of *Gath*, 1 *Sam.* 21. for he was *binominis*, ſaith *Aben-Ezra*; or elſe *Abimelech*, that is, *Father-King* was his title of honour. As *Auguſtus* would be ſtiled *Pater Patriæ*, the Father of his Country. *R. Salomon* ſaith that *Abimelech* was a common name to all the Philiſtin-Kings, as *Pharaoh* to the *Egyptian.*

Who caſt him out] For a mad man, 1 *Sam.* 21. 15. wherein there was a ſweet providence of God, who can order our diſorders to his own glory, and our good; like as an Artificer with a crooked tool can make ſtraight work; or as an Apothecary

of

of a poyſonfull Viper can make a wholeſome triacle.

And he departed] Into ſome parts of *Judea*, where he might repent of his ſin firſt (as *Peter* did when got into a corner) and then compile this Pſalm of thankſgiving to God, who had ſo graciouſly delivered him out of that hard and hazardous condition, not only above, but againſt his deſert.

Verſ. 1. *I will bleſſe the Lord at all times*] As not ſatisfied with any thing I can do herein, at any time. The Saints have large hearts; and could bet eem the Lord a great deal more ſervice than they are able to perform. A certain Martyr ſaid at the ſtake, I am ſory that I am going to a place, where I ſhall be ever receiving wages, and do no more work.

His praiſe ſhall continually be in my mouth] For this remarkable mercy eſpecially, which I will ſtill be telling of, and ſpeaking good of Gods name to as many as I can poſſibly extend unto. This thankfull man was worth his weight in the gold of *Ophir*.

Verſ. 2. *My ſoul ſhall make her boaſt in the Lord*] This holy gloriation is a Chriſtians duty not to be neglected. The Church in the *Canticles* is much in it; and ſo is St. *Paul*. It ſheweth an heart full of joyes unſpeakable, and full of glory, 1 *Pet.* 1. 8. And beſides, God is thereby greatly glorified, *Jer.* 9. 23, 24.

The humble ſhall hear thereof, and be glad] Not for my ſake only, but their own; as conceiving good hope of like deliverance. But then they muſt be as I am, not only humbled, but humble; low, but lowly.

Verſ. 3. *O magnify the Lord with mee*] As not ſufficient to do ſo great a work himſelf, he calleth in the help of others. We read of a Monſter rather than a man, who lying on his death-bed, not only himſelf ſwore as faſt and as furiouſly as hee could, but deſperately deſired the ſtanders by to help him with oaths, and to ſwear for him. I knew the man, ſaith mine Author. And ſhould not wee much more call upon others to joyn their forces with ours in magnifying the Lord? Birds, when they come to a full heap of corn, will chirp and call in for their fellows. Charity is no churl; goodneſſe is diffuſive. Boltons. Aſſize-ſerm.

And let us exalt his name together] And ſo begin Heaven afore-hand. *Aben-Ezra* gloſſeth thus, *Quaſi diceret, Nos omnes ſimul ad laudandum Deum ſumus imbecilles*, we are all too weak for this work, though we ſhould all do our utmoſt at it.

Verſ. 4. *I ſought the Lord*] Even when I was in the enemies hands, and playing my pranks as a mad man amongſt them; I prayed ſecretly and inwardly, I ſent up ſome ejaculations (as *Nehem.* 2. 4.) and was heard, though unworthy.

And delivered mee out of all my fears] Which were not a few, 1 *Sam.* 21. 13, beſides his inward terrours upon his unwarrantable practices, to ſave his life. Senſe fights ſore againſt faith, when it is upon its own dunghill (in a ſenſible danger I mean) to the great diſturbance of the conſcience afterwards. *George Marſh* (afterwards a Martyr in Queen *Maryes* dayes) being examined before the Earl of *Derby*, kept himſelf cloſe in the Sacrament of the Altar, as they called it. But afterward, thus he writeth to a friend; I departed much more troubled in my ſpirit than before; becauſe I had not with more boldneſſe confeſſed Chriſt, but in ſuch ſort as mine adverſaries thereby thought they ſhould prevail againſt mee; whereat I was much grieved; for hitherto I went about as much as in mee lay, to rid my ſelf out of their hands, if by any means without open denying of Chriſt and his word, that could be done, &c. Thus He; but no reſt he had in his mind, till hee had better declared himſelf, though to the loſſe of his life. A man had better offend all the World, than his own conſcience. *David*, not without much ado, recovered his peace, for which he here heartily bleſſeth God. Act. & Mon. fol. 1419.

Verſ. 5. *They looked unto him, and were lightened*] *They*, that is, my ſervants and fellow-ſouldiers who accompanied mee firſt to *Nob*, 1 *Sam.* 21. 2, 4. *Mat.* 12. 3, 4. and afterwards to *Gath* (as it is probable) theſe being in the ſame danger, looked likewiſe unto God by faith, hope, and prayer; and *were lightened*; that is, comforted, cheared, directed, yea delivered together with *David*. Or, *They flowed together*, *viz.* to God, as Rivers roll to the Sea, or malefactors run to the ſanctuary, *Iſa.* 2. 2. & 60. 5.

And their faces were not aſhamed] i. e. They were not repulſed, diſappointed, made to hide their heads, as *Rev.* 6. 15, 16.

Verſ. 6. *This poor man cried*] Meaning himſelf, to whom it ſeemeth he pointed the finger, or laid his hand on his heart, when he ſaid, *This poor man, Hic vilis, et ovium Paſtor*, ſaith *Theodoret*, this mean Shepherd not long ſince; but rather, *This miſerable ſinner*, who whilome raſhly ran ſuch an hazard, and ſo unworthily deported himſelf in the preſence of King *Achiſh*; this poor Soul, I ſay, *cried*, but ſilently and ſecretly, as *Moſes* did at the red Sea, as *Nehemiah* did in the preſence of the King of *Perſia*.

And the Lord] Who might better be called the poor mans King, than was *James* 4. King of *Scotland*.

Heard him, and delivered him out of all his troubles] And the like he will do for all that in like caſe, being *poor in ſpirit*, make their humble addreſſes unto him. It is good to communicate unto others our experiences. See the like done, *Pſal.* 116. 6. *Rom.* 8. 2. 1 *Tim.* 1. 15.

Verſ. 7. *The Angel of the Lord encampeth round about, &c.*] Not one *Guardian-Angel* only (as ſome have hence conceited) nor *Michael* the Arch-Angel only, that Angel of the Covenant, Jeſus Chriſt, as *Auguſtine* expoundeth this Text, but an Hoſt of created Angels, thoſe *miniſtring Spirits, ſent forth to miniſter for them who ſhall be heirs of Salvation*, Heb. 1. 14. For although Chriſt the Captain of our Salvation needeth not their help, for the ſafe-guard of his people; yet for our comfort he maketh uſe of the holy Angels, who meet us ſtill, as they did *Jacob* at *Mahanaim* (where they made a lane for him, as the *Guard* doth for their Prince, as the word importeth) *Gen.* 32. 1. they miniſter many bleſſings to us, though inviſibly; ſtand at our right hands, *Luke* 1. 11. as ready to releeve us, as the Devils are to miſchief us, *Zech.* 3. 1. yea they pitch Camp round about us, as here (Oh the dignity and ſafety of a Saint in this reſpect!) fight in battel-array againſt our enemies, *Dan.* 10. 20. (the Heathens ſpeak much of their *Caſtor* and *Pollux* fighting for them; and *Heſiod* telleth of thirty thouſand demy-gods that were φύλακες μερόπων ἀνθρώπων Keepers of Mankind) and convey them at death, as they did *Lazarus*, through the enemies Country, the air, into *Abrahams* boſome, *Luke* 16.

Sicut hoſtes ſunt in circuitu, Kimchi.

Verſ. 8. *O taſte and ſee, &c.*] *Viz.* with the mouth of your minde, and with the eyes of your faith perceive, and experiment the goodneſs of God in chuſing, and uſing ſuch Inſtruments as the Angels, and otherwiſe, in the manifold expreſſions of his love to us; wherein if we take not comfort, the fault is meerly in our ſelves; we being like him who hath pleaſant and nouriſhing meat, but will not make uſe of it. The Saints *taſte how good the Lord is*, and thence long after him. *Optima demonſtratio eſt à ſenſibus*; as he that feels Fire hot, or as he that taſteth Hony ſweet, yee need not uſe arguments to perſwade him to beleeve it: So here, let a man but once taſte that the Lord is good, and he will thenceforth, as a new born Babe, deſire the ſincere Milk of the Word, 1 *Pet.* 2. 2, 3. neither will he take any more content in the Worlds taſtleſs fooleries, than in the white of an Egge, or a dry chip. *Guſtato ſpiritu deſipit omnis caro*, ſaith *Gerſon*, All fleſh is ſavourleſs to him that hath taſted of the Spirit. *Paul*, after his Rapture, looked with ſcorn and pity on all the Worlds glittering Poverty. His mouth doth not water after homely proviſions, who hath lately taſted of delicate ſuſtenance. O let us get Spiritual ſenſes, habitually exerciſed to diſcern good and evil, *Heb.* 5. *ult.* *It is the Spirit that quickneth, the fleſh profiteth nothing*, ſaith our Saviour to the Jews, *q. d.* yee accept not my words, becauſe yee have not the Spirit, yee have but *fleſh*, that is, a common knowledge, no ſound taſte; and therefore it is that my words reliſh not with you.

D. 4. dom.

Bleſſed is the man, &c.] See *Pſal.* 2. 12. with the Notes.

Verſ. 9. *O fear the Lord yee his Saints*] Yee that having taſted of Gods ſweetneſs, are ſeparated from the World, with its luſts, and can live with a little; *Fear the Lord*, and then you ſhall not need to fear want of any thing; for he is *All-ſufficient* to thoſe who are *altogether his*, and with-draw not from him by miſtruſt, or miſdoing.

Ἅγιοι quaſi ἀγεῖοι,

For there is no want to them that fear him] *Habent omnia, qui habent habentem omnia. David*, when captive among the Philiſtines, wanted not. *Paul had nothing, and yet poſſeſſed all things.* Contrarily, the wicked, in the *fulneſs of his ſufficiency is in ſtraights*, Job 20. 22.

Verſ. 10.

Verſ. 10. *The young Lions do lack and ſuffer hunger*] And yet they will have it, if it be to be had: *Haec eſt ſceleratorum imago*, ſaith *Beza*. Lion-like wicked oppreſſors, *rich Cormorants* (as the Septuagint render it) who live on the ſpoil of poor people, and are never ſatisfied, do yet periſh with famine (as *Eliphaz* ſaith of the old Lion, *Job* 4. 11.) and come oft to great poverty; ſo that they pine away, and miſerably periſh. Donec mil rabeſcant. Beza.

But they that ſeek the Lord] That, content with his bleſſing alone, ſeek not their nouriſhment any other way but from his hand, and will rather lye in the duſt, than riſe by evil Principles; theſe have an *autarkie*, a ſelf-ſufficiency, ſuch as godlineſs is never without, 1 *Tim.* 6. 6. Some Rabbins ſay, that the ſervants of *Achiſh* had almoſt famiſhed *David* (under pretence haply of reducing him to his right mind) but God ſuſtained him by Miracle, as he did *Elias*, 1 King. 17. Aben-Ezra Loc.

Shall not want any good thing] Want they may, this or that, which they may think would be good for them: but God knoweth it to be otherwiſe; or elſe they ſhould be ſure of it. Of good nothing followeth of it ſelf but good, but if by accident any evil followeth, yet it is turned into good to ſuch as ſeek the Lord in ſincerity.

Verſ. 11. *Come yee children, hearken unto me*] Yee that are little, and low in your own eyes, as ſeeing your want of holy Learning.

I will teach you the fear of the Lord] That beſt Trade, whereby you ſhall be ſure to be kept from want; for by humility and the fear of the Lord are riches, and honour, and life, *Prov.* 22. 4. He then who ſhall teach this fear ſhould be honoured, and reſpected as a *Father*. The *Jews* at this day account a mans Maſter, or Tutor worthy of more reſpect than his Father: for he hath given him only his being, the other his wel-being. Leo Modenſis

Verſ. 12. *What man is he that deſireth life*] This is *Davids* Doctrin; and to draw company about him, he proclaimeth and promiſeth that which he well knew every man coveteth, happy life, many days, and a comfortable enjoyment of all. Now, who is it that would have theſe, ſaith he? *Auſtine* bringeth in all ſorts, ſaying, *Ego & ego*, I would, and I would. But as all men deſire health, but few take a right courſe to get it, and keep it; ſo all would be happy, but few hearken to this wholſome counſel, for the compaſſing of true happineſs.

Verſ. 13. *Keep thy tongue from evil, &c.*] This is an hard ſaying, think the moſt; who will therefore rather venture it than yeeld to be ſo tied up. The Tongue is an unruly *member*, and can hardly be hampered. But who would not temper his tongue, and bind it to the good abearance, for true bleſſedneſs? Who would not rather bite it off, and ſpit it out (as that ancient Martyr did his, into the face of the Tyrant, who ſolicited him to deny Chriſt) than miſs of Heaven? *Ficinus* after his Tracts *De ſanitate tuenda*, of keeping good health; and another, of *recovering* health; and a third, of *prolonging life*; becauſe all will not do, wiſely addeth a fourth; Of *laying hold on eternal life*; which cannot be done, but by mortifying this earthly member, a looſe and lewd tongue. For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned, ſaith the Judge himſelf, *Mat.* 12. 37. Compare *Gen.* 49. 21. with *Deut.* 33. 23. and it will appear that good words ingratiate with God and Men.

Verſ. 14. *Depart from evil, and do good*] For negative goodneſs helpeth not. A man muſt ſo abſtain from evil, as that he do good, or he doth nothing. It is ſaid of *Ithacius*, that the hatred of the *Priſcillian* Hereſie was the beſt that could bee ſaid of him; this was but a ſlender commendation.

Seek peace and purſue it] As Hunters do the prey. If it fly from thee, make after it; it will pay thee for thy pains. It is ſaid of *Frederick* the Third, Emperour, that by putting up many injuries, he reigned quietly fifty and three years, and five months. He had need be patient that would be at peace. *Vt habeas quietum tempus, perde aliquid*, was a Proverb at *Carthage*; not unlike that of ours, Do any thing for a quiet life. *Concedamus de jure ut careamus lite.* And if, in this purſute of peace, thou meet with many rubs and *remoraes*, yet be not diſcouraged, conſidering what follows in the two next verſes. Val. Max. Chriſtian. 3. Auguſtin.

Verſ. 15. *The eyes of the Lord are upon the righteous*] He ſeeth and weigheth the wrongs they ſuſtain for peace ſake, and they ſhall be no loſers thereby; provided that

that their purſute of peace proceed from the filiall fear of God, which *David* here profeſſeth to teach, *Verſ.* 11. Gods eyes are intent, his ears attent to theſe righteous ones. *Palàm, clàm* (as *Aben-Ezra* here) openly, ſecretly, he will right them and recompenſe them. *Should* not God *ſee*, as well as *hear* (ſaith another) his children ſhould want many things. Wee apprehend not all our own wants, and ſo cannot pray for relief of all. Hee (of his own accord without any monitor) is wont to aid us.

And his ears are open to their cry] Heb. *Are to their cry.* Or, (as St. *Peter* hath it) *His ears are into their prayers*; to ſhew, that though their prayers are ſo faint and feeble that they cannot enter into the ears of the Lord of Hoaſts, yet that he will bow down and incline his ears *unto*, nay *into* their prayers, their *breathings*, Lam. 3. 56. 1 Pet. 3.

Verſ. 16. *The face of the Lord is againſt them that do evill*] Let not ſuch dream of a long and happy life, as *Verſ.* 12. This they are apt to do; but ſhall be carried from a fooles Paradiſe to a true priſon. For that people may not imagin God to be μονόφθαλμον, and ſo made up of mercy, as to forget his judgements, the Wicked are here aſſured, that the *face of the Lord is againſt them*, that he beholdeth them from Heaven with a terrible countenance, that he is grievouſly angry with them, and will ſurely and ſeverely puniſh them; and theirs after them.

To cut off the remembrance of them from the earth] And ſo to croſſe them in the thing that they moſt coveted, *viz.* to renown themſelves amongſt men. God *writeth them in the earth* (in oppoſition to thoſe, whoſe names are written in Heaven, *Luk.* 10.) becauſe they forſook the Lord the fountain of living waters, *Jer.* 17. 13.

Verſ. 17. *The Righteous cry, &c.*] This is often inculcated for our better aſſurance; becauſe we are apt to doubt, if delayed. See *verſ.* 6.

Verſ. 18. *The Lord is nigh unto them, &c.*] More nigh than the bark is to the Tree, for he is with them, and in them continually; pouring the oyl of his grace into theſe broken veſſells, *quorum corda peccata eorum non amplius retinent, ſed, ut vas fractum, effundunt*, ſaith *Aben-Ezra* here, whoſe hearts retain not their ſins any longer, but poure them out as water before the Lord.

And ſaveth ſuch as bee of a contrite ſpirit] Such as are ground to pouder, as it were, with ſenſe of ſin, and fear of wrath; yet not without good hope of mercy. Theſe God delivereth out of their dangers; and in fine bringeth them to eternall bleſſedneſſe.

Verſ. 19. *Many are the troubles, &c.*] *Dei ſunt nuntii*, theſe are Gods meſſengers, ſaith *Kimchi*, and they ſeldome come ſingle. See *Jam.* 1. 2. with the Note. Sent they are alſo to the Wicked, *Pſal.* 32. 10. but on another errand, and for another end. The Righteous *per anguſta ad auguſtum, per ſpinas ad roſas, per motum ad quietem, per procellas ad portum, per crucem ad cœlum contendunt*, through many tribulations they enter into Gods Kingdome. Not ſo the Wicked; their croſſes are but a *typicall Hell.*

But the Lord delivereth him out of them all] No Country hath more venemous Creatures, none more Antidotes than *Egypt*; ſo godlineſſe hath many troubles, and as many helps againſt trouble.

Verſ. 20. *He keepeth all his bones*] Which are very many. Perhaps (ſaith *Aben-Ezra* here) *David* had been ſcourged by the Philiſtines, but his bones were not broken; nor were our Saviours, *Joh.* 19. 36.

Verſ. 21. *Evill ſhall ſlay the Wicked*] For lack of ſuch deliverance, as *verſ.* 19. *malum jugulat authorem mali.* Their malice ſhall prove their miſchief. The Arabick hath it (but not right) *mors impii peſſima. Aben-Ezra* better ſenſeth it thus, *One affliction killeth the Wicked*; when out of many, God delivereth the Righteous.

Verſ. 22. *The Lord redeemeth the ſoules of his ſervants*] Though to themſelves and others they may ſeem helpleſſe and hopeleſſe, yet they ſhall not periſh in their ſins, and for their ſins, as do the Wicked.

PSAL. XXXV.

VErſ. 1. *Plead my cauſe, O Lord*] We may ſafely pray the ſame, when oppreſſed with calumnies, and falſe accuſations, as now *David* was by *Sauls* Sycophants,

phants, or (as others think) when he was in great heavineſſe, and even heart-ſick, after that *Ammon* had defiled *Tamar*, and *Abſolom* had ſlain *Ammon*; his diſaffected ſubjects, ſuch as *Shimei*, inſulted over him, and ſaid, it was juſt upon him for the matter of *Uriah*, and other miſcarriages; which they wrongfully charged him with. See a promiſe in this caſe, *Iſa.* 49. 21.

Fight againſt them, &c.] Or, *devoure them that devoure mee*; for in *Niphal* only it ſignifieth to fight.

Verſ. 2. *Take hold of ſhield and buckler*] *Jehovah* is a man of war, *Exod.* 15. 5. and ſo he is here ſtirred up to harneſs himſelf: Not that he needeth weapons *defenſive*, as here, or *offenſive*, as *verſ.* 3. for he can deſtroy his enemies, *ſolo nutu ac flatu*, with a nod, or a blaſt: But this is ſpoken after the manner of men, and for our better apprehenſion of Gods readineſſe to relieve his diſtreſſed ones.

Verſ. 3. *Draw out alſo the ſpear*] *viz.* That thy contending and appearing for mee, may appear to be ſufficient and glorious.

And ſtop the way] Heb. *And ſtop, viz.* the *doores*, as *Gen.* 19. 6, 10. & 2 *King.* 6. 32. leſt the malecontents come in and kill mee. Or, *ſhut mee up* from my perſecutors, that they find mee not; like as afterwards, God hid *Jeremy* and *Baruch*, when ſought for to the ſlaughter.

Say unto my ſoul I am thy ſalvation] *Facito ut hæc animula te ſibi teſtantem audiat, &c.* Inwardly perſwade my heart to firm affiance in thee, amidſt all mine afflictions.

Verſ. 4. *Let them be confounded and put to ſhame*] Here *David* begiuneth his imprecations; which yet *non maledicens dixit, ſed vaticinantis more prædixit*, ſaith *Theodoret*, he doth not utter as curſing, but as propheſying rather. If we ſhall at any time take upon us thus to imprecate (as we may in ſome caſes) we muſt ſee to it, firſt that our cauſe be good. Secondly, that we do it not out of private revenge; but meerly for the glory of God. Thirdly, *ut ne voculam quidem niſi nobis præeunte Dei, non carnis, ſpiritu effundamus*, that we utter not a ſyllable this way, but by the guidance of Gods good Spirit.

Verſ. 5. *Let them be as chaffe*] *Facti ſint à corde ſuo fugitivi*, Let them flye before their own conſciences, reſtleſſe and uncertain whither to turn themſelves.

And let the Angel of the Lord chaſe them] It may be underſtood both of the evill Angels, and of the good; ready at Gods command to do execution upon his enemies. Chaffe driven before the wind may reſt againſt a wall; but where ſhall they reſt who are chaſed by an Angel? where ſhall the ungodly and the ſinner appear, 1 *Pet.* 4. 18? Surely no where.

Verſ. 6. *Let their way be dark and ſlippery*] Heb. *Darkneſſe and ſlipperineſſe.* If a man have neither light, nor firm footing, and a feirce enemy at his heeles, what ſhift can he make for himſelf? The word rendred *ſlippery* is of a double form (like that *libbi ſecharchar*, my heart panteth or beateth about, throbbeth, *Pſal.* 38. 10.) to increaſe the ſignification. The ſoul of a wicked man is as in a ſling, 1 *Sam.* 25. 29. violently toſſed about. See Jer. 23. 1.

Verſ. 7. *For without cauſe have they hid for mee, &c.*] The Wicked are ſo acted and agitated by the Devill their task-maſter, that though they have no cauſe to work miſchief to the Saints, yet they muſt do it; the old enmity, *Gen.* 3. ſtill worketh: But this rendreth their deſtruction *certiorem & celeriorem*, more ſure and more ſwift.

Verſ. 8. *Let deſtruction come upon him at unawars*] i. e. Upon the whole rabble of them, as if they were all but one man. Or, elſe he ſtriketh at ſome chieftain amongſt them. Let his deſtruction be as *ſuddain* as *ſignal*.

Verſ. 9. *And my ſoul ſhall be joyfull in the Lord*] This was that he aimed at in his foregoing imprecations, *viz.* the glory and praiſe of God, and not his own reaking his *teen* upon his enemies.

Verſ. 10. *All my bones ſhall ſay Lord, who is like unto thee?*] Not my ſoul only, but my body alſo ſhall joyn in this joyfull acclamation; yea my *bones ſhall ſay, &c.* that is, whatſoever ſtrength and vigour is in mee, it ſhall be ſpent in celebrating thy praiſes. Or, although I have nothing left mee but skin and bones, ſo poor am I grown, yet I will not be wanting to the work.

Verſ. 11. *Falſe witneſſes did riſe up*] So they did afterward againſt the Lord Chriſt

Alſted. Chronol. Act. & Mon. Chriſt, and ſundry of his faithfull ſervants, as St. *Paul*, *Athanaſius*, *Euſtathius* Biſhop of *Antioch*, (falſely accuſed of Adultery, and depoſed, about the end of *Conſtantine* the great's reign) *Cranmer* charged with Adultery, hereſy and treaſon; *Philpot* with paricide; *Latimer* with ſedition; whereof he was ſo innocent, that he feared not to ſay in a Sermon before the King, as for ſedition, for ought that I know, methinks I ſhould not need Chriſt, if I may ſo ſay.

They laid to my charge things that I knew not] Such as whereof I was not only innocent, but ignorant alſo. The Hebrew is, *They asked mee*, and ſo would have, by cunningly contrived queſtions, made mee mine own accuſer.

Verſ. 12. *They rewarded mee evill for good*] To render good for evill is divine; good for good is humane; evill for evill is brutiſh; but evill for good is deviliſh.

Intentant eædem. *Kimchi.* *To the ſpoyling of my ſoul*] i. e. To the depriving mee of that life which I have ſo often hazarded, to ſave theirs. Or, this their deviliſh dealing with mee, *erat mihi quaſi mors amarum*, was as bitter as death to mee.

Verſ. 13. *But as for mee, when they were ſick*] i. e. Any way afflicted, when they ayled any thing.

My cloathing was ſackcloath] I put my ſelf in mourners habit; *Incedebam atratus*, to teſtifie my good affection toward them.

Kimchi. De Elia & jejunio cap. 8. *I humbled my ſoul with faſting*] *In die deſignato*, in a ſolemn day ſet apart for the purpoſe; as the ב with a *pathach* ſheweth. *Jejunium eſt humilitatis mentis, miſerationis expenſa, charitatis illecebra, allevamentum infirmitatis, alimentum ſalutis*, ſaith *Ambroſe*, Faſting is the affliction of the ſoul, the coſt of compaſſion, &c.

2 Sam. 1. 22. *And my prayer returned into mine own boſome*] i. e. Though they had no benefit by it, yet my ſelf had; for no faithfull prayer is ineffectuall; like *Jonathans* bow, it never returneth empty. I received the fruit of my prayers for them upon my boſome.

Verſ. 14. *I behaved my ſelf as though he had been, &c.*] My Brother a thouſand times. This was much to do to an enemy; but poſſibly all this might be before they fell out.

Kimchi. *I bowed down heavily, as one that mourneth, &c.*] The Mother is uſually moſt dearly-beloved, and not without cauſe; as having been *ante partum oneroſa, in partu doloroſa, poſt partum laborioſa*. Or, *as a ſuckling cryeth* in the loſſe of his Nurſe.

Morbus eſt ſic dictus quia incedere nequit niſi cum dolore quaſi claudicando. *Aben-Ezra.* Dum illum rideo, pene factus ſum ille. Epiſt. 9. lib. 2. Verſ. 15. *But in mine adverſity*] Heb. *In my halting*; when through weakneſſe I could not but halt before my beſt friends, as we ſay.

Yea the abjects gathered themſelves together] *Claudi congregati ſunt, & ſecundum claudicationem meam claudicabant, ut me deriderent*, So the *Syriack* ſenſeth it. They halted as I did, by way of deriſion; but they ſhould have known, firſt, that mocking is catching, as we ſay; *Tully* confeſſeth, that whiles he laughed at one *Hircus* a very ridiculous man, he became as bad almoſt himſelf. Secondly, That ſuch cruell mockings, are grievous ſins, and ſuch as God ſeverely puniſheth. Some render it *the Smiters*, that is, the tongue-ſmiters, as *Jer.* 18. 18. Others, *the ſmitten*, that is, the abjects, the vile perſons; the baſeſt can mock, as did *Tobiah the Servant*, Neh. 2. 19. and thoſe Peſts, *Pſal.* 1. 1.

And I knew it not] Or, *Such as I knew not*, took no notice of, they were ſo baſe; See the like, *Job* 30. 8.

Menſarii ſcurræ. *They did tear mee*] *ſc.* With their tongues, as doggs toſſe and tear carrion with their teeth, *Scindunt illud quod reparare nequeunt, non per pœnitentiam*, ſaith *Kimchi*. They tear that which they cannot make good again, no not by repentance, *viz.* my good name. Or. *they rent*, *ſc.* their garments, as if they had been very ſorry for mee, as *Gen.* 37. 34. *Job* 2. 12. This they did, as *Auſtin* ſpeaketh, *ſimulatione miſeriæ, non compaſſione miſericordiæ*, out of deep diſſimulation.

Verſ. 16. *With Hypocriticall mockers in feaſts*] *Cum ſannionibus placentæ vel cibi*, with hypocriticall mockers for a cake, or dainties; there is an elegancy in the originall (which ſheweth it to be proverbiall) and cannot be engliſhed. *R. Solomon* telleth us here, that they who delighted in flatteries, gave their flatterers cakes baked with honey, to make them the more to flatter them. *Solomon* telleth of ſome that will tranſgreſſe for a peece or bread, *Prov.* 28. 21. So thoſe paraſiticall Prophets, *Ezek.* 13. 19. Or, *I am made their table-talk*, as *Hoſ.* 7. 8. ſcornfully deriding mee at their feaſts, and in their cups.

Verſ.

Verſ. 17. *Lord how long wilt thou look on*] i. e. carry thy ſelf as a *Spectator* of my miſeries, and a *tolerator* of mine enemies, thoſe architects of mine afflictions.

Reſcue my ſoul from their deſtructions] i. e. Their ſnares and ambuſhes, whereby they ſeek to deſtroy me.

My darling from the Lions] See the Note on *Pſal.* 22. 20.

Verſ. 18. *I will give thee thanks in the great Congregation*] For examples ſake to others; for *Magnates magnetes.* Acts 18. 8. when *Criſpus* the chief Ruler of the Synagogue beleeved, many of the *Corinthians* beleeved alſo. Great men are the Looking-glaſſes of the Country, according to which moſt men dreſs themſelves: many eyes are upon them; they had need therefore to be exact, for they are ſure to be exemplary.

Verſ. 19. *Neither let them wink with the eye*] Which is the geſture of a malicious Scoffer, *Prov.* 6. 13. & 10. 10. Ne amarulenter Ludificentur me. Trem.

Verſ. 20. *For they ſpeak not peace*] Which yet God doth to his people, *Pſa.* 85. 9. and that is their comfort; *I am for peace,* ſaith *David* elſewhere, but *when I ſpeak of it, they are for war,* Pſal. 120. 7.

Againſt the quiet of the Land] i. e. Againſt my ſelf, and ſuch as I am, who *ſtudy to be quiet, and to do our own buſineſs,* 1 Theſ. 4. 11. affecting rather quietneſs from the World, than acquaintance with it.

Verſ. 21. *They opened their mouth*] As if the very banks of blaſphemy had been broken down.

Our eye hath ſeen] *Eye* for *eyes,* unleſs we would ſay that all the wicked are ſo conjoyned, that they may ſeem to have but one Eye, Heart, Head, &c. and then they ſay as *Hannibal* did, when he ſaw a ditch full of mans bloud, *O formoſum ſpectaculum!* O gallant ſight! *O rem regiam,* as *Valeſius* ſaid, when he had ſlain three hundred Proteſtants.

Verſ. 22. *This thou haſt ſeen, O Lord*] This anſwereth to that before, *verſ.* 21. *Our eye hath ſeen it,* as *Aben-Ezra* obſerveth. So doth

Keep not ſilence] To that, *they opened their mouth wide againſt me.* Ibid.

Verſ. 23. *Stir up thy ſelf, and awake*] This is the ſame in effect with the beginning of the Pſalm; to ſhew his ardour and intention of affection.

Verſ. 24. *According to thy righteouſneſs*] i. e. for the honour of thy Juſtice, wherein elſe thou art likely to ſuffer.

And let them not rejoyce over me] For I quarter Armes, as I may ſo ſay, with thee, Lord; and my diſgrace will reflect upon thee.

Verſ. 25. *Ah, ſo would we have it*] Heb. *Ah, ah, our ſoul*; that is, our deſire: we are *voti compotes.*

We have ſwallowed him up] As Swine do ſwill, or ravenous beaſts their prey.

Verſ. 26. *Let them be aſhamed, &c.*] They ſhall ſo: and this prayer againſt the Churches enemies ſhall ſtill ſpeak effectually.

Verſ. 27. *Let them ſhout for joy, &c.*] He concludeth with hearty prayer for the Church, as he doth in divers other Pſalms.

That favour my righteous cauſe] Though perhaps they dare do no more than inwardly favour it, and by their prayers to God promote it.

Let them ſay continually, &c.] Let them have continual cauſe to praiſe God for this ſweet property, that he delighteth in his peoples proſperity, and afflicteth them not from his heart, nor grieveth the Children of men, but for their greateſt good, *Lam.* 3. 35.

Verſ. 28. *And my tongue, &c.*] I do ſolemnly promiſe that thy praiſes ſhall never dye on my hand, &c.

PSAL. XXXVI.

A *Pſalm of* David *the Servant of the Lord*] See *Pſal.* 18. title. Then hee had well-nigh finiſhed his Ruledom, here he is about to begin it, and therefore aſſumeth this title. *Servus eſt nomen officii,* Servant is a name of Office or Duty. *Tertullian* ſaith of *Auguſtus* (we may better of *David*) *Gratum ei fuit nomen pietatis,*

quam poteſtatis, he took more pleaſure in names of duty than of dignity; ſo thoſe heavenly Courtiers rejoyce rather to be ſtiled *Angels*, that is, Meſſengers, and *Miniſtring Spirits*, than *Thrones*, *Principalities*, *Powers*, &c.

Hieron. Vulgata. Verſ. 1. *The tranſgreſſion of the wicked ſaith within my heart*] Some ſay tis *libbi* for *libbo*, *Jod* for *Vau*, and render it *within* (or *in the midſt* of) *his own heart*; and ſo make it the ſame in ſenſe with *Pſal.* 14. 1. but theſe make too bold with the text. *David*, that zealous Servant of God, was fully perſwaded of, and deeply affected with, the profligate wickedneſs of ſome graceleſs perſons (ſuch as were *Saul*, and his bloud-ſucking Sycophants) that they were ſtark Atheiſts, and had not the leaſt ſpark of common goodneſs left in them; that they had neither the fear of God, nor ſhame of the World to reign them in from any outrage. This is mine opinion of them, ſaith *David*, I am ſtrongly ſo conceited, and I will give you my grounds. *I ſpeak as to wiſe men: judge yee what I ſay.*

Verſ. 2. *For he flattereth himſelf in his own eyes*] This is the firſt proof of the foregoing charge, and the fountain of all the following exorbitancies. See the like, 2 *Tim.* 3. 2. there ſelf-love brings all out of order: here ſelf-flattery. *Sibi palpum obtrudit*, he ſtroketh himſelf on the head, and ſaith, I ſhall have peace, though I walk in the ſtubbornneſs of mine heart, to adde drunkenneſs to thirſt; and rebellion to ſin, *Deut.* 29. 19. Thus he ſootheth and ſmootheth up himſelf, neither ſhall any one perſwade him but that his penny is as good ſilver as the beſt of them all. Thus he calleth evil good, and good evil; and proudly bolſtering of himſelf in his ſinful practices, he maketh a bridge of his own ſhadow, and ſo falleth into the ditch of deſtruction.

Until his iniquity be found to be hateful] Till God by his Judgements *uncaſe* him, and men out of utter hatred of his execrable practices, tell him his own to his teeth. Thus *Stephen Gardiner* being charged of cruelty by Mr. *Bradford*, anſwered in open Court, I for my part have been challenged for being too gentle often times, which thing *Bonner* confirmed, and ſo did almoſt all the audience, that he had ever been too mild and moderate. *Act. & Mon. 1461.* But Doctor *Taylour* told him another tale, when he ſaid to him, How dare you for ſhame look me or any Chriſtian man *Ibid. 1380.* in the face, ſeeing you have forſaken the truth, denied our Saviour Chriſt, done contrary to your Oath? &c. So *Bonner*, They report me, ſaid he, to the Lord Mayor, to ſeek bloud, and call me Bloudy *Bonner*; whereas God knows I never ſought any mans bloud in all my life. To whom Mr. *Smith* the Martyr anſwered, *Ibid. 1537.* Why my Lord, do you put on this fair viſor before my Lord Mayor, to make him beleeve that you ſeek not my bloud, to cloak your Murthers through my ſtoutneſs, as you call it? Have you not had my brother *Tomkins* before you, whoſe hand when you had burnt moſt cruelly, you burnt his whole body: and not only of him, but of a great many of Chriſts Members, &c? So upon the Martyrdom of Maſter *Philpot*, a certain unknown good woman in a Letter to *Bonner* wrote thus; Indeed you are called the common Cut-throat, and general ſlaughter-ſlave to all the Biſhops of *England*; and therefore it is wiſdom for me and all other ſimple ſheep of the Lord to keep us out of your butcherly ſtall, as long as we can, eſpecially ſince you have ſuch ſtore already that you are not able to drink all their bloud, leſt you ſhould break your belly; and therefore you let them lye ſtill, and dye for hunger, &c. And ſoon after, you have broken a Pot indeed (Mr. *Philpot*) *Ib. d. 1672.* but the precious Word contained therein is ſo notably therewithall ſhed abroad, that the ſweet ſavour thereof hath wonderfully well refreſhed all the true Houſehold, or Congregation of Chriſt, that they cannot abide any more the ſtinking ſavour of your filthy ware, that came from the dunghil of *Rome*, though your Lordſhips Judaſſes ſet them to ſale every where to fill up your Baggs, &c. Thus theſe bloud-ſuckers ſtunk above ground, and it is probable that the Saints ſhall look upon ſuch in the next World, throughout all eternity, with execrable and everlaſting deteſtation.

Verſ. 3. *The words of his mouth are iniquity and deceit*] That is, ſaith *Calvin*, he hath ſomething to ſay to excuſe and juſtifie himſelf, to the hardening of his heart, and haſtening of his deſtruction; as there is no Wool ſo coarſe but will take ſome colour. But God will one day waſh off his varniſh with rivers of Brimſtone; hee can skill of none other Language but that of Hell; the words of his mouth are,

de ſide-

deſiderium & dolus; there is no truth, and as little truſt to be put in any thing that he ſpeaketh. And why? there is no fear of God before his eyes. See a like Text, *Rom.* 3. 13, 14, 15.

He hath left off to be wiſe, and to do good] That little light he once had, he hath loſt, and caſt off ſuch good practices as once in hypocriſie he performed; neither will he learn to do better. *Dicit reprobos fugitare rationem bene agendi, ne vitam ſuam in melius corrigere cogantur*, ſaith *Vatablus*.

Verſ. 4. *He deviſeth miſchief upon his bed*] He bendeth his wits and beateth his braines, *perdius & pernox*, breaking his ſleep to plot and plow, to contrive and effect miſchief. Vanity, or villany is his whole ſtudy. He is alwaies either *weaving ſpiders webs*, or *hatching Cockatrices eggs*.

He ſetteth himſelf in a way that is not good] And there meaneth to keep him, as the word importeth; ſet he is, and he will not be removed, being every whit as good as ever he meaneth to be. *Statuit ſe*; there you left him, and there you may find him, for he is no changeling; and that's a peece of his ſilly glory.

He abhorreth not evill] *Sed ſtudioſiſſime amplectitur*, but *doth wickedly with hands earneſtly*, and taketh long ſtrides towards Hell (which is but a little before him) as if he feared it would be full ere he came thither. If he do abſtain from any wickedneſs, yet hee abhorreth it not. It is for the evill conſequents of ſin (*viz.* ſhame, loſs, puniſhment) that he forbeareth it; and not becauſe it is *offenſivum Dei, & averſivum à Deo*, an offence againſt God, and a turning away from God; that's no argument at all to him, *ſed fertur laxis habenis in quavis flagitia*, but he is hurried headlong into all wickedneſſes, as *Vultures* flye ſwiftly to the moſt ſtinking carcaſes. *Jun.*

Verſ. 5. *Thy mercy O Lord, is in the Heavens*,] Yea farre above them, *Pſal.* 108. 4. and over all thy *good* and mens *bad* works. Otherwiſe thou couldeſt never endure ſuch provocations of the profane rout; who yet live upon thee, and ſhare in thy generall goodneſſe. Admiratur David incredibilem Dei patientiam, &c. *Vat.*

And thy truth unto the cloudes] Gods mercy goeth uſually yoaked with his truth and bounded by it; leſt any ſhould preſume upon it, conſidering that God is faithfull as well as mercifull; *faithfull*, I ſay, to fulfill both his promiſes and his menaces too. And as he hath mercy unmeaſurable, and truth unfailable for his Saints; ſo he hath Righteouſneſſe and Judgements for the Wicked, as it followeth.

Verſ. 6. *Thy Righteouſneſs is like the great mountaines*] Heb. *Mountaines of God*, *pro more linguæ, quæ quando magnificat aliquid, addit nomen Dei, ut Jon.* 3. 3. *Gen.* 30. 5. *Rev.* 15. 2. *Pſal.* 80. 11. & 68. 16. ſaith *R. David*, that is, after the manner of the *Hebrew* tongue, which when it would magnifie any thing, addeth the name of God; becauſe as any thing is nearer to God, the more excellent it is. The like is to be found alſo in Heathen-Authors. *David* meaneth that as Gods mercy is matchleſſe, ſo his Juſtice is unmoveable; and we are to give him the glory of the one, as well as of the other, ſith they are both alike in him; for whatſoever is in God, is God. *Sic* Διὸς κολπος, *Arat. in Diosem.* ἀντὶ τοῦ μεγάλου.

Thy Judgements are a great deep] A fathomleſſe abyſſe, *in quam dejicis impios, & nunquam evadunt*, ſaith *Kimchi*; wherein the Wicked ſink irrecoverably. Thy providentiall diſpenſations alſo are paſt finding out, *Rom.* 11. 33. They are to Reaſon as the Sea is to Shallows; and therefore we muſt do by them as the *Romanes* did by a certain lake of unknown depth, they dedicated it to *Victory*.

O Lord, thou preſerveſt man and beaſt] Such is thy beneficence, anſwerable to thy patience afore celebrated. Thou not only beareſt with mens evill manners, even to admiration; but abundantly provideſt for their being, and well-being; of ſuch I mean, as walk about the World with hearts as full as Hell of all kind of wickedneſſe. Howbeit *bonitas tua ad Atheum eſt ſicut illa ad beſtiam*, ſaith *Kimchi*, here thou doſt but for the Atheiſt, as thou doſt for the Beaſt, and by that courſe of common preſervation and kindneſſe which runneth toward all; that none need doubt of a Providence.

Verſ. 7. *How excellent* (Heb. *precious*) *is thy loving-kindneſſe?*] That ſpeciall love and favour that thou vouchſafeſt to thine own elect only. Oh this is incomparable, and inexpreſſible. It maketh a vaſt difference betwixt the Righteous and the wicked

ed, though the blind World obſerveth it not.

Therefore the Children of men] Who are alſo the *Children of God*, by a better birth, *Joh.* 1. 12, 13. and that's their greateſt preferment, 1 *Joh.* 3. 1. *Ludovicus* ſirnamed the *Saint*, King of *France*, would needs be called *Ludovicus de Piſſiaco*, rather than take greater titles; becauſe there he became a Chriſtian. He thought no birth to a new birth in Chriſt, no Parentage to that of God to his Father.

Put their truſt under the ſhaddow of thy wings] As chickens (in a ſtorm, or when the Puttock threatneth) hover and cover under the Henne. See *Pſal.* 91. *Matth.* 23.

Verſ. 8. *They ſhal be abundantly ſatisfied*] Heb. *watered, inebriated.* They ſhall be plentifully provided for, as the Domeſticks; they ſhall have a confluence of all comforts and contentments for this life and a better; for godlineſſe hath the promiſes of both. *Hic locus eſt conſolationis pleniſſimus*, ſaith One.

And thou ſhalt make them drink of the river of thy pleaſure] And ſo utterly quench their thirſt after the World and ſin.

Cliterio quicunq; ſitim de fonte levarit,
Vina fugit.

Verſ. 9. *For with thee is the fountain of life*] *Vena vitæ, vera vitæ ſcaturigo.* A fountain communicateth its water, and yet is not exhauſted. *Fontium perennitas*, is one of the wonders in nature; what ſhall we ſay of this divine fountain of life, temporall, ſpirituall, and eternall, over-flowing and ever-flowing?

In thy light ſhall we ſee light] *viz.* Of knowledge, and comfort; what's the air without light? or any thing elſe without God? *Abſq; Deo omnis copia eſt egeſtas*, ſaith *Bernard.* In the former compariſon, *with thee is the fountain (or vein) of lives*, the Prophet alludeth either to waters, as is aforeſaid, or to metalls; to ſhew that as the veines of gold, ſilver, and the like, do lye in bank in the boſome and bowels of the earth; ſo doth life in God. Or, to the veines of the body, which as ſo many rivets or rivolets derive their blood from that *red Sea*, the liver. Certain it is, that man hath neither life nor light in himſelf, till it be communicated unto him from God.

Verſ. 10. *O continue thy loving kindneſſe*] Heb. *Draw it out at full length*, extend and exerciſe it, lengthen and perpetuate it. Thus the godly greatly taken with the ſweetneſſe of Gods houſe, and rapt in the admiration of his tranſcendent goodneſs towards them, pray for a continuance thereof; Intimating alſo by the manner of expreſſion, that Gods peculiar mercies to his are a continued *ſeries*, there is a *connection* between them, yea a *concatenation*. And as in a chain, one link draweth on another, ſo doth one mercy another; unleſſe we break the chain by our unthankfullneſſe.

Unto them that know thee -- to the upright in heart] Here we have a juſt deſcription of the heirs of Gods promiſes, and of the partakers of his peculiar mercies. Firſt, They muſt be knowing perſons; know they muſt God and his will, themſelves and their duties. Secondly, They muſt be *upright in heart*; for knowledge without practice is like *Rachel*, beautifull, but barren; or like rain in the middle region, where it doth no good. A good underſtanding have all they that do his Precepts, *Pſal.* 111. 10. and ſuch only are upright in heart.

Terent. Verſ. 11. *Let not the foot of pride come againſt me*] The Wicked do *manibus pedibuq; obnixe omnia facere*, that they may ruine the Righteous; but God can divert them, manacle them, ſhackle them that they ſhall neither march againſt his people, nor meddle to unſettle their faith. Nevertheleſſe hee looketh to be ſought unto for theſe things, *Ezek.* 36. 37. *Dan.* 10. 12. *I came forth for thy word*, ſaith the Angel, that is, upon thy prayer.

Verſ. 12. *There are the workers of iniquity fallen*] *There* where they plotted or practiſed the downfall of the Righteous; as *Henry* the third of *France* was ſtabbed in the ſame Chamber where hee and others had contrived the Pariſian Maſſacre. God taketh notice of the very place where ſin is committed, to puniſh accordingly; as he did *Abimelech*, *Ahab*, the *Jews*, that cryed *Crucifie him, crucifie him, &c.*

They are caſt down] With a force; the Angel of God *chaſing them* according to my prayer; which now methinks I ſee to be graciouſly anſwered. It muſt needs

go

go ill with the Wicked, when the Saints ſhall turn them over to God to be tamed, and taken an order with.

And ſhall not be able to riſe] Becauſe laid for dead by an Almighty hand. The Righteous *falleth ſeven times in a day, and riſeth again*; not ſo the workers of iniquity.

PSAL. XXXVII.

VErſ. 1. *Fret not thy ſelf becauſe of evill doers*] Who proſper in the World, when better men ſuffer many times. This made good *David ſick of the Fret*, as himſelf teſtifieth, *Pſal.* 73. till better informed and ſetled, by repairing to the Sanctuary, *Verſ.* 17. he wrote this thirty ſeventh Pſalm for the good of Gods people; leſt they being ſcandalized in like manner, and ſtumbling at the ſame ſtone that he had done, ſhould want direction, and ſo fall into inconvenience, temptation and a ſnare. *David* was old when he wrote this Pſalm (as appeareth *Verſ.* 25. *I have been young, and now am old*) therefore ſhould his counſel here given be the more acceptable. He might as well ſay to mens tumultuating paſſions, as once *Auguſtus* did to his mutinous ſouldiers, and thereby quieted them, *Audite ſenem juvenes, quem juvenem ſenes audierunt. Fret not your ſelves, Fret not your ſelves*, I ſay, to do evill. Be not angry at God, as *Jonah* was; or aggrieved, as *Jeremy, chap.* 12. 1. and *Habbakkuk, chap.* 1. 13. as if the divine providence did not juſtly divide to every man his due demenſe, and do him right; But have patience a while, yea let patience have line and rope, her *perfect work*, as St. *James* hath it; and quiet your boyling ſpirits with that word, wherewith Chriſt becalmed the raging ſea, *Peace, be ſtill.* God will unriddle his providences ere long; and then men ſhall ſee the reaſon of all occurrences, and that all was done in ſingular wiſdome. *Pompey* beaten out of the field by *Ceſar*, complained that there was a miſt over the eye of providence; when as indeed all the fault was in the ſoreneſſe or dimneſſe of his own eyes, and the twinkling light of Natures ruſh-candle. *Seneca* ſaw as farre, and ſaid as much to this matter as a Heathen could, in his Tract, *Cur malis bene ſit, &c.* But it is the Sanctuary alone that can afford ſound ſatisfaction to a ſoul thus puzzled; as for Philoſophicall comforts and counſells in this caſe, *Cicero* ſaid well of them, *Neſcio quomodo imbecillior eſt medicina quam morbus*, However it cometh to paſs, the diſeaſe is too hard for the medicine.

Neither be thou envious againſt, &c.] Their proſperity is their portion, all they are like to have, *Pſal.* 17. 14. and what is it more than a ſmall *annuity* for term of life, in the utmoſt part of that large Lord-ſhip, whereof thou art the heir, and ſhalt ſhortly be the poſſeſſour? Queen *Elizabeth* envyed the Milkmaid, when ſhe was in priſon. But if ſhe had known what a glorious reign ſhe ſhould have had afterwards for forty four years, ſhe would not have envyed her. And as little needeth a godly man, though in miſery, to envy a wicked man in the ruffe of all his proſperity and jollity, conſidering what he hath in hand, much more what hee hath in hope.

Verſ. 2. *For they ſhall ſoon be cut down like the graſs*] *Fanûm quadam felicitate temporaliter florent*, as *Auſtin* phraſeth it, but their felicity is *ſhort-liv'd*; this proud graſſe ſhall be mowed down ere long, *Pſal.* 92. 7. if not ſooner, yet at death howſoever, which unto them is but a *trap-door* to Hell. Envy mee not my grapes, ſaid that ſouldier; I muſt dye for them. So may wicked men ſay of their preſent proſperity, which is but like *Hamans* banquet before execution.

Verſ. 3. *Truſt in the Lord, and do good*] Theſe, and the following are excellent means and medicines againſt the *Fret*. True faith will truſt in God, where it cannot trace him; it will alſo work by love, and by doing good approve it ſelf to be right; as it appeared by the fruits that it was a good Land; and as it appeared by the coats, that *Dorcas* was a good woman.

So ſhalt thou dwell in the Land] Heb. *Dwell thou in the Land, viz.* bee content with thy lot, not looking at the larger allowances of wicked rich men; who the more they have of the fat of the earth, the more they will *fry and blaze in Hell*. Do thou abide in thy ſtation, and ſerve Gods providence in thy particular calling.

And

And verily thou ſhalt be fed] Fed like a Sheep, under the conduct and keeping of a good Shepherd, as the word ſignifieth. *Kimchi* readeth it, *Paſce in veritate*, Feed others with the truth; as the lips of the righteous feed many. *Tremellius* rendreth it, *Paſcere fide*, feed on faith; that is, nourish thy ſelf, and live by it, according to that of *Habbakkuk*, chap. 2. 4. *The juſt ſhall live by his faith.* Some render it, *Paſce fidem*, feed Faith, *ſc.* by pondering the Promiſes of God, which are, *Pabulum fidei*, the food of Faith. Others, *Paſcere fideliter*, get thy living faithfully, and honeſtly by thy true labour.

Verſ. 4. *Delight thy ſelf alſo in the Lord*] Whilſt others delight in riches and pleaſures; as if there were no other happineſs but to have, and to hold, no ſport unleſs men may have the Devil their Play-fellow. The like counſel hereunto giveth Saint *Paul* to his Son *Timothy*, 1 Epiſt. 6. 12. whilſt others lay hold as with tooth and nayl on riches, &c. lay *thou hold on eternal life*; make God thy portion and thou art made for ever.

And he ſhall give thee the deſires of thy heart] It ſhall be unto thee even as thou wilt. It is ſaid of *Luther*, that he could have what he would of Almighty God. What may not a Favourite, who hath the royalty of his Princes eare, obtain of him? It is ſaid of *Seianus*, that in all his deſigns he found in *Tiberius* the Emperour ſo great facility and affection to his deſires, that he needed only to ask and give thanks.

Verſ. 5. *Commit thy way unto the Lord*] Heb. *Roll thy way, &c.* That is, depend wholly upon him for direction and ſucceſs in all thine undertakings and affairs; caſing thy minde to him by prayer, and caſting thy ſelf by faith upon his care and conduct; *Caſt thy burden upon the Lord*, ſaith *David* elſewhere.

Volve, i. e. omnem neceſſitatem in eum exoneres. *Kimchi.*

Truſt alſo in him] Things are therefore repeated in this Pſalm, that they may take the better impreſſion, and beget incouragement.

And he ſhall bring it to paſs] It, that is, whatſoever thou committeſt to him.

Verſ. 6. *And he ſhall bring forth thy righteouſneſs as the light*] God will ſo oyl thy good name that infamy ſhall not ſtick to it. Dirt will ſtick upon a *Mud-wall*, not ſo upon Marble. But ſay thou be aſperſed, and denigrated by calumnies, and contumelies caſt upon thee, and thou lye under them for a time, as the earth doth under the darkneſs of the night; yet as the morning ſuddenly ariſing driveth away that darkneſs, ſo ſhall God clear up thy wronged innocency; and as the Moon wadeth out of a Cloud, ſo ſhalt thou get over all thy troubles in this kind, or any other; it ſhall be with thee as it was once with *Cato* (whom *Seneca* calleth, the lively picture of Vertues) who was thirty two times accuſed in open Court, and as many times cleared and abſolved.

And thy judgements as the noon-day] At the Day of Judgement howſoever, if not ſooner; then there will be a Reſurrection as well of names as bodies.

Verſ. 7. *Reſt in the Lord*] Heb. *Be ſilent to the Lord*; *Digito compeſce labellum*, lay thine hand upon thy mouth when chafing ripe, when ready to let fly at thoſe that wrong thee. The more ſilent the Patient is, the more ſhrill the Wrong will be, as *Numb.* 12. 2. while *Moſes* is dumb, God ſpeaks; deaf, God hears and ſtirs; the leſs he ſaid and did, the more God ſtruck in for him; and the leſs any man ſtriveth for himſelf, the more is God his Champion; ſo he do it to the Lord, that is, in obedience to him, and not for a name, as ſome Heathens did.

And wait patiently for him] Or, *put thy ſelf to pain for him*; that is, though it go againſt the hair with thee, and thou finde it hard to ſuffer evil, and to wait patiently for better, yet do it for his ſake, and therein thou ſhalt do thy ſelf no *diſſervice* at all.

Who bringeth wicked devices to paſs] And pleaſeth himſelf in them, becauſe for preſent he proſpereth; as *Dionyſius* did in his Sacriledge, becauſe no harm to him followed upon it. *Seculi latitia, eſt impunita nequitia*, ſaith *Auſtin.*

Verſ. 8. *Ceaſe from anger and forſake wrath*] *Repetitio eſt, ut magis inculcet*, ſaith *Vatablus*; This precept is doubled and redoubled, that we may the better retain and practiſe it. Angry a man may be, and muſt be at evil-doers, in as much as they break Gods Law, *Pſal.* 119. 135. pollute his Name. *Ezek.* 36. 20. 23. *Rom.* 2. 23, 24. procure the Judgements of God upon others alſo, *Joſh.* 22. 18. pull down

down *ſwift deſtruction* upon themſelves, 2 *Pet.* 2. 1. *Romans* 2. 5. Thus *Moſes* was angry, *Exod.* 32. 19. and our Saviour, *Mark* 3. 5. yet not ſo angry but that they could at ſome time pity thoſe they were diſpleaſed with, and pray for them too. This they that cannot do, are inordinately and ſinfully angry, and muſt at any rate ſuppreſs ſuch paſſionate diſtempers.

Fret not thy ſelf in any miſe to do evil] And he ſhall have much ado not to over-do, not to do amiſs, that bridleth not his paſſions, for theſe, like heavie bodies down ſteep hills, once in motion, move themſelves, and ſeldom know any ground but the bottom. *Ne igitur accendaris irâ ſaltem ad malefaciendum. Kimchi* rendreth it, *Ne miſceas teipſum*, Come not in company with the ungodly, at leaſt to do evil; to do as they do. So to thoſe words in the firſt verſe, *Fret not thy ſelf becauſe of evil-doers*, the Chaldee addeth, *to be like unto them.*

Verſ. 9. *For evil-doers ſhall be cut off*] Yea, they ſhall ſoon be cut off, *verſ.* 10. and ſo ſhall all ſuch, as having a while fretted at them, do at length revolt to them; as *David* was ready to do, once at leaſt, *Pſal.* 73. 12, 13, 14. and as ſome others did out and out, as they ſay, *verſ.* 10. therefore *his people return hither* to their temporal undoing at leaſt.

But thoſe that wait upon the Lord] For deliverance in due ſeaſon, and for accompliſhment of the Promiſes. All good people are ſuch *Expectants*, and ſhould they dye in a waiting condition (for comfort, I mean) yet are they *bleſſed*, becauſe God hath ſaid, Bleſſed are all they that wait for him, *Iſa.* 3. 18.

They ſhall inherit the earth] Having a right to all, as Heirs of the World together with faithful *Abraham*, Rom. 4. and although it be detained from them for a while, as the promiſed Land was from the *Iſraelites*, by the *Amorites*, till their ſins were full, *Gen.* 15. 16. yet the Saints ſhall one day have *power over all things*; and mean while they are ſure of a ſufficiency, if not a ſuperfluity. An Heir during his Minority is many times held to ſtraight allowance, and forced to borrow of Servants: ſo tis with the Saints.

Verſ. 10. *For yet a little while and the wicked, &c.*] *Tantillum, tantillum, adhuc pauxillum*; wait therefore, and fret not. See *verſ.* 9. the ſame in effect with this and the next; for more certainty of the matter, and to correct our ſhort-ſpiritedneſs, who would have things done ſtrait upon't, or not at all.

Yea thou ſhalt diligently conſider his place] There is neither root nor branch to be found, tale nor tidings to be heard of him, he is utterly vaniſhed, and baniſhed out of the world.

Verſ. 11. *But the meek ſhall inherit the earth*] Our Saviour (and probably from hence) ſaith the ſame, *Matth.* 5. 5. See the Notes there, and above, on *verſ.* 9. of this Pſalm.

And ſhall delight themſelves in the abundance of peace] becauſe cured of the *Fret*, and well content with their preſent portion; hence that εὐθυμία, rectitude of mind, the mother of all true mirth; when the wicked are in a perpetual inquietude, σαθρὰ ἕξει γὰρ ἁπάντων ἡ ψυχή, they are never at reſt.

Verſ. 12. *The wicked plotteth againſt the juſt*] Plotteth and practiſeth, being ſet on by that old Man-ſlayer, who lendeth the wicked man his *ſeven Heads* to plot, and his *ten Horns* to puſh.

And gnaſheth upon him with his teeth] Saying unto him, when he hath laid hold on him, *Nunc inveni te*, as *Kimchi* Paraphraſeth. Now I have found you, and ſhall be even with you. Art thou come, thou Villain, ſaid *Stephen Gardiner* to Doctor *Taylour*, Martyr, when he firſt appeared before him? How dareſt thou look me in the face for ſhame? Knoweſt thou not who I am? Thus that proud Prelate, gnaſhing his teeth, and boaſting great matters with his tongue, and he was bravely anſwered, as hath been before related. Act. and Mon.

Verſ. 13. *The Lord will laugh at him*] See *Pſal.* 2. 4. the righteous alſo ſhall have a time to laugh at him, *Pſal.* 52. 6. and mean while comforteth himſelf with this, that God laugheth at him, and that therefore himſelf hath no great cauſe to cry, ſith *ridendo irritos reddit*, by laughing at them, he blaſteth all their deſigns, and that with diſgrace: men love not to be laughed at.

For he ſeeth that his day is coming] His diſmal day, his Deaths-day (which will alſo be his *Doomſ-day*) that day wherein God hath determined to ſlay them with their own

own ſword, and to ſave the Righteous; as it is in the two next verſes. But eſpecially that laſt and great day of the World, wherein

Dicetur reprobis Ite, Venite probis.

Verſ. 14. *The Wicked have drawn out the ſword, and have bent their bow*] That they may aſſault the Righteous, both *cominus*, nearer hand, and *eminus*, at a diſtance; for which purpoſe they come againſt him (like a walking Armorie) with *ſword*, *bow*, and other inſtruments of death; as reſolved to kill and ſlay. We are counted as ſheep to the ſlaughter, *Rom.* 8.

Verſ. 15. *Their ſword ſhall enter into their own heart*] As did *Sauls*, and his armour-bearers, 1 *Sam.* 31. See *Pſal.* 7. 16.

Per quod quis peccat, per idem punitur & ipſe.

And their bows ſhall be broken] Neither their *bowes* only, but their *armes* alſo, *Verſ.* 17. They ſhall utterly be diſarmed and diſabled, when once God takes them to do; which is commonly when they are at the ſtrongeſt, and moſt confident.

Verſ. 16. *A little that the Righteous man hath, &c.*] Whereas it was ſaid before, *The meek ſhall inherit the earth*, ſome man might object that ſuch are commonly poor enough; and that's no ſmall affliction, as the Heathens (*Menander*, *Euripides*, *Alcæus*, *&c.*) have affirmed; and experience aſſureth it. Hereunto is anſwered, that *a little that the Righteous man hath is better, &c.* as a box of pearles is more worth than many loads of pibbles. And as a bird with a little eye, and the advantage of a wing to ſoar with, may ſee farre wider than an Ox with a greater; ſo the Righteous with a little eſtate, joyned with faith, tranquillity and devotion, may have more pleaſure, feel more comfort, ſee more of Gods bounty, than one of vaſt poſſeſſions, whoſe heart cannot lift it ſelf above the earth, as One well obſerveth. Some render it thus, *Better is the little of one Righteous man, than the plentious Mammon of many Wicked.* The Bee is as well (if not better) content with feeding on the dew, or ſucking from a flower, as *Behemoth* that grazeth on the Mountaines. Here the Pſalmiſt ſpeaketh, ſaith *Vatablus*, of the ſecret bleſſing of God; *Quia etſi in diem vivit item, & calotamen non ſecus ac Manna paſcuntur*; for although they have but from hand to mouth, yet they are fed from Heaven, as it were with *Manna*.

Verſ. 17. *For the armes of the wicked ſhall be broken*] i. e. His power, valour, all that wherein they think their ſtrength and help ſtandeth. See *verſ.* 15. the ſtrongeſt ſinew in the arm of fleſh cracks.

But the Lord upholdeth the Righteous.] Though ſeemingly never ſo weak and wealthleſſe.

Verſ. 18. *The Lord knoweth the dayes of the upright*] *In bonum novit*, *Pſal.* 1. 6. *id eſt prolongat*, ſaith *Kimchi*; he *knoweth*, that is, he acknowledgeth, approveth, hath a gracious regard unto their dayes, and the events thereof; he hath decreed to a minute how long they ſhall ſuffer; and what happineſſe ſhall ſucceed their ſufferings.

And their inheritance ſhall be for ever] Here, long; and hereafter, eternal. What they want here, ſhall be there made up abundantly.

Verſ. 19. *They ſhall not be aſhamed, &c.*] They ſhall hold up their heads, when others droop; neither ſhall they be without comfort in times of common calamity, as *Noah* was — *media tranquillus in unda.*

And in the dayes of famin they ſhall be ſatisfied] God will work wonders rather than they ſhall want any thing that is good for them; as he fed the Iſraelites in the Wilderneſſe, *Eliah* by the Ravens, *Jeremy* by a ſpecial providence in the ſiege. As *Rochel* was relieved by an extraordinary ſhoal of fiſh caſt in upon them by divine providence. And as *Leiden* beſiedged by the Duke of *Alva*, and forced for their ſuſtenance to ſearch and ſcrape dunghills, to boil old leather, &c. was reſcued by the turning of the Winds, and ſwelling of the Tide, which forced the Duke to raiſe the ſiege and be gone.

Verſ. 20. *But the Wicked ſhall periſh*] In the midſt of their wealth, and greateſt abundance; their mony ſhall periſh with them.

And the enemies of the Lord] Theſe are worſe than thoſe Wicked aforementioned,

ned, ſaith *Theodoret*; they are ſuch as go on ſtill in their treſpaſſes, *Pſal.* 68. 21.

Shall be as the fat of Lambes] which in ſacrifices was wholly to be burnt and conſumed, *Levit.* 3. 15, 16, 17.

Into ſmoak ſhall they conſume away] Smoak, the higher it aſcendeth, the ſooner it vaniſheth. *Quanto fuerit globus ille grandior, tanto vanior*, ſaith *Auſtin*. They ſhall be conſumed in the *ſmoak of Gehenna*, or Hell, ſaith the *Chaldee* here.

Verſ. 21. *The Wicked borroweth, and payeth not again*] Either becauſe he cannot, he is ſo unable; or becauſe he cares not, he is ſo unconſcionable. But in the midſt of his wealth, he is many times wanting; in the fullneſſe of his ſufficiency, he is in ſtraits; and to ſupply his neceſſities, ſticketh long in the Uſurers furnace, which leaveth him at laſt neither metall, nor matter. Non ſunt dendo.

But the Righteous ſheweth mercy and giveth] Of that which is his own; to which end he hath a great care to pay his debts. When *Archb. Cranmer* diſcerned the ſtorm which after fell upon him in Queen *Maries* dayes, he took expreſſe order for the payment of all his debts, which when it was done, a moſt joyfull man was hee. How hoſpitable he was and liberall, *Tremelius* teſtifieth in his Epiſtle before his comment on *Hoſea*.

Verſ. 22. *For ſuch as be bleſſed of him, &c.*] See *Verſ.* 9. & 11.

Shall be cut off] *In hoc ſæculo & futuro*, ſaith *Kimchi*. Or this verſe may be taken as a reaſon of the former, *viz.* why are Wicked rich men ſo neceſſitated, and Righteous men ſo enabled, enlarged? God curſeth the one, but bleſſeth the other, and that is it which maketh the odds betwixt them.

Verſ. 23. *The ſteps of a good man are ordered by the Lord*] Heb. *The ſteps of a man*; for good men only are reckoned of by God, *Jer.* 5. 1. ſo a *wife* is put for a *good wife*, *Prov.* 18. 22. A bad wife is but (according to *Lamechs* ſecond wives name) *Zillah*, that is, the *ſhaddow of a wife*. Now as God choſe out the Iſraelites way for them all along the wildernesſe; ſo he doth ſtill for thoſe that are good, not alwaies the ſhorteſt way, but the ſafeſt; nor alwaies the ſtreighteſt way, but that which moſt conduceth to their journeys end. As therefore *Iſrael* in the Wilderneſſe, ſo muſt we follow God, though hee ſeem to lead us in and out, backward and forward, as if we were *treading a maze*.

And he delighteth in his way] His way it is called, for encouragement ſake, though it be God alone who chuſeth and chalketh out his way, yea cauſeth him to keep his Commandements, *Ezek.* 36. *Certum eſt nos facere quod facimus; ſed Ille facit ut faciamus.* God doth all our works for us.

Verſ. 24. *Though hee fall, hee ſhall not be utterly caſt down*] See *Prov.* 24. 16. If he fall, yet he falleth forward; and if he be caſt down, yet he continueth not, So 2 *Cor.* 4. 9. as do the wicked, *Ezek.* 32. 4. whom God caſteth into the briars, and there leaveth them. Quum ruit non corruit. Vat.

For the Lord upholdeth him with his hand] Gods hand is ſtill under *his*; and his goodneſſe lower than they can fall. His ſupporting grace preſerveth them from utter recidivation; His Almighty power from utter deſtruction.

Verſ. 25. *I have been young, &c.*] Here he recordeth an experiment of his (ſuch as whereof, *Pſal.* 119. is moſtly made up) and if other mens experiences agree not altogether with his, it is no wonder; Kings uſe not to mind beggars. Or he might only mean Vagrants; according to that; *Let their children bee Vagabonds, and beg their bread.* Good men may be compelled to crave their bread, as *David* himſelf did of *Ahimelech* the High-Prieſt; as *Eliah* did of the widdow of *Sarepta*; as thoſe *pauperes de Lugduno*, and many others have lived upon almes. But ſeldome or never have good people needed to crave relief of the ungodly.

Yet have I not ſeen the Righteous forſaken] *Leſt* he may be for a time (as the Lion leaveth his whelps till they are almoſt famiſhed, and have wel-nigh killed themſelves with roaring, to make them more hardy and valiant) but never *forſaken*, no though he beg his bread; becauſe God hath ſaid, *I will never leave thee, nor forſake thee.* The Righteous is *never forſaken, nor his ſeed too*, ſaid Mr. *Perkins*. God may caſt godly Parents into want, but their godly Children ſhall ſurely be bleſſed. Others underſtand by *Righteous* here, *merciſull men*, who give almes for the love of God, and therefore come not to poverty, *Pſal.* 112. 5, 9. *Prov.* 11. 24, 25. *Pſal.* 41. 1. See Mr. *Bradfords* ſweet letter to Mr. *John Hall* and his Wife,

Priſoners for the Goſpell. Act. and Mon. 1495.

Verſ. 26. *He is ever mercifull, and lendeth*] Heb. *Every day*, according to others neceſſitie, and his own ability; for to *ſtretch beyond the ſtaple*, were to marre all. But he is ever *ready to diſtribute, willing to communicate*, 1 *Tim.* 6. 17. as Mr. *Wiſeheart*, the Scotch Martyr, whoſe charity had never an end, night, day, nor noon, ſaith Mr. *Fox*; and *Thomas Tomkins*, an *Engliſh* Martyr, very forward to lend, looking for nothing again.

Act. & Mon. 1155. Ib. 1344.

And his ſeed is bleſſed] Heb. *Is in the bleſſing*, that is, receiveth grace, and communication of all true goodneſſe from God; and *praiſes*, good-will, and good wiſhes from men.

Diod.

Verſ. 27. *Depart from evill, and do good*] See *Pſal.* 34. 14.

And dwel for evermore] *Sine indigentia*, ſaith *Kimchi*, without ſuch indigency and poverty as may drive thee abroad, and make thee beg thy bread. Univerſall Righteouſneſſe ſecureth a man from ſuch ſtraights.

Verſ. 28. *For the Lord loveth Judgement*] See *Pſal.* 11. 7.

But the ſeed of the Wicked ſhall be cut off] See *Job* 18. 19. with the Note.

Verſ. 29. *The Righteous ſhall inherit, &c.*] This verſe hath been expounded before, and is here repeated for more aſſurance, *Verba toties inculcata viva ſunt, vera ſunt, ſana ſunt, plana ſunt.*

Verſ. 30. *The mouth of the righteous ſpeaketh wiſdome*] Having ſpoken of the priviledges of the Righteous, he now deſcribeth them; *Tales autem ſunt non quicunque nomen Juſtorum prætexunt, &c.* Such are not all they that pretend to Righteouſneſſe, or can talk of it; but that can ſpeak of it fruitfully, feelingly, and from an inward Principle: And as he talketh, ſo he walketh, *ne dicta factis erubeſcant*, as *Tertullian* hath it; leſt his life ſhould ſeem to give the lye to his lips.

Verſ. 31. *The law of his God is in his heart*] He hath a Bible in his head, and another in his heart; he hath a good treaſure within, and therehence bringeth good things; he ſpeaketh not *by rote*, and as a bungler, or as a Philoſopher only; but by proof, and as one that can ſay, *I beleeved*, I have felt it, and *therefore have I ſpoken.*

None of his ſteps ſhall ſlide] How ſhould they, when they walk ſo exactly, and by ſuch a rule? *Jeremy* holding to it, durſt ſay, Lord if I am deceived, thou haſt deceived mee.

Verſ. 32. *The wicked watcheth the righteous*] See *Pſal.* 10. 8, 9, 10. with the Notes. *Speculatur*, he accurately obſerveth; looking this way and that, as a watchman in a watch-Tower. Thus *Saul eyed David*, and laid out for him. Thus *Jeroboam* watched thoſe of the ten Tribes that went to *Jeruſalem* to worſhip, he watched them, and waylaid them, *Hoſ.* 5. 1.

And ſeeketh to ſlay him] All malice is bloody, and there want not thoſe ſtill that carry about *Cains* bloody club, hating to the death that goodneſſe in another, that they neglect in themſelves.

Verſ. 33. *The Lord will not leave him in his hands*] For he knoweth how to deliver his, 2 *Pet.* 3. 9. as that Apoſtle could ſay by good experience, *Act.* 12. when he was *inter ſaxum & ſacrum*, as they ſay.

Nor condemn him, when he is judged] Heb. *condem him for wicked*; but clear and acquit him, when falſely accuſed, yea when wrongfully condemned.

Verſ. 34. *Wait on the Lord*] Bind him not to a day, wake not the Beloved, til he pleaſe.

Keep his way] For out of Gods precincts, out of his protection,

When the Wicked are cut off, thou ſhalt ſee it] See and ſmile, look and laugh, *Pſal.* 52. 6, 7. See the Note there.

Verſ. 35. *I have ſeen the wicked in great power*] Or, *Formidable* to others; firſt, a terrour, and ſhortly after, a ſcorn.

And ſpreading himſelf like a green Bay tree] Or, *Cedars of* Lebanon, as the Greek hath it, *i. e.* priding himſelf in his great proſperity.

Verſ. 36. *Yet he paſſed away, &c.*] The Greek and Latine have it, *I paſſed by.* See *verſ.* 10. how ſoon and utterly withered and waſted the Fig-tree, Chriſt curſed? ſo forcible is his curſe.

Verſ. 37. *Mark the perfect man, &c.*] As we muſt treaſure up experiences our ſelves;

selves: so we must stir up others to do the like. There is a wo to such as consider not the operation of Gods hands, *Isa.* 5. 12.

For the end of that man is peace] Though his beginning and middle may be troublesome, yet his end (his *after-end* at least) shall be peace. He shall by death enter into peace, rest in his bed, *Isa.* 57. 2.

Vers. 38. *But the transgressors*, &c. Here the end is worse than the beginning. Sin ever ends tragically.

The end of the wicked shall be cut off] Their end is not death, but destruction; they are killed with death, *Rev.* 2. 23. life and hope end together.

Vers. 39. *But the salvation of the righteous*, &c.] *Ejusdem ut paucis utamur tribuitur & hæc*, their salvation temporal and eternal is of the Lord: so is also the destruction of the wicked, as is here necessarily implied.

He is their strength, &c.] That they faint not, sink not under the heaviest burden of their light afflictions, which are but for a moment.

Vers. 40. *And the Lord shall help them*, &c.] He *shall*, He *shall*, He *shall*. Oh the Rhetorick of God! the safety of the Saints! the certainty of the Promises!

PSAL. XXXVIII.

A *Psalm of* David *to bring to remembrance*] Made purposely for a memorial, both of what he had suffered, and from what he had been delivered. See 1 Chron. 16. 4. *Exod.* 30. 16. Lev. 2. 2. & 6. 15. *Recordatio autem intelligitur miseriæ ex misericordia*, Psal. 132. Isa. 62. 6. & 63. 7. It is probable that *David* had so laid to heart the Rape of his Daughter *Tamar*, the Murther of his eldest Son *Ammon*, the flight of his next Son *Absolom*, and other troubles that befell him; (*Basil* thinks *Absolomi* conspiracy, *Ahitophels* perfidy, *Shimeies* insolency, &c.) that it cost him a great fit of sickness; out of which hardly recovering, he penned this and some other Psalms (as the 39. 39, 40.) but this especially for a *Memorial*, to imminde him of his own late misery, and Gods never-failing mercy to him. Both these we are wondrous apt to forget, and so both to lose the fruit of our afflictions, by falling afresh to our evil practices (as Children soon forget a whipping) and to rob God our Deliverer of his due praises: like as with Children, *eaten bread is soon forgotten*. Both these mischiefs, to prevent, both in himself and others (for we are bound not only to *observe* Gods Law, but also to preserve it as much as may be from being broken) *David* composed this Psalm, for *to record*, or to *cause remembrance* (See the like title, *Psal.* 70.) and for a form for a sick man to pray by, as *Kimchi* noteth; not to be sung for those in Purgatory, as some Papists have dreamed.

Vers. 1. *O Lord rebuke me not in thy wrath*] He beginneth and endeth the Psalm with Petitions, filleth it up with sad complaints; wherein we shall finde him groaning, but not grumbling; mourning, but not murmuring; for that is not the guise of Gods people. He beginneth with *Ebun Jehova non recuso corrigi & castigari*; Correct me O Lord, but with Judgement, not in anger, lest thou bring me to nothing, *Jer.* 10. 24. See *Psal.* 6. 1. with the Notes.

Vers. 2. *For thine arrows stick fast in me*] i. e. Sicknesses of body, and troubles of minde, *Job* 6. 4. *Psal.* 18. 14. the Jew-Doctors say, that he had a Leprosie for six Months; and that the Divine presence was taken away from him; so that he complained not without cause. But these were *sagittæ salutis*, saith *Chrysostom*, Arrows of Salvation, Love-tokens from the Lord, not unlike *Jonathans* arrows, 1 *Sam.* 20. 36. and he had been fore-warned of them by *Nathan* the Prophet, 1 *Sam.* 12. and so bore them the better. *Prævisa jacula minus feriunt*, Darts fore-seen are in a manner dintless,

And thine hand presseth me sore] Heb. *Thou lettest down thy hand upon me*. Now Gods hand is a *mighty hand*, 1 Pet. 5. 6. and the weight of it is importable, but that *Una redemptæ manus*, &c.

R. Obadiah. Deus amat quos sagittat. *Aug.*

Vers. 3. *There is no soundness in my flesh because of thine anger*] This was the immediate cause of *Davids* misery, it came from love displeased; penal sores seldom scape better. But blessed be our Almighty Physitian, who bringeth health

health out of ſickneſs, by bringing thereby the body of death into a Conſumption.

Neither is there any reſt in my bones] *Non requiescit, more lugentium.* He ſaith the ſame thing twice, as Mourners uſe to do, but with an aggravation of his pain, reaching to his very bones.

Becauſe of my ſin] This was the remoot cauſe of his preſent ſufferings, and is the true Mother of all mans miſerie. Now when theſe two (Gods wrath, and mans ſin) meet in the ſoul, as phyſick and ſickneſs in the ſtomack, there muſt needs be much *unreſt*, till they be vomited up by confeſſion. Tis as natural for guilt to breed diſquiet, as for putrid matter to breed vermin. Let God therefore be juſtified, and every mouth ſtopped.

Sicut aquæ prævalentes in quibus erat abſorptus. Kimchi

Verſ. 4. *For mine iniquities are gone over my head*] So that I am even overwhelmed by them, and almoſt drowned in perdition and deſtruction. The Goſpel is *poſt naufragium tabula*, and aſſureth us that God hath caſt all our ſins into the bottom of the Sea, and this keepeth the head of a ſinking ſoul above water.

As an heavy burden] How light ſoever ſin ſeemeth in the committing, it will be full heavy, even as a Talent of lead, *Zach.* 5. 7. or as an huge Mountain, *Heb.* 12. 1. when once we come to a ſight and ſenſe of it, when Gods wrath and mans ſin ſhall *face one another*, as the former verſe hath it, according to the originall.

A facie iræ tuæ. A facie peccati mei. A facie ſtultitiæ meæ.

Verſ. 5. *My wounds ſtink, and are corrupt*] What his grief or diſeaſe was, we read not, ſome ſay the Leproſy; ſome take all this allegorically, the word rendred *wounds*, ſignifieth *ſtripes, ſcarres, wailes*, mattery ſoarts, running ulcers, the effects of the envenomed arrowes of the Almighty. Could we but foreſee what ſin will coſt us, we durſt not but be innocent. That we do not, is extream fooliſhneſſe, as *David* here acknowledgeth.

Livores vibices tumices.

Becauſe of my fooliſhneſſe] In not conſidering aforehand the hainouſneſſe of my ſin, nor the heavineſſe of the divine diſpleaſure. The word ſignifieth *unadviſedneſſe*, Prov. 14. 17. and tis probable he meaneth his great ſin with *Bathſheba*, wherein he was miſcarried by his luſts to his coſt. See *Pſal.* 107. 17. 18. Becauſe of *my fooliſhneſſe*, i. e. *Quia non præveni Nathanem confeſſione*, ſaith *R. Obadiah*, becauſe I prevented not *Nathans* comming, by a voluntary confeſſion of my ſin unto the Lord.

Verſ. 6. *I am troubled* (Heb. *wryed*) *I am bowed down &c.*] *Incurvus et proſtratus obſtipus, atroque vultu ſqualidus, vix corpus trahe*, I am a pittifull poor creature, and in a moſt heavy Condition, as appeareth by my gate, my geſture, my looks, and habit. See *Pſal.* 35. 14.

Fæmora mea proſus occupat ardens ulcus. Var. In quibus eſt concupiſcentia, Theodoret.

Verſ. 7. *For my loyns are filled with a loathſome diſeaſe*] The loins, thoſe ſeats of luſt, are now grievouſly inflamed and pained with ſome impoſtumated matter, or peſtilentiall carbuncle: *Morbo viliſſimo, quem nominare dedecet*, ſaith *Abin-Ezra*. God oft puniſheth ſinne in kind, and ſpeaketh to the Conſcience in its own Language, that ſuch a ſickneſſe was the fruit of ſuch a ſin.

And there is no ſoundneſſe in my fleſh]

Principium dulce eſt, ſed finis Amoris amarus,
Læta venire Venus, triſtis abire ſolet.

Sinne is as the *poyſon of Aſpes*, which firſt tickleth him that is ſtung, and maketh him laugh: till by little and little, it gets to the heart, and then puts him to intollerable torture.

Verſ. 8. *I am feeble and ſore broken*] Through the length and nature of my diſtemper, *Iſai.* 38. 10, 11. The ſame Hebrew word ſignifieth *pining ſickneſſe*, and a *thrave*, becauſe of the thinneſſe and weakneſſe of it.

I have roared] But not repined: this nature prompteth to, when we are in extremity, and grace is not againſt it.

Verſ. 9. *Lord all my deſire is before thee*] Confuſed deſires, broken requeſts, if from a broken ſpirit are upon the file of heaven, and ſtand before God till they may have an anſwer.

And my groaning is not hid from thee] No, not my breathing, *Lam.* 3. 56. God muſt needs hearken to the groanings of his people, go to his heart.

Verſ. 10. *My heart panteth*] Heb. *runneth about*, or is toſſed too and fro, *circuivit*

capivit cor meum, inordinatè movetur, et non quieſcit, ſaith *Hugo Etherius*. The Hebrew word ſignifieth ſuch a kind of motion as that of *Mariners*, who runne up and down from one Countrey to another. Alſo the two laſt *Radicals* are doubled, to note, that it is more than an ordinary ſtirring and motion of the ſpirits, becauſe it is not come to its reſt. All earthly things to the ſoul are but as the air to the ſtone; can give it no ſtay till it come to God the center. As the circle is the perfectſt figure, becauſe it begineth and endeth the points do meet together. (as Mathematicians give the reaſon) the laſt point meeteth in the firſt, from whence it came. So ſhall wee never come to perfection or ſatisfaction (ſaith a Reverend man) till our ſouls come to God, till God make the circle meet, &c. The Wicked walk the round from one creature to another, *Pſal.* 12.9. but they come not at God: and hence they are ſo diſ-ſatisfied. *Return unto thy reſt* (Heb. *Reſts*) ſaith *David* to his ſoul, that is to *God*, to whom hee here maketh his moan. *Miſer animus in varias ſubinde partes abreptus me deſerit.*

As for the light of mine eyes] that *lumen oculorum* of mine eyes is almoſt quite benighted.

Verſ. 11. *My lovers and my friends ſtand aloof from my ſore*] Heb. *my ſtroke*, which therefore ſome Jew-Doctors will have to bee the Leproſy; which was noyſome and contagious: and therefore by the Law of God none were to come neer ſuch. So among the *Perſians*, none might come neer a *Piſuga* (ſo they called a Leper) and therefore *Megabyſus* having offended *Artaxerxes*, kept himſelf five years from Court pretending himſelf a Leper, and in that ſpace made his peace with the King. But in *Davids* friends, who deale thus with him, it was not ſo much fear of danger, as pride and perfidy, that made them deny him all duty and friendſhip, *Pſal.* 31.11. *Job* was ſo uſed, Chap. 6.15. and our Saviour when hee hung naked on the Croſſe, *Luk.* 23.49. and St. *Paul*, when hee made his defence before *Nero*, 2 *Tim.* 4.16. So was not *Oreſtes* by his friend *Pylades*, nor *Damon* by his *Pythias*, nor *Achilles* by *Patroclus*, which made *Alexander* cry out *O felicem juvenem!* Trouble tryeth who are friends, who traytors.

Verſ. 12. *They alſo that ſeek after my life*] That ſeek and would ſuck my bloud. As his friends were ſlack to help him, ſo his foes were active to hurt him. This *David* relateth before the Lord, that hee may pitty him. and be ſo much the more ingaged to him; for hee knew that where humane help faileth, divine begineth.

Speak miſchievous things] *Exitialia*, ſuch things as wring from mee that lamentable voice, *Woe and Alaſſe, woefull evills.*

And imagine deceits] Or, *Murmure.*

Verſ. 13. *But I as a deaf man heard not*] But poſſeſſed my ſoul in patience, in quietneſſe and confidence was my ſtrength, *Iſa.* 30.15. As they were Maſters of their tongues, ſo was I of mine ears. Hee that cannot bear calumnies reproaches and injuries, cannot live, ſaith *Chyſtræus*, let him even make up his pack, and get him out of the World. *Vitus Theodorus* ſends to adviſe with *Melanchthon* what to do when *Oſiander* preached againſt him? *Melanchthon* deſired him for Gods ſake to make no reply, but to behave himſelf as a deaf man that heard not. *Vitus* writeth back that this was very hard; yet he would obey. Another bravely anſwered one that railed upon him, *Facile eſt in me dicere, cum non ſim reſponſurus*, Thou maieſt ſpeak what thou wilt; but I will hear no more than I liſt, and punish thee with ſilence, or rather with a merry contempt. Princes uſe not to chide, when Embaſſadours offer them indecencies, but to deny them audience. That man certainly enjoyeth a brave compoſedneſſe, who ſeateth himſelf above the flight of the injurious claw.

And I was as a dumb man, &c.] He anſwered them by ſilence and taciturnity; which is the beſt anſwer to words of ſcorn and petulancy. Thus *Iſaac* anſwered his Brother *Iſmael*; and our Saviour, *Pilat*, *Herod*, and *Caiaphas*; and *Gilas of Bruſſels*, when the barking Fryers reviled him, held his peace continually; inſomuch that thoſe blaſphemers would ſay abroad, that he had a *dumb Devil* in him. This is a great victory, not to render evill for evill, or railing for railing, 1 *Pet.* 3.9. *Nihil fortius, nihil magis egregium quam audire nevia, et non reſpondere maledicta*, ſaith *Caſſiodore*. Nothing is more [illegible] and return no anſwer. As on the contrary, [illegible]

Præ horrore detrectantes accedere. *Trem.*

Ctef. Perſ.

Sophoc. Val. Max. Plutarch. in Alex.

חוח ab חיח voce ערטלי-אשון.

Act. & Mon. 811.

he goes by the worst that hath the better, saith *Basil*. And, *Silet, & funestum dedisse plagam*, saith *Chrysostome*. Say nothing in such a case, and thou thereby givest thine adversary a deadly blow.

Vers. 14. *Thou wast like a man that heareth not*] He doubleth his speech, to shew his holy pertinacy in a prudent and patient silence, though greatly provoked. *David* was, as it is reported of *Severus* the Emperour, *Imperator strenuus*, careful of what was to be done by him, but careless of what was said of him by others. As *Augustus*, he did but laugh at the Satyrs and *Buffooneries* published against him. He knew that as Physical pils must not be chewed, but swallowed whole; so must many injuries and indignities. *Convitia prorsus contemnenda.*

Vers. 15. *For in thee, O Lord, do I hope*] This was the ground of his patience, and differenceth it from that of Heathens, which was rather *pertinacy* than patience, and came not from a right principle.

Thou wilt hear] Or *answer*; and therefore what need is there of my answer.

Vers. 16. *For I said, hear me, lest otherwise, &c.*] He spread their vile speeches before the Lord, as afterwards good *Hezekiah* did *Rabshekah's* Letter; and as it was said of *Charls* 5. that he spake more to God than to men; so did *David*. His former silence therefore was not either from stupidity (a Sheep bitten by a Dog is as sensible thereof as a Swine, though he make not so great a noyse) nor from inability to make his own defence, if it had been to any purpose, for he was both innocent and eloquent: but he thought it farre better to sustain himself in faith and patience, and meekly to commit himself to God in well-doing, as unto a faithfull Creator. Besides, he feared, lest if he spake at all in this case, he should speak unadvisedly with his lips (as it is very easie to exceed) and so give occasion to the enemy to triumph, as the Papists did over *Luther*, for his hot and hasty speeches.

When my foot slippeth] Or, *when my tongue ent-lasheth* in the least, they desire no other sport, but lay it in my dish as a foul disgrace. My *Motto* therefore shall be, (and my practice according) *Taceo, Fero, Spero*, I say nothing, but suffer, and hope for better.

Vers. 17. *For I am ready to halt*] i. e. to miss-behave my self, and so to marre a good cause by ill managing it, and then what will become of thy great Name? This is a very forcible motive to prevail with a *jealous* and *just* God.

And my sorrow is continually before me] That is, *my sin*, as *Eccles.* 11. 10. Or, my sorrow, but much more my sin the cause of it.

Vers. 18. *For I will declare mine iniquity*] To them that visit me in this disease, saith *Aben-Ezra*, that they may pray for me, according to *Jam.* 5. 16. or rather to God, that he may pardon me, and ease me. Or thus, *when I decline, &c.* Then

Vers. 19. *Mine enemies are lively, &c.*] q. d. It is nuts to them, and they soon compose Comedies out of my Tragedies, growing more insolent by mine afflictions, and upbraiding me with my sins.

Vers. 20. *They also that render evil for good*] Whilst they rejoyce at my misery, who fasted for them in their adversity, *Psal.* 35. 15.

Are mine adversaries] Heb. *They Satanically hate me*, as if they were transformed into so many breathing Devils.

Because I follow the thing that good is] This was *Devil-like* indeed: this was to hate and persecute God in *David*. Thus *Cain* the Devils Patriarch hated his brother *Abel*, and slew him: And why? *Because his own works were evil, and his brothers righteous*, 1 Joh. 3. 12. For like cause *Adonibezek* fretted at *Israel*, Numb. 22. 3, 4 and the Courtiers at *Daniel*, chap. 6. 5. *Tertul.*

Vers. 21. *Forsake me not, O God*] This was that he most of all feared. Spiritual desertion. So *Jeremy*, *Be not thou a terrour unto me, O God*; and then I care not what else can befall me.

O my God, be not thou farre from me] Though my friends stand aloof, *vers.* 11. yet be thou ever at hand to help me.

Vers. 22. *Make haste to help me*] *Non mora sed fraena etiam forsan*; God oft delayeth when he gives his people cause to cry out of his delays, he beseecheth us in requesting, that he may commend his blessings to us.

PSAL.

PSAL. XXXIX.

VErſ. 1. *I ſaid, I will take heed*] He reſolved ſo *Pſal.* 38. 13, 14. *ſc.* to continue as one deaf and dumb, to uſe *Iſaacks Apology* to ſcoffing *Iſmael, viz.* no *Apology*, unleſſe it be that which is Reall; for *Vivendo melius arguuntur obtrectatores, quam loquendo*, ſlanderers and railers are beſt anſwered by ſilence.

Ejuſdem ſ
ſus eſt hic P
mus cum pr
ri. Cimch

That I ſin not with my tongue] An hard task, a long leſſon, as *Pambus* in the Eccleſiaſticall hiſtory, found it by experience; and after many years tryall, could not take it out. For the tongue is an *unruly Member*: And if any man offend not in word, the ſame is a perfect man, and able alſo to bridle the whole body, *Jam.* 3. 2. *David* reſolved to temper his tongue, and to keep a *bridle* or a *muzzle* for his mouth, whiles he was in extremity of pain, and in the preſence of the Wicked, who lay at the catch, and would ſoon exclaim; but his heart deceived him, for he quickly after brake his word, *verſ.* 3. and made a raſh requeſt, *verſ.* 4. ſo great need is there that the beſt pray to God to keep the door, as *Pſal.* 141. 3.

Verſ. 2. *I was dumb with ſilence*] As not willing either to open the mouthes of thoſe *dead dogs*; or to caſt pearles before thoſe ſenſuall ſwine.

I held my peace even from good] That good which I might have ſpoken in mine own defence, and their reproof, *ne miſcerem illud cum malo*, ſaith One, leſt ſome evill ſhould be mingled with it; as mud and gravell is with the clear water that runs down a current.

Intellige
bono licito,
non de bon
neceſſario
præcepto.

And my ſorrow was ſtirred] Heb. *Troubled*; Though I had ſomewhat to do, to do it. Corruption muſt be curb'd, and kept in by violence, *Jam.* 1. 26.

Hanc frænis, hanc tu compeſce catenis.

Verſ. 3. *My heart was hot within me*] It was almoſt ſuffocated for want of vent. By *heat of heart*, and *fire kindled*, ſaith One, the Prophet meaneth, not only the greatneſs of his grief, as they that are grievouſly ſick feel great force and power of heat; but he meaneth alſo ſome motions that he had to impatiency and fretting; to which fault they are very much ſubject, that are hot, and given to heat, Thus He. This diſtemper to prevent, God and Nature have placed the heart neer unto the lungs, *ut cum irâ accenditur, pulmonis humore temperetur*, that when it is heated with wrath, it may bee cooled and qualified by the allay of the lungs.

T. W. in loc

While I was muſing, the fire burnt] This ſheweth that thoughts and affections are the mutuall cauſes one of another; ſo that thoughts kindle affections, and theſe cauſe thoughts to boil. And hence it is, ſaith a Reverend man, that new-converts, having new and ſtrong affections, can with more pleaſure think of God, than any.

D. Goodw.

Then ſpake I with my tongue] But better he had held his tongue, according to his firſt reſolution. The Greeks have a ſaying, *Let a man either keep ſilence, or ſpeak that which is better than ſilence.* *Auſtin* paraphraſeth thus; when I refrained ſo from ſpeaking, for fear of ſpeaking evill, that I ſpake no good. I was troubled at this my ſilence; leſt my ſin ſhould be counted greater for this ſilence, than my vertue in refraining from ſpeaking evill.

Verſ. 4. *Lord, make mee to know mine end*] This *Auſtin* expoundeth of Heaven the *end* of all his troubles, which he now ſighed after. But *Vatablus*, *Calvin*, and moſt modern Interpreters conceive that *David* doth here ingenuouſly confeſſe that he grudged againſt God; conſidering the greatneſſe of his grief, and the ſhortneſſe of his life.

And the meaſure of my dayes] *An admalorum quæ perfero compenſationem ſufficiant*, whether they are likely to be enow to make mee amends for my grievous ſufferings. This hee ſeemeth to ſpeak either out of impatiency, or curioſity at leaſt.

Quam durabi
lis ſum. Trem

That I may know how frail I am] How *ſoon-ceaſing*, and ſhort liv'd. *Vatablus* hath it, *quam mundanus ſim*, how long I am like to be a man of this World, this vale of miſery, and valley of tears.

Verſ. 5. *Behold, thou haſt made my dayes as an handbreadth*] i. e. Four fingers broad, (which is one of the leaſt Geometricall meaſures, or a ſpan-long) as ſome interpret it.

it. Now to ſpend the ſpan of this tranſitory life, after the wayes of a mans own heart, is to bereave himſelf of a room in that City of *Pearl*, and to periſh for ever. Or take it for an *handbreadth*; ſhould a man, having his lands divided into four parts (anſwerable to thoſe four fingers breadth) leave three of them untilled? ſhould he not make the beſt of that little time that he hath? that he be not taken with his task undone? *Themiſtocles* dyed about an hundred and ſeven years of age; and when he was to dye, he was grieved upon this ground; Now I am to dye ſaith he, when I begin to be wiſe. But *Stultus ſemper incipit vivere*, ſaith *Seneca*; and ſuch complaints are bootleſſe. O live quickly, live apace, and learn of the Devil at leaſt to be moſt buſy as knowing that our time is ſhort, *Rev.* 12. 12. To complain of the miſeries of life, and to wiſh for death, as *David* here ſeemeth to do (and as did *Job*, *chap.* 3. 19. & 6. 9. & 7. 15. and *Moſes*, *Num.* 11. 11, 15. *Elias*, 1 *King.* 19. 4. *Jeremy*, *chap.* 20. 14. *Jonas* 4. 3.) is a ſign of a prevailing temptation, and of a ſpirit fainting under it. We muſt fight againſt ſuch impatiency; and learn to do the like by life, as we do by a leaſe, wherein if our time be but ſhort, we rip up the grounds, eat up the graſſe, cut down the copſes, and take all the liberty the leaſe will afford.

Mine age is as nothing] Heb. My *World*, that is my time of aboad in the World is but a *magnum Nihil*, as one ſaith of honour; *Punctum eſt quod vivimus, & puncto minus*, a meer *Salve vale*, a non-entity.

Profecto omnimoda vanitas omnis homo eſt quantumvis conſtitutus maxime. Tremel. *Kimchi.*

Verily every man at his beſt eſtate] When hee is beſt conſtituted and underlaid, ſet to live, as one would think, *firmus & fixus*, ſetled on his beſt bottom, yet even then he is all over vanity; *All Adam* is *all Abel*, as the originall runs elegantly, alluding to thoſe two proper names, like as *Pſal.* 144. 3, 4. *Adam is Abels mate*, or man is like to a ſoon-vaniſhing vapour, ſuch as is the breath of ones mouth. See *Jam.* 4. 14. a feeble flaſh, a curious picture of Nothing.

Verſ. 6. *Surely every man walketh in a vain ſhew*] Heb. *In an image*, or, *in a ſhadow*, as *Job* 14. 2. in the ſhadow of death as ſome ſenſe it; his life is like a picture drawn upon the water, ſaith *Theodoret*; it paſſeth away as an haſty, headlong torrent. *Verily*, *ſurely*, *ſurely*, it is ſo; *Selah*, you may ſeal to it.

Surely they are diſquieted in vain] Heb. They keep a ſtirre, and trouble the World, as did great *Alexander*; who ſurfetting of his exceſſive fortunes, from the darling of Heaven, came to be the diſdain of the Earth, which hee had ſo oft diſquieted. So the Emperour *Adrian*, who troubling himſelf and others to little good purpoſe, dyed with this ſaying in his mouth, *Omnia fui, & nihil profuit*, I have tryed all concluſions, but got nothing. And ſaith not *Salomon* as much in his *Eccleſiaſtes*?

Two fits of an ague could ſhake great Tamerlan to death.

Hee heapeth up riches, and knoweth not who ſhall gather them] i. e. Enjoy them. See *Eccleſ.* 2. 18, 19. and be moderate. Think when you lock up your mony in your cheſt (ſaith One) who ſhall ſhortly lock you up in your coffin. Think how that this very night thy ſoul may be required of thee; and then whoſe ſhall thoſe things be which thou haſt provided. *Luk.* 12. 20?

Beza.

Verſ. 7. *And now Lord, what wait I for?*] *q. d. Abſit ergo ut de iſtis quiſquiliis ſim anxius*, Farre be it from mee to trouble my ſelf about theſe tranſitory trifles; I am bent to depend on thee alone, to wait for thy favour, and deſire it above all earthly felicity; to place all my hope on thee alone, who being my Lord, wilt not, canſt not caſt off thy poor ſervant, who deſireth to fear thy Name.

Verſ. 8. *Deliver mee from all my tranſgreſſions*] But eſpecially from that of impatiently deſiring to dye out of diſcontent, *verſ.* 4. The ſenſe of this one ſin brought many more to remembrance; as a man by looking over his debt-book for one thing, meets with more. God giveth the penitent generall diſcharges; neither calleth he any to an after-reckoning.

Make mee not the reproach of the fooliſh] Let not any Wicked one (for ſuch are all *fooles* in Gods dictionary) lay this folly in my diſh, that I ſo fooliſhly deſired death in a pet.

Verſ. 9. *I was dumb, I opened not my mouth*] Or, Better thus, *I ſhould have been dumb, and not have opened my mouth*, according to my firſt reſolution I ſhould not have reaſoned, or rather wrangled with thee, as *verſ.* 4. but have kiſſed thy rod in an humble ſubmiſſion, and have known that the rod of *Aaron*, and pot of *Manna* muſt go together. *Macrobius* writeth that the image of *Angeronia* among the old *Romans*

was

was placed on the Altar of *Volupia*, with the mouth cloſed and ſealed up; to ſignifie, that ſuch as patiently and ſilently bear their griefs, do thereby attain to greateſt pleaſures.

Becauſe thou didſt it] This is indeed a quieting conſideration, and will notably quell and kill unruly paſſions. Set but God before them, when they are tumultuating, and all will be ſoon huſht. This made *Jacob* ſo patient in the rape of his Daughter *Dinah*; *Job*, in the loſſe of his goods by the *Sabean* ſpoylers; *David*, in the barkings of that dead dog *Shimei*; that noble *Lord of Pleſſis*, in the loſſe of his only ſon, a Gentleman of marvellous great hopes, ſlain in the wars of the Low-Countries. His Mother more impatient, dyed of the grief of it: But his Father laid his hand on his mouth, when Gods hand was on his back; and uſed theſe very words, *I was dumb, and opened not my mouth, becauſe thou didſt it.*

Verſ. 10. *Remove thy ſtroke away from mee*] Having firſt prayed off his ſin, hee would now pray off his pain; though it leſſe troubled him; and for eaſe, he repaireth, to *Jehovah that healeth*, as well as woundeth, *Hoſ.* 6. 1.

nam qui tibi vulnera fecit.
Solus Achilleo tollere more poteſt. Ovid. Triſt. l.

I am conſumed by the blow of thine hand] Heb. *By the conflict* or *buffettings.* Oh keep out of his fingers; for it is a fearfull thing to fall into them, *Heb.* 10. *Cavebis autem ſi pavebis.*

Verſ. 11. *When thou with rebukes doeſt correct man for iniquity*] Or, *Shouldeſt thou but correct him according to his iniquity*; *correct* him I ſay, or *inſtruct him. Kimchi* his Note here is, *Morbi ſunt interpretes inter Deum & homines increpantes, ut* Job 33. 19. Diſeaſes are Gods chiding meſſages, or *reall rebukes.*

Thou makeſt his beauty] Heb. *What ſoever in him is deſirable*, all his prime and pride, *pulchritudinem & præſtantiam*, his beauty and bravery, as that of *Jonas* his gourd.

To conſume away like a moth] Heb. *To melt away as a moth*, which is eaſily cruſht betwixt ones fingers, *Job* 4. 19. or actively, as a moth, *cæco morſu* doth ſecretly and ſuddenly conſume the moſt precious garment, ſo doſt thou the Wicked by thy ſecret curſe, though themſelves or others little obſerve it. Quamvis non palam fulmine è cælo Deus. Vat.

Surely every man is vanity, Selah] See *verſ.* 5.

Verſ. 12. *Hear my prayer O Lord, give ear, &c.*] My *prayer*, my *cry*, my *tears.* See how his ardency in prayer grew by degrees, and ſo availed much, *Jam.* 5. 16. we muſt riſe in our requeſts, pray, cry, weep, ask, ſeek, knock, let the Lord ſee that wee are in good earneſt; and then we may have any thing. Tears have a *voice*, and are very *effectuall Oratours.*

For I am a ſtranger with thee, and a ſojourner] And in that reſpect ſubject to many miſeries and moleſtations ſatanicall and ſecular, till I ſhall *repatriaſſe* get home (as *Bernard* expreſſeth it) and this was the condition of all my godly predeceſſors, who yet found favour with thee, and ſo I hope ſhall I.

Verſ. 13. *O ſpare mee that I may recover ſtrength*] *Ut refociller, reſiciar*; *Job* maketh the like requeſt, *chap.* 10. 20. Some breathing while they would have, and a time to recollect themſelves, before that laſt great encounter; They ſay in effect

Differ, habent parva commoda magna mora.

Before I go hence, and be no more] *No more* ſeen amongſt men. It is ſaid, that *Richard the third* cauſed the dead corps of his two ſmothered Nephews to be cloſed in lead, and ſo put in a coffin full of holes and hooked at the ends with two hooks of Iron; and ſo to be caſt into a place called the *black deeps*, at the *Thames mouth*, whereby they ſhould never riſe up, nor be any more ſeen. *Joſeph* is not, and *Simeon* is not, *Gen.* 42. 36. *The Righteous periſh*, *Iſa.* 57. 1. when once I go hence, ſaith *David* here, *viz.* to my long home, *Eccleſ.* 12. 5. there will be a *Non ego*, an end of mee as to this World; wherefore I beg a little reſpite. Speed. 985.

Σοὶ μὲν τοῦτο, θεὲ, σμικρὸν, ἐμοὶ δὲ μέγα.

PSAL. XL.

Eſt ſenſus ejuſdem cum duobus prioribus. Kabuenat.

VErſ. 1. *I waited patiently for the Lord*] Heb. *In waiting I waited*; *Diutiſſimè quidem, ſed optimo ſucceſſu*; I prayed and waited, I waited and prayed again; perſevering in prayer, and begging audience, as *Pſal.* 39. 12. with which *Baſil* maketh this Pſalm to cohere, and well he may, for it ſeemeth to be of the ſame time and argument with the two former. *R. Obadiah* ſaith, that *David* compoſed this Pſalm after that he was recovered of his Leproſie, *Pſal.* 38. 7.

And he inclined unto me] i. e. he began at length to ſhew favour; for he *waiteth to be gracious*, and well knoweth that *deſideria dilatione treſcant, & cito data vileſcant*: nothing is loſt, by holding his people long in requeſt.

Verſ. 2. *He brought me up alſo out of an horrible pit*] *è puteo ſonitus, ut* Iſa. 17. 12. out of a noyſe-full pit, where there is a continual hurry by the great fall of waters into it; He meaneth, out of dreadful dangers, out of a deſperate diſeaſe, ſaith *R. Obadiah*; who alſo by *rock* here underſtandeth perfect health, *Sanitatem in corpore, ſanctitatem in corde.*

Out of the miry clay] *E luto, luto*, ſaith *Kimchi*, for here are two words uſed, of one and the ſame ſenſe; to ſhew, that as a bemired beaſt he was in a periſhing condition, till God puld him out, and ſet him on firm ground.

And eſtabliſhed my goings] That I might not relapſe into the ſame, or fall into another malady or miſchief.

Verſ. 3. *And he hath put a new ſong in my mouth*] i. e. new matter, which I ſhall ſoon contrive into a new ſong, by the help of his holy Spirit: for I cannot breath out a deſire after him, except he firſt imbreath me therewith, and ſo put a new ſong in my mouth.

Even praiſe unto our God] i. e. Unto *Chriſt*, ſaith *Junius*, to whom, and of whom the Church ſingeth, ſaith he, in the following verſes.

Many ſhall ſee it, and fear, and truſt in the Lord] Their eye ſhall affect their heart, both with fear of, and faith in the Lord, that bringeth greateſt things to paſs, and is *fearful in praiſes, doing wonders*, Exod. 15.

Verſ. 4. *Bleſſed is that man, &c.*] See *Pſal.* 2. 12.

And reſpecteth not the proud.] Who are ſet in oppoſition to Beleevers, as they are alſo, *Hab.* 2. 4. *Self juſtiaries* eſpecially, and *Merit-mongers*: faith is an humbling grace.

Nor ſuch as turn aſide to lies] As do Hereticks and Idolaters. Theſe, the true beleever, out of the greatneſs of his ſpirit, ſlighteth, how great ſoever they be: *Animo magno nihil magnum.*

Verſ. 5. *Many O Lord my God are thy Works which thou haſt done*] *Many* and *great* and all for them that truſt in thee: Who therefore muſt needs be bleſſed, as *verſ.* 4.

And thy thoughts which are to us-ward] Thoughts of peace, and not of evil, to give us an expected end, *Jer.* 29. 11.

They cannot be reckoned up in order unto thee] No, nor yet out of order; and yet we muſt be reckoning and relating them as we are able, to God, and men, by ſpeaking good of his name; and at this *David* was old excellent, as we ſay.

If I would declare and ſpeak of them] By whole-ſale we muſt do it, though wee cannot ſo well by retale; particulars alſo muſt bee inſtanced, as *Moſes* doth to *Jethro*, Exod. 22. and for that end Catalogues muſt bee kept; See one *Judg.* 10. 11, 12.

Verſ. 6. *Sacrifice and offering thou didſt not deſire*] Comparatively to the *obedience of faith*, 1 Sam. 15. 22. without which when Hypocrites thought to bribe God by cold Ceremonies, they were rejected. Chriſt is the end of the Law to all that beleeve; that Lamb of God ſlain from the beginning of the world is the only *Expiatory* Sacrifice, and the foundation of that fore-mentioned bleſſedneſs, *ver.* 4. Now ſince Chriſt ſuffered, the Levitical Sacrifices being aboliſhed, we have none to offer but ſuch as are gratulatory: to ſhew our thankfulneſs for ſuch a Redeemer, whoſe perfect obedience, with the fruit of it, is here, and in the following Verſes both deſcribed, and ſet forth for an abſolute pattern to us of performing our duty

toward

toward God, for this inexplicable mercy. Confer *Heb.* 10. 5, 6, &c. Here wee have in Christ for our instruction, and in *David* also (his Type) for our example; 1. A firm purpose of obedience, in a *bored ear*, and a yielding heart. 2. A ready performance thereof, *Lo I come.* 3. A careful observance of the Word written, *In the volume of thy Book it is written of me*, verſ. 7. 4. An hearty delight in that obſervance, *verſ.* 8. 5. A publick profeſſion and communication of Gods goodneſs to others, *verſ.* 9, 10. Now, we ſhould labour to expreſs Chriſt to the world, to walk as he walked, 1 *Joh.* 2. 6. our lives ſhould be in ſome ſenſe parallel with his life, as the tranſcript with the original: He left us a Copy to write by, ſaith Saint *Peter*, 1 *Epiſt.* 2. 21.

Mine ears hast thou opened] Heb. *digged, bored*: an hearing ear haſt thou beſtowed upon me, which is a ſingular favour; for life entreth by the ear, *Iſa.* 55. 3. as did death at firſt, *Gen.* 3. O pray, that God would make the bore wide enough, that the inward ears being drawn up to the outward, one ſound may peirce both at once.

Verſ. 7. *Then ſaid I, Lo I come*] Chriſt became obedient even to the death, yea that of the Croſs, *Phil.* 2. 8. Chriſts people alſo are a willing people, *Pſal.* 110. 3. their obedience is prompt, and preſent, ready, and ſpeedy, without delays and conſults, *Pſal.* 119. 60. without cavilation and ſecurity, *Iſa.* 56. 6.

In the volume of thy book] *In libro plicatili*, in thy Law which was anciently, (and is till this day amongſt the *Jews*) written in Paper, or Parchment rolled up; becauſe it will laſt longer rolled than folded.

It is written of me] Of Chriſt, in many places: for He is both Author, Object, Matter, and Mark of both Teſtaments. Of *David* alſo, and all Gods people, doth the Law ſpeak with fruit and efficacy; and they do uſe to read their own names, written as it were in every precept, promiſe, threatning. Look how men read the Statute-book of the Land, as holding themſelves highly concerned therein, ſo here.

Verſ. 8. *I delight to do thy will, O my God*] To Chriſt it was *his meat and drink*, *Joh.* 4. he ſet his face to do it, and to ſuffer it, *Luke* 9. 51. yea he was *ſtraightned*, pained till it was done, *Luk.* 12. 50. And the ſame minde is alſo in the Saints that was in Chriſt Jeſus, *Phil.* 2. 5. *They delight in the Law of God after the inward man*, *Rom.* 7. 22. they prefer it before their neceſſary food, *Job* 23. 12.

Yea thy Law is within my heart] Heb. *In the midſt of my bowels*; there is the counterpane, the duplicate of the Law written, yea printed, *Jer.* 31. 33. 2 *Cor.* 3. 3. Rip up my heart (ſaid Queen *Mary*) when I am dead, and there ſhall you finde *Gallice*, the lots whereof (tis thought) killed her. Rip up the moſt mens hearts, and there you ſhall finde written, *The god of this preſent world.* But Gods Law is in good mens hearts, to live and to dye with it. *O beata Apocalypſis* (ſaid that Martyr, catching up the Revelation caſt into the ſame fire with him to be burnt) *O bleſſed Revelation, how happy am I to be burned with thee in my hands!*

Verſ. 9. *I have preached righteouſneſs in the great congregation*] *David* did this, but Chriſt much more by the everlaſting Goſpel, ſent the whole world throughout; great was the company of Preachers, and large was their commiſſion. See a draught of it, *Acts* 26. 18.

I have declared thy faithfulneſs, and thy ſalvation] Righteouſneſs of Chriſt imputed, faithfulneſs of God in fulfilling his Promiſes, Salvation the end of faith, loving kindneſs and truth the ground of all the former, Gods loving kindneſs, or mercy moving him to promiſe, and his truth binding him to perform; theſe are thoſe Pearls that Chriſt by his Preachers caſteth before people, if they bee but as forward to take them, as he is to tender them: How beautiful ſhould the feet be of thoſe that bring ſuch glad tidings? and how heavie will the duſt of ſuch feet bee, ſhaken off againſt deſpiſers?

O Lord thou knoweſt] *Iſa.* That I have herein done mine utmoſt, and with an upright heart.

Verſ. 10. *I have not hid thy righteouſneſs within my heart*] Or, if he did, as *Pſal.* 119. 11. it was, that having wrought it firſt on his own affections, he might afterwards utter it *a corde ad cor*, from the heart to the heart, and ſo be able to *ſave himſelf and thoſe that heard him.*

Nunc in luto adhuc hæreas & cum residuo calamitatum afflictionis precatur Deum.

I have declared thy faithfulness, &c.] See *verſ.* 9.

Verſ. 11. *Withhold not thou thy tender mercies, &c.*] Whereas, while the Saints are on earth there will be a perpetual interchange of comforts and croſſes, prayers muſt be joyned with praiſes, and care taken, that confirmed by former experiences, the preſent depend upon God.

Let thy loving kindneſs and thy truth continually preſerve me] *Tuæ illi tribuas mihi ac in æternum.* Let thoſe two Attributes of thine be mine *Angels Guardians* at all times. See the Note on *Pſal.* 25. 10.

Verſ. 12. *For innumerable evils have compaſſed me*] Heb. *Have muſtered* upon me. Many (or *Millions*) are the troubles of the righteous; none out of Hell ever ſuffered more than they: an elegant exaggeration of their afflictions we have in this verſe, and ſuch as cannot well be underſtood by any, but thoſe that have been well-beaten Porters to the Croſs of Chriſt.

Mine iniquities have taken hold upon me] i. e. The puniſhment of mine iniquities, *Gen.* 4. 13. my ſin hath found me out. If this be taken of Chriſt, he is, *Maximus peccatorum*, the greateſt of ſinners by imputation, 2 *Cor.* 5. 20. *Iſa.* 53. 6. for our ſins (which here he calleth his) he ſuffered; and here his bitter Agony in the Garden is *Graphically* deſcribed; neither is it abſurd to ſay, that as he bore our ſins in his own Body upon the Tree, he was firſt redeemed by himſelf, and afterwards we.

Therefore my heart faileth me] i. e. my wit, courage, counſel is waſted by earneſt thinking upon them. *Scientia mea ita numerandis defecit*, as *Kimchi* gloſſeth.

εὐδοκία. Verſ. 13. *Be pleaſed, O Lord, to deliver me*] Do it of thy free grace, and meer mercy, of thy good will, and gracious liking (as the word ſignifieth) beſide the conſideration of my woful miſery laid forth, *verſ.* 12. as an object of thy mercy.

Verſ. 14. *Let them be aſhamed and confounded together, &c.*] Theſe and the like imprecations muſt be looked upon as Prophecies. Beſides, *David* looked upon them not as his enemies only, but Gods as well: and ſuch alſo as were deſperate, and irrecoverable. So *Paul* prayed againſt the Copper-ſmith; the Church againſt *Julian*, &c.

Let them be driven backward, &c.] A Chriſtian may without ſin be ſenſible of indignities, only it muſt be the mourning of Doves, and not the roaring of Bears.

Verſ. 15. *Let them be deſolate for a reward*] A poor reward: but ſuch as ſin payeth to her ſervants, the wages of ſin is death. Sin payeth all her ſervants in *black money*. See *Pſal.* 35. 21. The word here rendred *reward*, ſignifieth *an heir*. It is, as if the Prophet ſhould ſay, Let one deſolation tread upon the heels of another, till they be utterly undone.

Verſ. 16. *Let all thoſe that ſeek thee rejoyce*] *viz.* When they hear of my deliverance. The Saints have both their joyes and griefs in common with their fellow-members, as being in the body, *Heb.* 13. 3. both in the body of Chriſt, and in the body of fleſh and frailty.

Verſ. 17. *But I am poor and needy*] A ſtark begger; neither will I hide from my Lord (as once *Joſephs* Brethren ſaid to him, when they came for corn) mine extream indigency, my neceſſitous condition, I am one that gets my living by begging.

Yet the Lord thinketh upon me] Here is the poor mans King, as hath been ſaid, and Chriſt is *cum Patre datur, tuetur, ſervat*, as *Auguſtine* hath it; that is, he gives with the Father, and at ſame time prayes with the ſuter, who muſt therefore needs ſpeed.

Thou art my help and my deliverer, make no tarrying] Deliver me ſpeedily, leſt I periſh utterly. God, ſaith One, is ſometimes troubled with too much help, but never with too little, we are ſometimes too ſoon, but he is never too late.

PSAL.

PSALME XLI.

A Psalm of David] Of the same sense with the four former Psalmes, saith *Kimchi*.

Vers. 1. *Blessed is he that considereth the poor*] Heb. *That wiseth by, considereth concerning the poor*; The *poor weakling*, whose health is impaired, whose wealth is wasted. *Aben Ezra* rendreth it, *Qui præcipua curam gerit*, He that preventeth the request of the poor begger; wisely considering his case, and not staying till he crave, which possibly out of modesty hee may bee loth to do. The most interpret it of a charitable Judgement passed upon the poor afflicted, not holding him therefore hated of God, because heavily afflicted, as *Jobs* friends did. *At vobis bene sit qui de me quamprimis calamitoso rectius judicatis*, so *Beza* here paraphraseth, Well may you fare, my friends, who censure better of me, though full of misery, and deal more kindly with mee. The word *maschil* signifieth both a prudent Judgement, and a desire to do all good offices, saith One. It signifieth to give comfort and instruction to the weak, saith Another, wisely weighing his case, and ready to draw out, not his sheat only, but his *soul to the hungry*, Isa. 58. 10. This is a blessed man, presupposing him to be a Beleever, and so to do it from a right Principle, *viz. Charity out of a pure heart, of a good conscience, and of faith unfeigned*, 1 Tim. 1. 5. In Psal. 10.

The Lord will deliver him] i. e. The *poor weakling*, and the other also that dealeth so mercifully with him, both shall be delivered, according to that of our Saviour, *Matth.* 10. 41. Delivered I say he shall be in due time, supported in the mean while, a good use, and a good Issue he shall be sure of. Some make it *Davids* prayer, *The Lord deliver him, &c.* Others, the mercifull mans prayer for the poor-afflicted. *Kimchi.*

Vers. 2. *The Lord will preserve him, and keep him alive*] Life in any sense, is a singular mercy, *Why is a living man sorrowfull, Lam.* 3. 39? if he be alive, though afflicted, he hath cause to be thankfull; how much more if alive to Righteousness? The Arabick here interpreteth it, *dabit illi filios in quibus post mortem vivat*, he will give him Children, in whom he may live after his death.

And he shall be blessed upon the earth] With wealth, and other accommodations; so that the World shall look upon him as every way blessed.

And thou wilt not deliver him into the hands of his enemies] Heb. *Do not thou deliver him*] This maketh *Kimchi* conclude, that all this is but *oratio visitantis consolatoria*, the prayer of him that visiteth the sick man, for his comfort.

Vers. 3. *The Lord will strengthen him upon the bed of languishing*] Whether through sickness of body, as *Isa.* 38. 2. or sorrow of heart, for in such case also men cast themselves upon their beds, 1 *Kin.* 21. 4. This God (and not the Physicians) will do for the sick man, *die septimo* on the seventh day, saith *R. Solomon*, when he is at sickest.

Thou wilt make all his bed] Heb. *Thou wilt turn*, thou wilt *turne up Pillows* under him, that he may lye at ease, and this by the hand of those poor whom he had considered. Or, *Thou wilt turne all his bed*, That is, his whole body from sickness to health, as *Kabvonahi* senseth it.

Vers. 4. *I said, Lord be mercifull unto me, heal*] Heal mee in mercy, and begin at the inside first. Heal my soul of sin, and then my body of sickness; Heal me every whit. These to the end, are the sick mans words, saith *Kimchi*. And this is the Character of the Lords poor man, to whom the foresaid comfortes do belong, saith Another.

For I have sinned against thee] He cryeth *peccavi*, not *perii*. *Summa ionem à capite orditur*, he beginneth at the right end.

Vers. 5. *Mine enemies speak evill of me*] Notwithstanding my piety and devotion; that's no target against persecution. *Davids* integrity and the severity of his discipline displeased these yokelesse *Belialists*, they were sick of his strict government, and longed for a new King who would favour their wicked practices, such as was *Absolom*, whom they shortly after set up. *Davids* they could not indure, because he *did Justice and Judgement to all the people*. These *Libertines* were of the *Egyptian mould*, *loquaces & ingeniosi in præfectorum maledictum, in ut qui viderit eum* Senec.

pam

pum, infamiam non effugiat, ſuch as loved to ſpeak *evill of dignities*; and could not give their governours (how blameleſſe ſoever) a good word.

When ſhall he dye, and his name periſh?] Nothing leſſe would ſatisfie their malice, than utter extermination. But *David* recovereth, and his name ſurviveth, when they lie wrapt up in the ſheet of ſhame.

Verſ. 6. *And if he come to ſee me*] That is, *Achitophel*, or ſome ſuch hollow-hearted *Heliphanta*.

Plaut. Ore pro mea ſanitate orant ſed corde quærunt malum. Midraſh Tillim.

He ſpeaketh vanity] Pretending that he is very ſorry to ſee mee ſo ill at eaſe, and letting fall ſome Crocodiles tears perhaps.

His heart gathereth iniquity to it ſelf] As Toads and Serpents gather venom to vomit at you.

When he goeth abroad, he telleth it] Boaſting to his treacherous Brotherhood, of his baſe behaviour.

Verſ. 7. *All that hate mee, whiſper together againſt mee*] Heb. *Muſſitant*, they mutter as Charmers uſe to do. Theſe whiſperers are dangerous fellows, *Eccl. 1. 28.* like the wind that creepeth in by chinks in a wall, or cracks in a window. *A vento percolato, & inimico reconciliato, libera nos Domine*, ſaith the Italian.

Againſt mee do they deviſe] *Cogitant quaſi coagitant.*

Verſ. 8. *An evill diſeaſe, ſay they, cleaveth faſt unto him*] Heb. *A thing of Belial*, a vengeance hath befallen him; God for his foul offence hath put him over to the Devill to be tormented by a peſtilentiall diſeaſe, that will ſurely make an end of him. So *Genebrard* (that mad dog) in the fourth book of his Chronology, *Anno Dom.* 1564. reckoning up thoſe diverſe diſeaſes whereof *Calvin* dyed, (all which was well known to be falſe) addeth, *An Herodes terribilius animam Satanæ reddiderit, equidem neſcio*, whether *Herod* yeelded up his ſoul to the Devill in a more horrible manner, I know not. With as little charity did *Evagrius* ſay of *Juſtinian* the great Law-giver, *ad ſupplicia juſto Dei judicio apud inferos luenda profectus eſt*, he went to hell-torments, when he dyed by Gods juſt Judgement. And *Luther* of *Oecolampadius*, *ſe credere Oecolampadium ignitis Satanæ telis & haſtis confoſſum ſubitanea morte periiſſe. ... tantæne animis cœleſtibus iræ?* This falſe conceit is ſufficiently confuted by the hiſtory of his life and death ſet forth by *Simon Grynæus*, as alſo is that concerning *Calvin*, by his life written by *Beza*, and others.

Omnes impietates quas perpetravit. *R. Solom.*

Lib. 5. cap. 1.

Lib. de Miſſa privata. Anno 1533.

Verſ. 9. *Yea mine own familiar friend*] Heb. *The man of my peace.* This was a great cut to *David*, τιγὰς μεῖζον ἕλκος ἢ φίλος ἀδικῶν, ſaith *Sophocles*, what greater wound can there be than a treacherous friend? ſuch as was *Ahitophel* to *David*, *Judas* to our Saviour, *Brutus* to *Julius Cæſar* (who was ſlain in the Senat-houſe with three and twenty wounds, given for moſt part by them whoſe lives he had preſerved) *Magnentius* to *Conſtans* the Emperour, who had formerly ſaved his life from the Souldiers fury; *Michael Balbus* to the Emperour *Leo Armenius*, whom he ſlew the ſame night that he had pardoned and releaſed him. This evil dealing made *Socrates* cry out, φίλοι ὄλεις φίλος, Friends, there is hardly a friend to bee found; and Queen *Elizabeth* complain, that in truſt ſhe had found Treaſon; and King *Antigonus* pray to God to preſerve him from his friends; and King *Alphonſus* to complain of the ingratitude of his Favourites.

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In whom I truſted] So did not our Saviour in *Judas*, for hee knew him better than ſo, and therefore this clauſe is left out, *Joh. 13. 18.* where hee applieth this ſaying to himſelf. *Hierom* and ſome others apply the whole Pſalm to Chriſt, and for that end they render theſe words actively, *Cui credidi*, to whom I entruſted or committed my miniſtery.

Who did eat of my bread] My *fellow-commoner*, with whom I had eaten little leſs than a buſhel of Salt. A mans enemies are many times thoſe of his own houſe, the Birds of his own boſom. *Judas* dipt in the ſame diſh with Jeſus, betrayed him with a kiſs. *Cavent ne oſculum Iſcarioticum.*

Hath lift up his heel againſt me] Heb. *Hath magnified the heel*, or *the ſoot-ſole*, ſc. to ſupplant me, or to trample upon me, or to ſpurn againſt me. *Metaphora ab equis calcitrosibus*, ſaith *Vatablus*, a Metaphor from unruly and refractory Horſes. See *Judg. 15. 8.* it importeth contempt, deſpite, and cruelty.

Verſ. 10. *But thou, O Lord, be merciful unto me*] As ſtorms beat a Ship into the harbour; ſo did mens miſuſages drive *David* to God; and as Children meeting

meeting with hard measure abroad, hye home to their Parents, so here.

And raise mee up] From off this bed of weakneſſe, and from under their feet of inſolency and cruelty.

That I may requite them] Not in a way of private revenge (for that was utterly unlawfull, and would not bear a prayer) but of Juſtice, as I am a King, and a lawfull Magiſtrate. The fear of this might happily make *Ahitophel* (foreſeeing that all would be naught on *Abſolems* ſide) to ſave the hangman a labour.

Verſ. 11. *By this I know that thou favourest mee*] This is *the triumph of truſt*, and the fruit of faithfull prayer; ever anſwered, ſometimes before it is uttered, ſometimes in, and ſometimes after the act; but we may be ſure of an un-miſcarrying return, if we pray and not faint, *Luk.* 18. 1. even ſuch as ſhall bring us word, that God favoureth our perſons.

Verſ. 12. *And as for mee, thou upholdest mee in mine integrity*] Which earth and hell had conſpired to rob mee of, but in vain, through thy help. My ſhield is yet in ſafety. My faith faileth mee not, nor yet mine innocency in regard of men, or the Righteouſneſſe of my cauſe.

And ſettest mee before thy face for ever] So that being never out of thy ſight, I cannot poſſibly be out of thy mind. Confer 1 *King.* 17. 1.

Verſ. 13. *Bleſſed be the Lord God of* Iſrael] Thus he ſweetly ſhutteth up this firſt book of the Pſalmes (as ſome diſtinguiſh) with a patheticall doxology, redoubling his Amen, *Fiat, Fiat*, to ſhew his fervency, and moſt earneſt deſire that God ſhould be bleſſed by his whole *Iſrael*. This was the cuſtome of the Scribes to do, ſaith *Kimchi*, when they had finiſhed any book. The other four books of Pſalmes (as they are reckoned) end in like manner.

From everlaſting to everlaſting] i. e. From the beginning of the World, to the end of it; or, as the *Chaldee* hath it, from this World, unto the World to come.

Amen and Amen] *So be it, and ſo it ſhall bee. Dictio eſt acclamationis, approbationis, & confirmationis.* The Rabbines ſay, that our *Amen* in the cloſe of our prayers muſt not be firſt, *huſty*, but with conſideration, 1 *Cor.* 14. 16. Secondly, not *maimed* or *defective*; wee muſt ſtretch out our hearts after it, and be ſwallowed up in God. Thirdly, not *alone*, or an *Orphan*; that is, without faith, love, and holy confidence. The ſpirits of the whole prayer are contracted into it, and ſo ſhould the ſpirit of him that prayeth.

PSAL. XLII.

Maſchil for the ſons of Korah] *Korah* and his complices were ſwallowed up quick by the earth in the Wilderneſſe for their gain-ſaying, *Num.* 16. but ſome of his ſons diſliking his practice, eſcaped, and of them came *Heman* (the Nephew of *Samuel*) a chief ſinger, 1 *Chron.* 6. 23. Now to him, and his Brethren, was this and ſome other of *Davids* Pſalms committed, both to be kept as a treaſure, and to be ſung in the Sanctuary, for comfort and inſtruction under affliction, according to the ſignification of the word *Maſchil*; whereof See *Pſal.* 32. title.

παθήματα τὰ γὰρ μαθήματα. Nocumenta documenta.

Verſ. 1. *As the Heart panteth after the water-brooks*] Heb. As the *Hind*. Greek, ἡ ἔλαφος, for in females the paſſions are ſtronger, ſaith an Interpreter here, *qui quid volunt, valde volunt*. This Creature is naturally hot and dry, about *Autumn* eſpecially (as *Ariſtotle* teſtifieth)) but when hunted, extream thirſty. *Chryſoſtom* and *Baſill* ſay, that ſhe eateth Serpents, and ſo is further inflamed by their poyſon. Now as the hunted and heated Hind *glocitat*, breatheth and brayeth after the water-brooks,

De nat. anim. l. 6. cap. 2

So panteth my ſoul after Thee, O God] He ſaith, not after my former dignity and greatneſſe, before *Abſolom* diſturbed mee, and drove mee out (though he could not but be ſenſible of ſuch a loſſe; we know what miſerable moans *Cicero* made, when ſent into baniſhment; how impatient *Cato* and many others were in like caſe, ſo that they became their own deathſmen) but *after Thee Lord*, and the enjoyment of thy publick ordinances; from which I am now alaſſe hunted and hindred. After that Gods holy Spirit hath once touched a ſoul, it will never be quiet untill it ſtands pointed God-ward.

Amo te Domine plus quam mea, me os, me. Ber

Verſ. 2. *My Soul thirſteth for God*] More than ever it did once for the *water of*

the

the Well of Bethelem; and that, becauſe he is the *living God*, the fountain of living waters, that only can cooll and quench my deſires, *Jer.* 2. 13. & 17. 13. ſo as I ſhall never thirſt again, *Joh.* 4. 14. whereas of all things elſe we may ſay

Ovid. *Quo plus ſunt potа, plus ſitiuntur aquа.*

Kimchi. *Aben-Ezra.* The Rabbines note here, that *David* ſaith not *ſo hungreth*, but *ſo thirſteth my ſoul*; becauſe men are more impatient of thirſt, than of hunger; they can go diverſe dayes without meat, but not without drink.

Curt. ex Diodoro. *Alexander* loſt a great part of his army marching through the Wilderneſſe of the *Suſitans* by want of water.

When ſhall I come and appear before God?] Heb. *And ſee the face of God? viz.* in his Tabernacle. *Eheu igitur quando tandem mihi miſerrimo dabitur, ut te in ade tua conſpiciam?* Theſe earneſt pantings, inquietations, and unſatisfiable deſires after God and his ordinances, are ſure ſignes of true grace. But woe to our worſhipſcorners, &c.

Verſ. 3. *My tears have been my meat day and night*] Hunters ſay, the *Hart* ſheddeth tears, or ſomething like tears, when he is purſued, and not able to eſcape. Hereunto *David* might allude. Sure it is, that as Hinds by calving, ſo men by weeping, caſt out their ſorrowes, *Job* 39. 3.

Expletur lachrymis egeriturq; dolor.

Act. and Mon. 1457. And, *Affert ſolatium lugentibus ſuſpiriorum ſocietas* ſaith *Baſil*, ſighs are an eaſe of ſorrow. Of Mr. *Bradford* the Martyr it is reported, that in the midſt of dinner he uſed oft to muſe, having his hat over his eyes, from whence came commonly plenty of tears dropping on his trencher. — ἀγαθοὶ δ' ἀριδάκρυες ἄνθρες, The better any are, the more inclined to weeping; as *David* than *Jonathan*, 1 *Sam.* 20. Here we

So Pſal. 80. 5. have him telling us that his tears were his *meat*, or his *bread*, as *Gregory* readeth it; and he giveth this reaſon, that like as the more bread wee eat, the dryer we are, and the more thirſty; ſo the more tears of godly ſorrow we let fall, the more we thirſt after that living fountain ſpringing from above. *Davids* greateſt grief was, that he was baniſhed from the Sanctuary; and next to that, the reproachfull blaſphemy of his enemies hitting him in the teeth with his God, as if not able or not willing to relieve him now in his neceſſity, and bitterly upbraiding him with his hopes as altogether vain.

Whiles they continually ſay unto mee, Where is thy God?] *Violenti certe impetus*, ſaith *Vatablus* here; theſe were violent ſhocks indeed; and ſuch as wherewith *Davids* faith might have been utterly overthrown, had it not been the better rooted, and withall upheld by the ſpeciall power of the Spirit of grace. Other of Gods ſuffering *Saints* have met with the like meaſure. At *Orleance* in *France*, as the bloody Papiſts murthered the Proteſtants, they cryed out, *where is now your God?* what is become of all your prayers and Pſalms now? Let your God that you called upMr. Clarks' Gen. Martyrol. p. 316. on ſave you if he can. Others ſang in ſcorn, *Judge and revenge my cauſe O Lord*; Others, *Have mercy on us Lord, &c.* The Queen Mother of *Scotland* having received aid from *France*, forced the Proteſtants for a while to retire to the Highlands, whereupon ſhe ſcoffingly ſaid, *where is now* John Knox *his God? My God is now ſtronger than his, yea even in Fife*; but her braggs laſted not long; for with-

Mr. Knox his life by Mr. Clark. in a few dayes, ſix hundred Proteſtants beat above four thouſand *French* and *Scots &c.* Gods Servants fare the better for the inſolencies of their enemies; who when they ſay where is now their God? might as well ſay betwixt the ſpace of the new, and old Moon, where is now the Moon? when as it is never nearer the Sun, than at that time.

Verſ. 4. *When I remember theſe things*] viz. My preſent preſſures compared with my former happineſs, *Miſerum ſanè eſt, fuiſſe felicem.* The Epicures held (but I beleeve they did not beleeve themſelves therein) that a man might be cheerful amidſt

Cic. de Fin. l. 2. Sen. de ben. l. 4. c. 22. the moſt exquiſite torments, *Ex præteritarum voluptatum recordatione*, by the remembrance of his former pleaſures and delights. *David* found this here but a ſlight and ſorry comfort, though he better knew how than any of them to make the beſt of it; and his delights had been farre more ſolid and cordial.

I pour out my ſoul] See *Job* 30. 16. with the Note.

For I had gone with a multitude] Heb. *A thick croud*, or throng of good people, frequenting the publick Ordinances, and *David* in the head of them. One rendreth

rendreth it, *In umbra vel umbrella, ſicut mos eſt Orientalium ambulare umbrellis contra ardorem ſolis accommodatis.*

I went with them to the houſe of God] *Lente Itabam*, I went with a gentle pace, *Greſſu grallatorio.* He ſpeaketh, ſaith *Vatablus*, of the order obſerved by the faithful when they went to the Sanctuary, *viz.* in comely equipage, ſinging praiſe to God, and confeſſing his goodneſs. Kimchi in Il Radic.

Verſ. 5. *Why art thou caſt down, O my ſoul?*] Here *David* ſeemeth to be *Homo diviſus in duas partes*, ſaith *Vatablus*, a man divided into two parts, as indeed every new man is *two men*: and what is to be ſeen in the *Shulamite*, but as it were the *company of two Armies?* Cant. 6. 13. *David* chideth *David* out of his dumps. So did *Alice Benden* the Martyr, rehearſing theſe very words (when ſhe had been kept in the Biſhops priſon all alone, nine weeks with bread and water) and received comfort by them in the midſt of her miſeries. Act. & Mon. 1797.

And why art thou diſquieted in me?] A good mans work lieth moſt within doors; he hath more ado with himſelf than with all the world beſides; he prayeth oft with that Ancient, *Libera me Domine à malo homine meipſo, Deliver me, Lord, from that naughty man my ſelf.* How oft do we puniſh our ſelves by our paſſions, as the Lion, that beateth himſelf with his own tail? Grief is like Lead to the ſoul, heavie and cold, ſinking it downward, taking off the wheels of it, and diſabling it for duty; like as a Limb that is out of joynt, can do nothing without deformity and pain. Keep up thy ſpirit therefore, and watch againſt dejection, whatſoever befalls thee, yea againſt all diſtempers; ſith they hinder comfortable intercourſe with God, and that Spiritual compoſedneſs, that *Sabbath of ſpirit* that we muſt enjoy, or elſe we cannot keep that continual Holy-day, 1 *Cor.* 5. 8. How many are there who through unneceſſary ſadneſs, come to Heaven before they are aware? ἐωρτάζωμεν.

Hope thou in God] Faith quieteth the ſoul firſt or laſt (ſaith a Reverend man on theſe words) there will be ſtirring at the firſt: As in a pair of Ballance, there will be a little ſtirring when the weight is put in, till it come to a poiſe; ſo in the ſoul, it comes not to a quiet conſiſtency till there be ſome victory of faith, till it reſt and ſtay the ſoul. *Dr. Sibbes.*

For I ſhall yet praiſe him for the help of his countenance] Heb. The *health of his countenance*, *Adhuc confitebor ei ſalutes vultus ejus. Chryſoſtom* bringeth in a man loaden with troubles coming into the Church, where when he heard this paſſage read, *Why art thou caſt down? hope in God, &c.* he preſently recovered. *Homil. in Geneſ.*

Verſ. 6. *O my God, my ſoul is caſt down within me*] Though before he had ſchooled himſelf out of his diſtempers, yet now he is troubled again: ſuch are the viciſſitudes and interchanges of joy, and ſorrow, that the Saints are here ſubject unto: as ſoon as the Spirit gets the better, as ſoon the Fleſh; ſometimes good affections prevail, ſometimes unruly paſſions. Affections are the wind of the ſoul, paſſions the ſtorm. The ſoul is well carried, when neither ſo becalmed that it moves not when it ſhould, nor yet toſſed with tempeſts to move diſorderly.

Therefore will I remember thee from the Land of Jordan] That is, ſaith one, I will call to mind former experiments there, and take comfort. Or, I will remember thee, as I may, here at *Mahanaim* beyond *Jordan*, under the mount *Hermon*, and that other little Hill (where I have found thee, in my meditations, and prayers, propitious unto me) though I cannot now worſhip thee in the beauty of holineſs, being driven out by my ungracious Son *Abſolom*, from the place where thine honour dwelleth.

Verſ. 7. *Deep calleth unto deep*] *Vorago voraginem advocat*, i. e. one calamity inviteth another: *Aliud ex alio malum*, they come thick and three-fold, the Clouds return after the rain, *Eccleſ.* 12. 2. as one ſhower is unburthened, another is brewed. One affliction followeth and occaſioneth another, without ceaſing, or intermiſſion; ſo that they are grown as it were to an infiniteneſs, as *Pſalm* 40. 12. Gurges gurgitem excipit. *Beza.*

At the noyſe of thy water-ſpouts] i. e. Thy Clouds pouring down amain, in a ſtorm at Sea eſpecially, by a *Cataclyſm* of waters falling at once out of the Clouds, ſometimes to the overwhelming and breaking of a ſhip. This, Mariners call a *ſtont*, Pſal. 18. 4. *The ſtouds of Belial made me afraid.*

Propter peccata noſtra à te immiſſa. *Kimchi.*

All thy waves and thy billows are gone over me] *Fluctum fluctum trudit*; yet not, without the Lord: the enemies and the evils that befell him are called *Gods waves* or *breakings*.

Verſ. 8. *Yet the Lord will command his loving kindneſs*] He will after all this miſery ſend forth a Commiſſion, and a command to ſet me free: and his *Mandamus* will do it at any time.

And in the night his Song ſhall be with me] When others that are without God in the World have reſtleſs nights, the gnats of cares and griefs moleſting them, a Saint can ſing away care, and call his ſoul to reſt, as *Pſal.* 116. 7. being filled with peace, and joy through beleeving; ſuch as ſetteth him a ſinging to Gods glory.

And my prayer unto the God of my life] i. e. My *praiſes*, which are a chief part of prayer, 1 *Tim.* 26. 1. Thank-ſgiving is an artificial begging, *Gratiarum actio eſt adplus dandum invitatio.*

Verſ. 9. *I will ſay unto my God, my Rock, why haſt thou forgotten me?*] *Tenè verò mei immemorem eſſe?* Thus I will in a familiar manner expoſtulate with him, and lay my caſe open unto him, as to a friend. The fleſh ſuggeſteth that he is forgotten, but faith holdeth its own, faſtning on the *Rock of ages*.

Why go I mourning] Heb. *Black*, as one that is in mourning weeds: or, that had *lain among the pots*.

Verſ. 10. *As with a ſword in my bones*] Heb. *A murthering weapon*, which when thruſt into the bones cauſeth moſt exquiſite pain: ſo deeply was good *David* affected with the diſhonour done to God by his blaſphemous enemies; it went to the very heart of him as a dagger.

While they ſay daily] See the Note on *verſ.* 3.

Verſ. 11. *Why art thou caſt down*] See *verſ.* 5.

Who is the health of my countenance] i. e. The Author of my manifold, preſent and apparent ſafety: ſuch as ſhall make me look blithe and beautiful, cheery, and chirp:

PSAL. XLIII.

VErſ. 1. *Judge me O God*] This Pſalm is as it were an Epitome, or an *Appendix* to the former, and little differing in words or matter.

Plead my cauſe] See *Pſal.* 35. 1.

Againſt an ungodly Nation] Heb. *A Nation not mild*, or *merciful*: ſo he calleth *Abſolons* Complices, who ſought and would have ſucked his bloud. Such are a *people of Gods wrath, and of his curſe.*

O deliver me, &c.] From *Abſolom*, or *Ahitophel*, or the whole Faction.

Verſ. 2. *For thou art the God of my ſtrength*] As being in Covenant with me both offenſive and defenſive: In the Lord Jehovah is a Rock of ages, or everlaſting ſtrength, *Iſa.* 26. 4. for God *of my ſtrength*, Pſa. 42. 9. is *my Rock*.

Why go I mourning] See *Pſal.* 42. 9.

Lux & veritas piorum comites.

Verſ. 3. *O ſend out thy light*] i. e. thy comforting grace, oppoſed to that *verſ.* 2. I go mourning, or *in black*.

And thy truth] i. e. Thy faithfulneſs, oppoſed to the deceitful man, *verſ.* 1. The Rabbines interpret *Light* and *Truth*, by Chriſt and *Elias*; the Arabick maketh it a prayer for the Jews converſion.

Let them bring me unto thy holy hill] *Zion*, the place of holy aſſemblies for Gods ſervice. *Iterum commendatur hic dignitas miniſterii publici: Væ igitur illis qui caducorum bonorum uſum redimunt ſacri, miniſterii jacturâ, qui conciones ſacras & Sacramenta ultro negligunt, &c.*

And to thy Tabernacles] So called, either becauſe it was ſet up at ſundry times in ſundry places, whilſt it was tranſportative; or elſe becauſe it was parted by veiles into ſeveral rooms, *Heb.* 9. 2, 3.

Verſ. 4. *Then will I go unto the Altar of God*] Not without ſtore of Sacrifices. Gods ſervice is now nothing ſo coſtly, and ſhould therefore be more cheagfully performed. Heathens had their Altars, &c. all ſave the *Perſians*.

Verſ. 5. *Why art thou bowed down, &c.*] See *Pſal.* 42. 5. & 11.

PSAL

PSAL. XLIV.

Maſchil] i. e. *Making wiſe*, or *giving inſtruction*; for which purpoſe this Pſalm was compoſed by *David* (as it is moſt probable) or ſome other excellent Prophet, for the uſe of the Church, which is *hæres crucis*, the heir of the Croſſe, as *Luther* ſpeaketh; and is here inſtructed how to carry her ſelf under it, and to get benefit by it.

Verſ. 1. *We have heard with our ears*] i. e. We have both heard and heeded it, with utmoſt attention and affection. It is not a *Pleonaſmus*; but an *Emphaſis* that is here uſed.

Our Fathers have told us] According to that they were commanded, *Deut. 6.* and elſewhere, to *whet* good things upon their young Children, and to propagate the memory of Gods noble acts to all poſterity, *Exod.* 12. 26. & 13. 14. *Joſh.* 4. 6, 7. See *Pſal.* 78. 4, 6. Hear this ſaith *Baſil*, and bluſh yee Fathers, that neglect to teach your Children. They made their mouths as it were *Books*, wherein the noble acts of the Lord might be read to his praiſe, and to the drawing of their Childrens hearts unto him. In loc.

What work thou didſt] All which they faithfully related, and carefully recorded for the uſe of after-ages, *Pſal.* 102. 18. *This ſhall bee written for the generation to come; and the people that ſhall be created, ſhall praiſe the Lord.*

Verſ. 2. *How thou didſt drive out the Heathen*] i. e. The Canaanites. Theſe, God the great *Proprietary* of all ſupplanted, after that they had for a long time grown there as trees; and abounded with all kind of ſenſual delights, till they had filled the Land from one end to the other with their uncleanneſſe, *Ezra* 9. 11.

How thou didſt afflict (or break in peeces) the people and caſt them out] Or, cauſe them (the Iſraelites) to ſpread and propagate. (So *Mollerus* readeth it) as the Vine ſendeth out her branches.

Verſ. 3. *For they got not the Land in poſſeſſion by their own ſword, &c.*] Men are apt to arrogate to themſelves, and ſay as *Luther* hath it, *Hoc ego feci. Seſoſtris* King of *Egypt*, when he had conquered any Country, was wont to ſet up pillars, and thereupon to engrave theſe words, *This Land I got in poſſeſſion by mine own power.* He was afterwards ſlain by his own ſervants. Herod. lib. 2

But thy right hand] *Quia per eam prælia & opera facta ſunt*, ſaith *Kimchi*. God is the great *Doer* in all atchievements.

And the light of thy countenance] i. e. *Illuſtris præſentia tua qua præiviſti & præluxiſti eis*, thy gracious preſence and conduct. *Junius.*

Becauſe thou hadſt a favour unto them] Free grace was the fundamentall cauſe of all their felicity. God *loved them becauſe he loved them*, Deut. 7. 7. He choſe them of his love, and then loved them for his choice.

Verſ. 4. *Thou art my King O God*] Heb. *Thou art he my King.* Gr. *Thou art the ſame my King.* i. e. the ſame that thou waſt to thoſe of old; Oh ſee to thy ſubjects, as ever thou haſt done.

Command deliverances for Jacob] A *Mandamus* from thee will do it; He ſpake the word, and it was done. Some read it, *command deliverances O* Jacob, that is, *O God of* Jacob, as *Pſal.* 24. 6.

Verſ. 5. *Through thee will we puſh down our enemies*] *Cornu-p temus*, a metaphor from horned creatures, as *Deut.* 33. 17. This we ſhall ſoon do, if thou do but only give the word of command; for together with thy word goeth forth a power.

Through thy name] *Tuo nomine & numine, auſpicio & ductu.*

Verſ. 6. *For I will not truſt in my bow*] To truſt in men or means, is the ready rode to utter ruine. *Idas* one of the *Argonauts* is brought in by the Poet, bragging that he truſted not in the gods, but in his own arm, and armes.

Ἄλλε μ' ὀφέλλει
Ζεὺς τόσον ὀλίγιον περ ἐμὸν σθένος.

What need we to fear the Turks (ſaid *Sigiſmund* the young King of *Hungary* in his pride and jollity) who need not at all to fear the falling of the heavens, which if they ſhould fall, yet were we able with our ſpears and halberds to hold them up Turk. hiſt. 1

for falling upon us? He, ſhortly after this, received a notable overthrow. Carnall confidence endeth in confuſion.

Verſ. 7. *But thou haſt ſaved us*] Thou haſt wrought and fought for us againſt thoſe that ſought to deſtroy us. Thou haſt, and therefore thou wilt, for thou art *the ſame my King*, verſ. 4.

Verſ. 8. *In God we boaſt all the day long*] The *Spaniards* are ſaid to be great boaſters in the very loweſt ebbe of fortune. A godly man may be, and muſt be ſo by an holy gloriation; he muſt make his boaſts of ſuch *a King immortal, inviſible, &c.* The three Children did ſo: *Our God can deliver us, &c.*

And praiſe thy Name] Thou alone ſhalt have the praiſe of all our proſperity.

Verſ. 9. *But thou haſt caſt off, and put us to ſhame*] Here's a ſudden change, and a ſad complaint, but handſomly brought in, the better to inſinuate, the ſooner to prevail for redreſs. Only this, it ſhould have been remembred that the *Lords hand was not ſhortned --- but their iniquities had ſeparated between them and their God*, Iſa. 59. 1, 2. That noble General *Trajan* told *Valens* the Arrian Emperour, that by warring againſt God, hee had abandoned the Victory, and ſent it to the enemies.

Niceph. l. 11. c. 40.

Verſ. 10. *Thou makeſt us to turn back from the enemy*] By expectorating our faith and courage, and leaving us to a fearful faint-heartedneſs, that flieth at the ſound of a ſhaken leaf. God ſtrengtheneth or weakneth the arm of either Army, *Ezek.* 30. 24.

Verſ. 11. *Thou haſt given us like ſheep appointed for meat*] *Aliqui occiſi, diſperſi alii, & venundati gratis*, Some of us are ſlain, others ſcattered here and there, and ſold for nought.

Aben-Ezra.

And haſt ſcattered us, &c.] O the many miſeries of ſuch a baniſhment! The Poet thus expreſſeth it.

Eſt miſerum, patria amiſſa laribuſq; vagare:
Mendica & timida voce rogare cibos.
Cum natiſq; errare ſuis, & conjuge maſta,
Et cum matre pia, cumq; parente ſene.

Tyrtæus.

Verſ. 12. *Thou ſelleſt thy people for nought*] Thirty for a penny the *Jews* were ſold by the *Romans*, ſaith *Joſephus*, at the laſt devaſtation.

And doſt not increaſe thy wealth by their price] Thou takeſt thy firſt Chapman (as the Pope gave *England*, in *Hen.* 8. his time, *Primo occupanti*, to him that could firſt ſeize it) and haſt not made thy beſt of them; but given them away, for whom thou waſt wont to give great Nations, *Iſa.* 43. 3. All the comfort in this caſe was, that yet they were dear to God as his Sons, though ſold for ſlaves to the enemies, as may be ſeen *Iſa.* 50. 1. & 52. 3.

Verſ. 13. *Thou makeſt us a reproach to our neighbours*] This to a generous ſpirit is very grievous. The *Cappadocians* were noted for a ſervile people; and *Tiberius* ſaid of his *Romans*, that they were *homines ad ſervitutem parati*. The *Jews* at this day hear ill among all Nations, for a naſty and ſordid people. *O Marcomanni, O Quadi, O Sarmatæ, tandem alios vobis deteriores inveni*, ſaid that Emperour, *O Marcomans, O Quades, O Sarmatians*, I have at length found a more odious and contemptible people than you are any; meaning the *Jews*, with whoſe ſtench he was much annoyed.

Ammian. l. 2.

Verſ. 14. *Thou makeſt us a by-word among the Heathen*] Who uſe to ſay, *As baſe as a Jew*, as *wretched as an Iſraelite, &c.* The *Turks* at this day ſay, *Judæus ſim ſi fallam*, If I be not as good as my word, count me a very Jew. We uſe to ſay, *As hard-hearted as a Jew*. Thus is fulfilled that which was threatned, *Deut.* 28. 37. 1 *King.* 9. 7. *Jer.* 24. 9.

Verſ. 15. *My confuſion is continually before me*] Heb. *All the day long*, or *every day*; ſo as that there is neither hope of better, nor place of worſe.

Verſ. 16. *For the voyce of him that reproacheth and blaſphemeth*] Reproacheth Religion, blaſphemeth God and his people, as if hee cared not what became of them; and his diſpenſation ſeemeth to ſay as much: this reflecteth upon the Saints, and maketh them cry out ---

---*Pudet*

——*Pudet hæc opprobria nobis,*
Et dici potuisse, & non potuisse refelli.

Vers. 17. *All this is come upon us, yet*] This they alledge, *viz.* their constancy, as an argument of their sincerity, and a motive to pitty; apply this with *Hebræus*, to Christians, and then it is the voyce of Martyrs.

Neither have we dealt falsly in thy Covenant] i. e. We have not relinquished the true Religion, or revolted to dumb Idols: but held us close to thy sincere service. And therefore if that Heathen Emperour going against his enemy could say, *Non sic Deos coluimus ut ille nos vinceret*, We have not so served the gods that they should serve us no better, than to suffer us to be worsted; How much more may Gods faithful Servants be confident of his help, and say, All people will walk every one in the name of his god; and we will walk in the name of the Lord our God for ever and ever? *Mic.* 4. 5. *Antoni. Philosoph.*

Vers. 18. *Our heart is not turned back*] *Metaphora à studio*, saith *Vatablus*, As those that run a race stand not at a stay, much less turn back again; so neither have we either *stepped* or *stepped* backward, but advanced still toward the mark, having *Nondum metam* (*We have not yet attained*) for our Motto, as Saint *Paul* had; *Phil.* 3. 12. being in nothing *terrified by our adversaries*, not *afraid with any amazement*. Phil. 1. 28. 1 Pet. 3. 6.

Neither have our steps declined] We have watched over every particular action; Gods people are best when at worst.

Vers. 19. *Though thou hast sore broken us in the place of Dragons*] i. e. In Desarts haunted by Dragons. (See *Isa.* 34. 13. & 35. 7.) Whereinto we are driven in banishment, and there hast crushed us, and *covered us with the shadow of death*, i. e. deadly calamity. *Grumald. Ors.*

Vers. 20. *If we have forgotten the name of our God*] i. e. forgone our Religion, as *Renegadoes*, *denying the Lord that bought us*. In the time of the *Maccabees*, many revolted to Paganism; *Damas* forsaking *Paul*, became an Idolatrous Priest at *Thessalonica*, saith *Dorotheus*; *Julian* turned Pagan; *Damascen* Mahometan, as some write; *Harding* an obstinate Papist. In the *Palatinate*, when, not forty years since, taken by the *Spaniard*, scarce one man in twenty stood out, but fell to Popery, as fast as leaves fall in Autumn.

Or stretched out our hands to a strange God] This, *Ignatius*, *Laurentius*, and thousands of those Primitive Christians would dye, rather than be drawn to do. So the three Children, the seven Brethren, &c. *Origen*, for yeelding a little, was excommunicated.

Vers. 21. *Shall not God search this out?*] What pretences or excuses soever bee used for the colouring, and covering of the same.

For he knoweth, &c.] See *Mat.* 10. 26. with the Note.

Vers. 22. *Yea for thy sake are we killed, &c. q. d.* Thou knowest that for thy sake, (and not for vain glory, or out of pertinacy, &c.) *we are killed*. Tis the cause, and not the punishment, that maketh the Martyr. Some suffer as Malefactors rather. Potes videre hominem morte affici quare mortificetur nescis. Aug.

We are counted as sheep for the slaughter] As those Christians in *Calabria*, Anno 1560. thrust up in one house together, as in a Sheep-fold, and butchered severally. See *Rom.* 8. 36. besides those many, whose names being written in red Letters of bloud in the Churches Calender, are written in golden Letters in Christs Register in the book of life, as *Prudentius* hath it. Act. & Mon.

Vers. 23. *Awake, why sleepest thou?*] Considering all the premises, stir up thy self, and come and save us; carest thou not that we perish?

Vers. 24. *Wherefore hidest thou thy face?*] God sometimes concealeth his love, as *Joseph* did, out of increasement of love: he retireth, but saith fetcheth him out; as the Woman of *Canaan* did, *Mark* 7. 24, 25.

Vers. 25. *For our soul, &c.*] *Soul* and *Belly* (or body) both are oppressed, and lye suppliant at Gods feet; resolved there to live and dye together.

Vers. 26. *Arise for our help*] Heb. *A help for us*, a sufficient help, proportionable to our necessities. The *Hebrew* hath a letter more than ordinary.

PSAL.

PSAL. XLV.

Upon Shoſhannim] The name of an Inſtrument with ſix ſtrings, ſaith *Kimchi*. Or, *concerning the Lillies*, that is, the *Meſſiah* and his people, ſaith *Kabuenaki*. The City *Shuſan* had its name from Lillies there plentifully growing, as *Rhodos* from Roſes, *Florence* from flowers, &c.

Cant. 2. 1, 2. Steph. de urb.

Maſchil] It is not ſaid (as elſewhere) of *David*; and yet ſome will have him to have been the penman; others, *Salomon*; epitomizing his book of *Canticles*; with which indeed it is of the ſelf-ſame argument, *viz.*

A ſong of loves] An *Epithalamium* or nuptiall verſe, made at the marriage of *Solomon* and the Shulamite. As for *Pharaohs* Daughter, diverſe good Divines are of opinion, that neither here, nor in the *Canticles* any reſpect is had, or alluſion made to that match of *Salomon* with her, ſo expreſly condemned by the Holy Ghoſt, 1 *King.* 11. *ut perabſurdum mihi videatur, illud matrimonium exiſtimare fuiſſe tantæ rei typum*, ſaith learned *Beza*. *Ainſworth* rendreth it, A ſong of the well-beloved Virgins, friends of the Bridegroom and Bride, *verſ.* 9. 14. to ſet forth Chriſt in his glory, and his Church in her beauty. So when *Hieron* had freed the *Locrians* from the tyranny of *Anaxilas* and *Cleophron*, the Virgins ſang his praiſe, as is to be read in *Pindarus* his Odes; which *Politian* preferred before *Davids* Pſalmes, *auſu nefario*, like an Atheiſt as he was.

Pind. Pi: 2.

Exordium ut vocant floridum.

Verſ. 1. *My heart is enditing a good matter*] Heb. *Fryeth, ſicut quæ in ſartagine friguntur*, as things are fryed in a frying-pan, *Levit.* 7. 9. The Prophet, being to ſing of ſuch a ſublime ſubject, would not utter any thing but what he had duly diſgeſted, throughly thought upon, and was deeply affected with. What an high pitch flieth St. *Paul*, whenever he ſpeaketh concerning Chriſt? See *Epheſ.* 1. 6. & 2. 4, 7. & 3. 19. The like is reported of *Origen*, *Nuſquam non ardet*, ſaith *Eraſmus*; *ſed nuſquam eſt ardentior quam ubi Chriſti ſermones actuſq; tractet*; that he was ever earneſt; but moſt of all, when he diſcourſed of Chriſt. Of *Johannes Mollius* a Bononian it is ſaid, that whenſoever he ſpake of Jeſus Chriſt, his eyes dropped; for hee was fraught with a mighty fervency of Gods holy Spirit; and like the Baptiſt, he was firſt a burning (boyling or bubling) and then a ſhining light. *Ardor mentis eſt lux Doctrinæ.*

Præfat. ad Origen. opera.

Act. & Mon. fol. 855.

I ſpeak of the things which I have made touching the King] Or, *I will ſpeak in my works*, that is in this Pſalm, *concerning the King, viz. Salomon*, and Him that is greater than *Salomon* in all his glory, Chriſt the King of the Church. *Works* he calleth this Poem, not for the greatneſſe, but for the exquiſiteneſſe thereof; it being *breve & longum planeq; aureum; utpote in quo univerſa pene ſalutis noſtræ myſteria continentur*, as containing almoſt all the myſteries of mans ſalvation.

My tongue is the pen of a ready writer] i. e. I will roudly and readily relate what I have ſo well ruminated; and dexterouſly deliver my moſt mature meditations concerning the myſtical marriage of Chriſt and his Church. This is a good preſident for Preachers. *Demoſthenes* would have ſuch a one branded for a pernicious man to the Common-wealth, who durſt propoſe any thing publickly, which hee had not before-hand ſeriouſly pondered. And *Ariſtides* being preſſed to ſpeak to ſomething propounded *ex tempore*, anſwered; propound to day, and I will anſwer to morrow; for we are not of thoſe that ſpit or ſpue up things, &c.

Verſ. 2. *Thou art fairer than the Children of men*] Heb. Thou art *double-fairer*; the Hebrew word is doubled, *ad corroborandum*, ſaith *Kimchi*. It may very well be, that *Salomon* was, for his beauty, another *Nireus*; and for his eloquence, another *Neſtor*; wiſdom might *make his face to ſhine*. Of Chriſt we are ſure, that his body being of the fineſt temperament, and no way diſeaſed, could not be but very beautifull. The *Roman* regiſter reporteth him to have been of a reverend countenance, his ſtature ſomewhat tall, his hair after the colour of the ripe hazel-nut, his forehead ſmooth and plain, his face without wrinkle, mixt with moderate red, his eyes gray, various, and clear, &c. Surely if *Stephens* face was *as the face of an Angel*, and if with his bodily eyes he could peirce the heavens, and ſee there what he would; How much more could the Lord Chriſt, whoſe very manhood came the neareſt unto God of any that ever was or could be? His very countenance did expreſſe

Valde pulchrui. Vat.

Lentulus ad Senat. ap. Magdeb. cent. 1.

presse a divinity in him. And what if to the *Jews*, who esteemed him but man, but maligned him, and crucified him, he had *neither form nor beauty*, Isa. 53. 2? what if he were so broken at thirty three years of age, with continuall paines and grief for them, that they judged him well-nigh fifty, *Joh.* 8. 57? yet he was every way compleat and comely above all the Children of men, yea above all the Angells in heaven: for in him the *Godhead dwels bodily*, Col. 2. 9. and we beheld his glory, the glory as of the only begotten of the Father, *full of grace and truth*, Joh. 1. 14. His soul was like a rich pearl in a rough shell, like the Tabernacle, Goats-hair without, but gold within; or as *Brutus* his staff, *cujus intus solidum aurum cornea vellabatur cortice*. He was all glorious within; had a fulness of grace above that of *Adam*, Joh. 1. 16. as much as a Creature was capable of; and more near familiarity with the Godhead, than any creature. *Plutarch.*

Grace is poured into thy lips] So that thou canst gracefully deliver thy self in a set speech. *Solomon* could, no doubt, as another *Phocion* or *Pericles*; in whose lips, τὸ πιθανὸν ἐκάθητο (said *Eupolis*) sat a strange perswasive facultty; so that he could prevail with the people at his pleasure. Jesus Christ could much more do so, together with his words there went forth a power; he spoke as never man spake he spoke with authority, and not as the Scribes; all that heard him wondred at the words of grace that proceeded out of his mouth, *Luk.* 4. 22. *Isa.* 50. 4.

Therefore God hath blessed thee] Or better, *because that God hath blessed thee*, and endowed thee with such gifts and graces.

Vers. 3. *Gird thy sword upon thy thigh, O most mighty*] This is one of Christs titles, *Isa.* 9. 6. the *Giant*, or the *mighty strong God*, the valliant Champion of his Church. And his sword is the word of his mouth, Rev. 1. 16. *Heb.* 4. 12. *Isa.* 49. 2. All the wars in the conquest of *Canaan* were types of the spirituall wars under the Gospel, whereby the Nations were subdued to the obedience of the faith, 2 *Cor.* 10. 4. *Ephes.* 6. 11. Christ hath his sword then, a two-edged sword; and he is here called upon to *gird it to his thigh* (after the manner of those Easterlings, as we do our *skeans, hangers, woodknives*) that is, to take unto him his authority, and to exercise it for the conversion of his people, and confusion of his enemies. *Additur ei gladius quem non ostentet velut ἐπίδοτον, sed quem etiam destringat.* A sword hee hath, not for shew, but for service; whence it is added, *with thy glory and thy Majesty*. *O Heros!*

Vers. 4. *And in thy Majesty ride prosperously*] Heb. *Prosper thou, ride thou upon the Word of truth, of meekness and of Righteousness.* q. d. Ride thou in thy triumphant Charret, as it were drawn by those three glorious graces, Truth, Meekness, and Righteousness; and governed by the Word, as by the Charret-man; *Cui divinissima allegoriæ explicandæ pro rei gravitate ac dignitate integro volumine opus esset*, saith *Beza*, For the explaining of which most divine allegory, according to the worth of it, a whole volume might well be full written. The Kings of the earth for most part have their Charrets drawn by other horses, *viz.* Pride, Ambition, Cruelty, &c. as *Sesostris* King of *Egypt*, Equita super verbum veritatis.

Qui Pharios currus regum cervicibus egit.

And thy right hand shall teach thee terrible things] i. e. Shall inable thee to perform them. Christ riding on his *white horse* (his Apostles and Preachers) went forth *conquering, and to conquer*, Rev. 6. 2. *Salomon* was no such sword-man as was Jesus Christ.

Ἀμφότερος βασιλεὺς τ' ἀγαθὸς, κρατερός τ' ἀιχμήτης.

Vers. 5. *Thine arrows are sharp, &c.*] *Peters* converts were *pricks in heart*; and *Stephens* hearers were *cut to the heart*; Christ can reach in his rebells afarre off; he hath arrowes as well as a sword, to wound them; that men may either bend or break, yeeld, or become his foot-stool; One way or other he will surely have the better of them. Act. 2. Act. 7. 54.

Vers. 6. *Thy throne, O God*] Here the Prophet directeth his speech not to *Solomon* (who never took upon him the name of *God*, as did *Sesostris* King of *Ægypt*, *Antiochus*, θεὸς, *Caligula*, and some other proud Princes) but to Christ, *Heb.* 1. 8. who is God, *blessed for ever, Amen*, not so called by an excellency only, as the Angels are, *Psal.* 8. 5. with *Heb.* 2. nor by Office and Title only, as Magistrates

ſtrates are gods, *Pſ.* 82. 1, 6. not *Catachreſtically* and *Ironically* ſo called, as the Heathen gods, nor a diminutive god, inferiour to the Father, as *Arrius* held, but God by nature, every way Co-eſſential, Co-eternal, and Co-equal with the Father, and the Holy Ghoſt, *Joh.* 1. 1. *Phil.* 2. 6. 1 *Joh.* 5. 20. Hold this faſt; for it is the Rock, *Mat.* 16. 16. it is of the very foundation: ſo that if we beleeve it not, there is no heaven to be had, 1 *Joh.* 5. 20. As for his Kingly Office here deſcribed, it belongeth to him as Mediator, and what is here ſpoken of him is to be underſtood of his whole perſon, for ſo is the Head of the Church, and King of *Iſrael*, for ever.

The ſceptre of thy Kingdom, &c.] Thy government is not with *rigour*, but with *righteouſneſs*, thou cameſt rightly by it, caſting out Satan the Uſurper, *Mat.* 12. 29. *Heb.* 2. 14. and doſt moſt righteouſly adminiſter it, *Deut.* 4. 8.

Hæc verè heroica eſt nemeſis.

Verſ. 7. *Thou loveſt righteouſneſs; and hateſt wickedneſs*] *Salomon* did ſo for a great while (nay *Nero's* firſt five years were ſuch, that *Trajan* was wont to ſay, that none ever attained to the perfection of them) but Chriſt *continually*; neither can hee do otherwiſe. See *Matth.* 3. 10, 11, 12. *Joh.* 5. 30. *Matth.* 12. 18, 19, 20.

Therefore God thy God hath anoynted] *i. e.* For which purpoſe God hath anoynted thee his Meſſiah, or Chriſt, *Pſal.* 2. 2.

With the oyl of gladneſs] *Quia totus mundus in unctione Chriſti & ejus miſſione lætabitur*, ſaith *Kimchi*; ſo called, becauſe the whole World ſhould bee cheared up by the Unction and Miſſion of Meſſiah; he received the Spirit without meaſure, that of his fulneſs we might all receive and grace for grace, *righteouſneſs and peace, and joy in the holy Ghoſt*.

Beza.

Above thy fellows] *i. e.* *Ex reliquorum regum numero eximendus*, above all earthly Potentates; the beſt whereof (as *David*, *Joſiah*) had their faults, and flaws; or rather *above thy Saints*, thy fellow-brethren by grace, and Co-heirs of glory; they have *Plenitudinem Vaſis*, but thou, *Fontis*; neither only art thou anointed *Præ conſortibus*, above thy fellows, but *Pro conſortibus*, for thoſe thy fellows, as ſome render it, and it is very comfortable.

Dioſcor. l. 1. c. 67. & l. 3. c. 82. & lib. 1. 12 Lib. 1. Antidot.

Verſ. 8. *All thy garments ſmell of myrrhe, aloes, and caſſia*] Things not only of good ſavour, but of great price. *Myrrhe* ſome take to be Musk, *Aloes* Amber, *Caſſia*, a kind of Cinnamon, which in *Galens* time was very rare and hard to bee found, except in the ſtore-houſes of great Princes. And *Pliny* reporteth, that a pound of Cinnamon was worth a thouſand *Denarii*, that is, an hundred and fifty Crowns of our money. This deſcription then of Chriſts cloathing, doth *allegorically* ſet forth the ſweetneſs and pleaſure that the Father findeth in him (ἐν ᾧ εὐδόκησα, *Mat.* 3. 17.) and that we alſo finde, whilſt he is made unto us of God, *Wiſdom, Righteouſneſs, Sanctification, and Redemption*, 1 Cor. 1. 30. (Confer 2 *Cor.* 2. 14.) and that out of his *Ivory palaces*, i. e. his heavenly habitation, from which he beholdeth us, and raineth down righteouſneſs upon us.

Whereby they have made thee glad] i. e. *Servi & ſodales tui*, thy fellow friends and ſervants, who ſtand and hear the Bridegroom, and rejoyce greatly by reaſon of his voyce, *Joh.* 3. 29. yea make him glad by their ready obedience, ſetting the Crown upon his head, and adorning him as it were with all his bravery in the day of his eſpouſals. *Cant.* 3. 11. and making him ſay, How fair, how pleaſant art thou, O love, for delights! *Cant.* 7. 6.

Verſ. 9 *Kings daughters were among thine honourable women*] Thy Ladies of honour attending upon thy royal Conſort (for after the deſcription of Chriſt, the Bridegroom, followeth another of the Queen, his Bride, and of the royal Nuptials) Or, *Kings daughters are in thy precious ſort*, that is, in thy *comlineſs that thou haſt put upon them*, Ezek. 16. 14. for all the Churches bravery is borrowed, and all her *Daughters*, i. e. Members, are adorned not with their own proper attire, *Sed regio mundo & ornatu*, out of the King Chriſts Wardrobe; this is the righteouſneſs of the Saints, *Rev.* 19. 8. viz. *imputed*, and *imparted*.

Upon thy right hand] Which is a place of *Dignity* and *Safety*. As Chriſt is at the Fathers right hand; ſo the Church is at Chriſts right hand; where, as his wife, ſhe ſhineth with her Husbands beams. This is very comfortable.

Auguſtin.

Did ſtand the Queen] Heb. *the wife, adſtitorium illi ſimile reſpondeni*, as *Gen.* 2. 18. ſaith *Auguſtine*. Other *Queens* the third, the *Chronicler* ſaith, that hee

was

was happy in his wife, a Lady of excellent vertue, who drew evenly with him in all the courſes of honour that appertained to her ſide; and ſeemed a peece ſo juſt cut for him, as anſwered him rightly in every joynt. Daniels hiſt.

Verſ. 10. *Hearken O Daughter, and conſider, incline thine ear*] The Prophets, or rather Chriſts Counſell to the Church, and each Member thereof, wholly to deny ungodlineſſe and wordly luſts, and to live ſoberly, righteouſly and godly in this preſent World; to leave all, and to cleave to Chriſt. This, becauſe it is ſoon ſaid, but not ſo ſoon done, He preſſeth in many words all to one purpoſe, *Hearken, ſee, incline thine ear.* Self-denyall is a moſt difficult duty, and yet ſo neceſſary, that if it be not done, we ſhall be undone. Tit. 3. 12.

Forget alſo thine own people, &c.] All evill opinions muſt be unlearned, and all evill practices abandoned, and all our love transferred, and transfuſed upon Chriſt; or we cannot be a fit Spouſe for him. Chriſts Spouſe muſt (as *Deut.* 21. 11, 12, 13.) ſhave her head, pare her nails, and bewail her Father and Mother, that is, her naturall inbred evills and corruptions.

Verſ. 11. *So ſhall the King greatly deſire thy beauty*] If thou deny thy ſelf and forgo all others to pleaſe him alone, he ſhall ſet his whole heart upon thee, and be raviſhed with thy love, as *Prov.* 5. 19. How could that Perſian Ladies Husband do leſſe than love her, who having been at *Cyrus* his wedding, and asked how ſhe liked the Bridegroom? Like him, ſaid ſhe? I know not how I like him; for I looked upon no man there, but mine own Husband. *Aſpaſia Mileſia* was very dear to *Cyrus*, becauſe ſhe was καλὴ καὶ σοφὴ, Fair, and withall Wiſe. Ælian.

For he is thy Lord] And therefore not to be ſlighted by thee, for his great love, as many of the Perſian Monarchs were (*Ahaſhuerosh* for inſtance) but reverenced and obeyed, as *Auguſtus* was by his wife *Livia*.

Verſ. 12. *And the Daughter of* Tyre *ſhall be there With a gift*] *Iſa.* 23. 18. The Tyrians, that wealthy people, when once converted (think the ſame of other Nations) ſhall leave hoarding and heaping; and find another manner of Merchandiſe and imployment of their ſubſtance, *viz.* to feed and cloath Gods Saints, and maintain his Miniſters.

Verſ. 13. *The Kings Daughter is all glorious within*] In the Inner-man, *Epheſ.* 3. 16. the hidden man of the heart, 1 *Pet.* 3. 4. Great is the glory of the new Creature; but not diſcerned by the World, through which the Saints muſt be content to paſſe as concealed perſons; and not think much to have the greater part of their ware in the inner part of their ſhop, and not all on the board or ſtall.

Her cloathing is of wrought gold] *ex veſtibus auro ocellatis.* Cloathed ſhe is with humility, and other golden graces; as with that party-coloured garment, whereby Kings Daughters, as *Tamar*, were anciently diſtinguiſhed from others.

Verſ. 14. *She ſhall be brought*] See the Note on *verſ.* 13. ſhe ſhall be preſented to Chriſt a glorious Church, not having ſpot, wrinkle, or any ſuch thing, *Epheſ.* 5. 27. *Rev.* 21. 2.

Verſ. 15. *With gladneſſe and rejoycing*] As at marriages is uſuall. *Sampſons* wife, *ſolecized* in weeping at ſuch a feaſt. Oh the joy! the joy! ſaid that dying Saint. But what in the mean-while?

Verſ. 16. *Inſtead of thy Fathers, &c.*] The Church ſhall ſtill bring forth Children to her Husband Chriſt, and there ſhall bee a ſucceſſion of his name, *Pſal.* 72. 17.

Whom thou maieſt make Princes] The Saints are Kings in Righteouſneſſe, though ſomewhat obſcure ones as was *Melchiſedech*.

Verſ. 17. *I will make thy name, &c.*] This is a ſecond benefit promiſed to the Church, *viz.* everlaſting renown, with higheſt eſtimation and imitation, to the Worlds end.

PSAL. XLVI.

V*Pon Alamoth*] i. e. Upon the *Virginals*. Virgins with their ſhril treble tune 1 *Chron.* 15. 20. uſed (belike) to ſing this triumphant Pſalm, and to play it on the Inſtrument; and their hearts were ſomewhat ſuitable to it. The pen-man ſome think to have been *David*, upon occaſion of thoſe notable victories, 2 *Sam.* 8.

Others, *Solomon*; for the Virgins to ſing and play at his wedding, *Pſal.* 45. 8, 9. with *Cant.* 1. 2. Others, *Iſaiah*; either upon the overthrow of thoſe two Kings, *Rezin* and *Pekah*, 2 *King.* 16. 5. *Iſa.* 7. & 8. confer *Judg.* 5. 11. or elſe after the ſlaughter of *Sennacherib's* armie by an Angel: then the Virgin Daughter of *Zion*, (much more than before) deſpiſed him, and laughed him to ſcorn: the Daughter of *Jeruſalem* ſhook her head at him, *Iſa.* 37. 22. and ſang as followeth.

Tremel.

Verſ. 1. *God is our refuge and ſtrength*] *Deus nobis eſt receptus, & robur.* All Creatures, when in diſtreſſe, run to their refuges, *Prov.* 30. 26. *Pſal.* 104. 18. *Prov.* 18. 11. *Dan.* 4. 10, 11. *Judg.* 9. 50, 51. So do the Saints to God Almighty, for the ſafe-guarding of their perſons, as here, and *Iſa.* 25. 4. *Luther*, when in greateſt diſtreſſe, was wont to call for this Pſalm; ſaying, Let us ſing the forty ſixth Pſalm in conſort; and then let the Devill do his worſt.

Joh. Manlii loc. com.

A very preſent help in trouble] Or, We have abundantly found him an help in tribulation. God, as he is not farre off his people at ſuch a time, ſo he needeth not much intreaty; but when we are neareſt danger, he is neareſt to deliver, as in the *Gun-powder-plot* prevented eight or nine houres before it ſhould have been acted; *Maſſes* were ſung in *Rome*, for the proſpering of it; but no prayers particularly made in *England*, for the preventing, nor could be. Here God was, if ever, *auxilium præſentiſſimum.*

Verſ. 2. *Therefore will we not fear, though the earth, &c.*] No not in the greateſt concuſſions of States, and revolutions in nature. Earthquakes are very dreadfull, and lay whole Cities on heaps ſometimes (as *Antioch* often, which was therehence called Θεόπολις) but though not ſome part only, but the whole earth ſhould be turned topſy-turvy, as a man *wipeth a diſh, wiping it, and turning it upſide down*, 2 King. 21. 13. yea though heaven and earth ſhould be mingled, *Heb.* 12. 26. in this alſo the Beleever would be confident, becauſe God is with him (*Pſal.* 23. 4. & 27. 1.) whoſe praiſe and promiſe is, to ſee to his Servants ſafety in the greateſt dangers, and to ſet them out of the gunſhot.

Lege Plin. lib. 2. cap. 83. & 88.

And though the Mountaines be carried into the midſt of the Sea] Though all the World ſhould be reduced again into that firſt *Chaos* of confuſion.

Horat. Od. 3. lib. 3.

Si fractus illabatur orbis,
Impavidum ferient ruinæ.

Hi omnes procellæ horribili cum boatu circumſonent. Ethic. 3. 7.

Verſ. 3. *Though the waters thereof roar and bee troubled*] Heb. *Be* mudded; yet we *will not fear*, viz. with a baſe diſtruſtfull fear. *Tanti eſt experiri iam ſenſum q; auxilii divini habere.* The tempeſtuous riſing and roaring of the Sea is ſo terrible, that *Ariſtotle* ſaith, whoſoever feareth it not, is either mad, or ſenſeleſſe. Fear not, ſaith the Angell to St. *Paul* himſelf in that dreadfull ſtorm, *Act.* 27. 24. which implyeth, that he was afraid with a naturall fear; and he might be ſo without ſin. An awefull fear of God is conſiſtent with faith; neither is any Beleever guilty of a *Stoical apathie.* The very *Devills beleeve and tremble*, Jam. 2. 19. The Apoſtles word there implieth, that they roar as the Sea roareth, and ſhrieke horribly.

Though the Mountains ſhake, &c.] As ſometimes Promontories fall with the force, and impetuous beating of the Sea upon them. Admit all this, and more (whether in a ſenſe literall, or allegoricall; ſet forth it is in a ſtrain high and hyperbolicall) yet wee will bear up, and bee bold to beleeve, that all ſhall go well with us.

Id quod Prophetæ miris verborum figuris additis illuſtrat. *Beza.*

Verſ. 4. *There is a River, &c.*] *Interea civitas Dei*, amidſt all theſe garboiles and hurly-burlies abroad, the Church ſhall be *helped with a little help*, as *Dan.* 11. 34. that through weaker means, ſhe may ſee Gods greater ſtrength. That contemptible brook *Cedron* (whereof read *Joh.* 18. 1. compaſſing ſome part only of the City *Jeruſalem*; or paſſing thorough the middle of it, as ſome write) together with the rivorets *Siloe* and others that run into it, ſhall be able, through God, to ſave her from the power and greatneſſe of her enemies. Confer *Iſa.* 8. 6. and this place ſhall be the better underſtood.

The holy place of the Tabernacles] This was the beauty and bulwark of *Jeruſalem*, *viz.* the Temple, the continued ſincere ſervice of God: this was the *Tower of the flock*, and the ſtrong hold of the Daughter of Gods people, *Mic.* 4. 8. See *Iſa.* 26. 1, 2. And theſe Rivers of the Sanctuary, theſe waters of life, drawn with joy out of the

the wells of Salvation; the precious Promiſes, *made glad the City of God*, the Conſciences of Beleevers; and cauſed them to triumph over all troubles.

Verſ. 5. *God is in the midſt of her*] Hence the Church is called *Jehovah Shammah*, the Lord is there, *Ezek.* 48. 35. there he hath ſet him upa *Mercy-ſeat*, a Throne of Grace, and paved his people a new and living way thereunto with the Bloud of his Son, ſo that they may come boldly, obtain mercy, and finde grace to help in time of need, *Heb.* 4. 14.

She ſhall not be moved] Or, *not greatly moved*, Pſal. 62. 2. in thoſe great commotions abroad the world, *verſ.* 2, 3. This buſh may burn, but ſhall not be conſumed; and that by the bleſſing of him that *dwelt in the buſh*, Deut 33. built ſhee is upon a rock, *Mat.* 16. 16, and ſo is every particular Beleever, *Mat.* 7. 25. And if at any time they be in diſtreſs,

Exo. 14. 25 Begneth haveſhugnah. *Kimchi.* ἀνίκητος καὶ ἀνίκητος.

God ſhall help her, and that right early] Heb. *When the morning appeareth*; that is, in the nick of time, when help ſhall be moſt ſeaſonable, and beſt welcome. Mourning laſteth but till morning, *Pſal.* 30. 5. the Church is invincible.

Verſ. 6. *The Heathen raged*] Among themſelves, and againſt the Church (Chriſt myſtical, as *Pſal.* 2. 1, 2.) with great force and fury: *Quia ab aſcenſore ſuo Daemone ſurgentur*, as *Bernard* giveth the reaſon, becauſe the Devil rideth them, and ſpurreth them on.

The Kingdoms were moved] to remove and root out the Church, but that will not be; becauſe in the thing wherein they deal proudly, God is above them. See thoſe three ſweet ſimilitudes, *Zech.* 12. 2, 3, 6.

He uttered his voyce] Thunder-ſtruck the enemies, and ſaved his people by a Miracle of his mercy, *Pſal.* 18. 6, 7.

The earth melted] *Contra naturam ſuam, quia eſt arida*, ſaith *Aben-Ezra*; againſt the nature thereof, for it is dry. By *the earth* ſome underſtand the enemies, who had almoſt filled the whole Land with their multitudes.

Verſ. 7. *The Lord of Hoſts is with us*] Even the Lord who commandeth far other Hoſts and Armies than the enemy hath any; and this they ſhall ſee by our Spiritual ſecurity.

The God of Jacob *is our refuge*] Heb. *Our high tower*, ſuch as our enemies cannot come at. When he calleth him the *God of Jacob*, hee hath reſpect to the Promiſes, ſaith *Vatablus*; Gods *Power* and *Goodneſs* are the Churches *Jachin* and *Boaz*.

Ver. 8. *Come, behold the Works of the Lord*] *Venite, videte.* God looks that his Works ſhould bee well obſerved, and eſpecially when he hath wrought any great deliverance for his people. Of all things, hee cannot abide to bee forgotten.

What deſolations he hath made in the earth] How he hath dunged his Vineyard with the dead Carcaſſes of thoſe wild Boars out of the Forreſt, that had infeſted it. Thoſe four mighty Monarchies had their *times* and their *turns*, their riſe and their ruine; but the Church remains for ever.

Verſ. 9. *He maketh Warres to ceaſe*] As the Lord putteth the Sword in Commiſſion, bathing it in Heaven; ſo he can quiet it, and command it up at his pleaſure. He did ſo when *Siſera* was ſlain, and when *Sennacherib*. The Church hath her *Halcyons*.

He breaketh the bow, &c.] No weapon formed againſt thee ſhall proſper, *Iſa.* 54. 17. The Spaniſh *Armada* was ſet forth with infinite labour and expence; but ſoon diſperſed and defeated.

He burneth the Chariots] *In quibus inſtrumenta bellica, vel victualia pro militibus circumgeſtant*, ſaith *Aben-Ezra*, i. e. their carriages for ammunition, and proviſions.

Verſ. 10. *Be ſtill, and know, &c.*] q. d. As you muſt come and ſee, *verſ.* 8. ſo come and hear what the Lord ſaith to thoſe enemies of yours, *Ceſſate, & ſcitote, Be ſtill, &c. and know, Ex veſtris ſaltem malis diſcite*, learn by what yee have felt, that there is no contending with omnipotency. I will be exalted, asking you no leave, &c.

Verſ. 11. *The Lord of Hoſts, &c.*] See *verſ.* 7.

PSAL. XLVII.

A *Pſalm for the Sons of* Korah] *Carmen triumphale*, ſaith Mollerus; a *Panegyrical Oration*, ſaith *Beza*, written by *David*, when top-full of moſt ardent zeal, and ſung by the *Korites* in that ſtately ſolemnity, whereat he brought at length the Lords holy Ark into the City of *David*: which gallant Hiſtory is lively ſet forth, 2 *Sam.* 6. & 1 *Chron.* 15. And the uſe that *David* doth here make of it, *viz.* concerning Chriſts Kingdom, and the benefits thereby, concerneth us as much, or rather more, than that ancient people. The *Rabbins* with one conſent ſay, that this Pſalm is to be underſtood *De diebus Chriſti*, of the days of the Meſſiah, who was prefigured by the Ark, and ſhould be the joy of all Nations.

Verſ. 1. *O clap your hands all yee people*] As they uſed to do at their Kings Coronation, 2 *King.* 11. 12. ſhew your joy for, and intereſt in Chriſt your King, by manifeſting your righteouſneſs, and peace, and joy in the Holy Ghoſt. Other joys are mixt, and dear-bought, but this is ſincere and gratuitous, as the Prophet *Iſaiah* ſetteth forth elegantly, chap. 9. 3, 5, 6, 7.

Shout unto God, with the voyce of triumph] Heb. Of *ſhrilling*. Gods praiſes are to be celebrated with all manner of chearfulneſs; and we are to be vexed at the vile dulneſs of our hearts, that are no more affected and enlarged hereunto; ſeeing all cauſes of joy are found eminently in God, and he is ſo well worthy to be praiſed, *Pſal.* 18. 3. Jews and Gentiles are here joyntly called upon, joyfully to praiſe their Redeemer.

Verſ. 2. *For the Lord moſt high is terrible*] Amiable to his own, terrible to his rebels. This Son, if not kiſſed, will be angry, *Pſal.* 2. This Lamb, for a need, can ſhew himſelf a Lion: as he is the *Father* of Mercies, ſo the *God of Recompences, &c.* and being moſt high hee can eaſily overtop and ſubdue the ſtouteſt of his enemies.

He is a great King over all the earth] As having taken poſſeſſion by his wonderful Aſcenſion, of the univerſal Kingdom given him by his Father, and gathered himſelf a Church out of all Mankind, which he wonderfully ruleth, and defendeth againſt the rage of Earth, and of Hell.

Verſ. 3. *He ſhall ſubdue the people under us*] This was typified in the Government of the *Iſraelites*, then aſcendent in *Davids* days, but fulfilled when Chriſt rode abroad on his white Horſe, the Apoſtles, *Conquering and to conquer*; Rev. 6. *Quando Britannorum inacceſſa Romanis loca Chriſto patuerint*, as *Tertullian* hath it. Chriſt ſubdued the Britans and others, whom the victorious *Romans* could never come at. The Chaldee hath it, he ſhall kill the people under us, *ſc.* with the ſword of the Spirit, the Word; when the Law came, ſin revived, and I dyed, *Rom.* 7. 9. The Hebrew is, *He ſhall ſpeak the people under us*; that is, he ſhall by the preaching of the Goſpel, powerfully perſwade *Japhet* to dwell in the tents of *Shem*, Gen. 9. 27. *Tremellius* rendreth it, *Cogit in caulam populos*, he gathereth the people into the fold, *viz.* that there may be one Sheep-fold, and one Shepherd, as *Joh.* 10. 16. *Eph.* 2. 14.

Jun. ex Aben-Ezra, & R. Judah.

And the Nations under our feet] Hence the *Jews* to this day dream (as did alſo the Diſciples, ſowred with their leaven) of an earthly Kingdom, wherein the Meſſiah at his coming ſhall ſubdue the Nations, and diſtribute their Provinces and wealth among his *Jews*. But Chriſts Kingdom is of another nature, and the Nations are already ſubdued to the Church, which remaineth one and the ſame, although the *Jews* be as branches broken off, and others ſet in their place, *Rom.* 11. 24. Beſides, by the Nations under the *Jews* feet is meant (ſay ſome) that the *Gentiles* ſhould be Scholars, and the *Jews* School-maſters, as it were, unto them: for ſo ſitting under the feet, or at the feet, ſignifieth in Scripture, *Acts* 22. 3. *Luke* 10. 39. 2 *King.* 4. 5. The teacher was called *Joſhebh*, or Sitter; the Scholar *Mithabbek*, or one that *lieth along in the duſt*, in token of his humble ſubjection. And in this ſenſe *Seneca* ſomewhere ſaith, that the baſeſt of people (meaning the *Jews*) gave Laws unto all the world.

Verſ. 4. *He ſhall chuſe our inheritance for us*] Or, *He hath choſen*. Of his free grace

grace, he espied out the Land of *Canaan* for his people *Israel*, flowing with Milk and Honey, and such as was the glory of all Lands, *Ezek.* 20. 6. and as much, yea much more hath he done for the whole Israel of God, both of *Jews* and *Gentiles*, by electing them to an inheritance immortal, undefiled, reserved in Heaven for them, 1 *Pet.* 1. 4.

The excellency (or *high-glory*) *of* Jacob *whom he loved*] *i.e.* All those high and honourable Priviledges wherein *Jacob* once, and now all the faithful may well glory and rejoyce. See *Rom.* 9. 4, 5. having as great both abundance and assurance of Gods grace and goodness, as *Jacob* ever had.

Vers. 5. *God is gone up with a shout*] The Ark is here called *God*, as also *Psa.* 132. 8. and the *face of God*, *Ps.* 105. 4. because from the Ark, in the midst of the Cherubims, God spake to his people, and they by looking towards it had a sure symbol of the Divine presence. The bringing of it up with pomp and solemnity into Mount *Zion*, was a type of Christs wonderful ascension into Heaven, triumphing over all his and our enemies, *Col.* 2. 15. *Eph.* 4. 8. and joyfully entertained by Saints and Angels in Heaven. The *Jews*, ever apt to work themselves (as one saith of them) into the fools paradise of a sublime dotage) understand this passage of the future reduction of the Ark into the Sanctuary, where it was once: and for the which they most earnestly pray still, as *Buxtorf.* writeth.

With the sound of a trumpet] *Concrepantibus tubis*: and in like sort he shall return; *Acts* 1. 11. with 1 *Thes.* 4. 16. De Synag. Jud. c. 13

Vers. 6. *Sing praises to God, sing praises*] Do it with all alacrity, and assiduity, being of that Martyrs mind who said, Should I do nothing else all the days of my life, yea as long as the days of Heaven shall last, but kneel upon my knees, and repeat over *Davids* Psalms to the glory and praise of God, yet should I fall infinitely short of what is my duty to do.

Vers. 7. *For God is King of all the earth*] *q. d.* Our King, said I? it is too little; he is King *of all the earth*. A title vainly taken by some proud Princes, as *Sesostris* King of *Ægypt*, who would needs be called κοσμοκράτωρ, *Lord of the whole world*. So, a Decree went out from *Augustus Cæsar*, that all *the World should be taxed*, Luk. 2. 1. The great Turk *Amurath* the third stiled himself, *God of the earth, Governour of the whole world, &c.* but these were but *bubbles of words*, as Saint *Peter* hath it, God is the sole Monarch of the whole Earth, παμβασιλεὺς. Turk. Hist. 92

Sing yee praises with understanding] *Non bacchantium more*, but prudently, and with a well composed minde, saith *Vatablus*; *Psalma Didascalico*, saith *Tremellius*, with such a Psalm or Song, as whereby yee may rightly inform one another concerning his Kingdom, and your own duty. Heb. *Sing yee Maschil*, that is, one of the Psalms that bear that title, as some sense it: or, *every one of you that hath skill in Songs*, as others. Quotquot sapientes intelligentes & periti estis psallendi

Vers. 8. *God reigneth over the Heathen*] This is his universal Kingdom, whereof before, *vers.* 7. and yet never can too much be said of it.

God sitteth upon the throne of his holiness] He is in a special manner King of his Church (as *Ahasuerosh* was of his *Hesten*) called his throne, *Exod.* 17. 16 (*because the hand upon the throne of the Lord*, that is, *Amaleks* hand upon the Church, as some interpret it) *His throne of glory*, Jer. 4. 21. and here the *throne of his holiness*, because Christ (who is called God so many times in this Psalm) loved the Church, and gave himself for it, that he might sanctifie and cleanse it, and so present it to himself a glorious Church, *Eph.* 5. 25, 26, 27.

Vers. 9. *The Princes of the people are gathered together*] Or, the voluntary of the people: The great ones disdain not to meet with the meanest at the publick Assemblies, for performance of holy duties; but thither they fly one with another, as the Doves do to their windows, *Isa.* 60. 8. glorying in this, that they are Christs Vassals, as did *Constantine*, *Valentinian*, and *Theodosius*, those three great Emperours, casting their Crowns at his feet, and willing to come under the common yoke of his obedience, with the rest of the *people of the God of Abraham*, the common sort of Christians. *Socrates.*

For the shields of the earth belong to God] That is, those Princes and Magistrates also, *Hos.* 4. 18. *Psal.* 89. 18. belong to the covenant of election, though not many mighty, not many noble are called, 1 *Cor.* 1. 26. and it was grown to a

Pro-

Proverb, *omnium bonorum Principum imagines in una unnula ſculpi poſſe.* The Spaniſh Fryer was wont to ſay there were but few Princes in Hell; and why? becauſe there were but few in all. If ſuch ſhall ſhew themſelves *ſhields* to their people to protect them from wrong; and not *ſharks* rather to peel them, and pillage them; God will own and honour ſuch. Others thus; *the ſhields of the Earth belong to the Lord*, that is, the *Militia* of the World is his; he hath and can quickly raiſe the *Poſſe comitatus* of all Countries.

He is greatly exalted] How ſhould he be otherwiſe who hath ſo great a command, and uſeth it for the defence of his people? Eſpecially if the Grandees of the earth become Religious, and draw on others by their example, and liberality? *Magnates Magnetes.*

PSAL. XLVIII.

A *Pſalm, a ſong for the ſons of* Korah] When and by whom compiled, we certainly know not. If by *David*, probably it was upon occaſion of the Philiſtines comming up to ſeek him, but were ſent away back with ſhame and loſſe, 2 *Sam.* 5. 7, 9. If upon the ſlaughter of *Sennacheribs* army by an Angel, *Iſaiah* or ſome other Prophet of thoſe times (as there were many) might be the Pen-man. It ſeemeth to be of the ſame time and occaſion with *Pſal.* 76.

Verſ. 1. *Great is the Lord*] Greater, *Job* 33. 12. Greateſt of all, *Pſal.* 95. 3. Greatneſſe it ſelf, *Pſal.* 145. 3. A degree he is above the ſuperlative.

And greatly to be praiſed] No mean praiſes can be meet for ſo great a Majeſty. It muſt be *modus ſine modo.* *Bern.*

In the City of our God] i. e. In the Church; for others will not, cannot do it to divine acceptation. *Galen*, amazed at the wonderfull frame of mans body, ſang an hymn to the Maker thereof, but yet he lived and dyed a Pagan. Lib. 3. de uſu part.

Verſ. 2. *Beautifull for ſituation*] *A beautifull Nymph*, ſo *R. Solomon.* Or, *beautifull for the branch that droppeth balſam*, ſaith *Moller*; that is, for the Ark there ſeated. Or, *for the tract and climat*, as *Joſh.* 12. 23. ſituat on the Northſide of *Jeruſalem*, as *Iſa.* 14. 13. in a cold, drie and clear air, as *Job* 37. 22. *Sanantur illi, qui illic infirmi conveniunt*, ſaith *Kimchi*, they which come thither weak, are made well. Pulcher ſurculo.

The joy of the whole earth] Not only of the whole Land, becauſe thither three times a year the Tribes went up, the Tribes of the Lord unto the Teſtimony of *Iſrael*, to give thanks unto the name of the Lord, *Pſal.* 122. 4. nor only of the *Eaſt*, whereof *Jeruſalem* was held and call'd the Queen, *Urbium totius Orientis clariſſima*, ſaith *Pliny*, ſee *Lam.* 1. 1. but alſo of *the whole earth*, *Sumen totius orbis*, as one calleth it, and *Rabſhakeh* himſelf (in that, more ingenuous than *Strabo*) confeſſeth *Judaa* to be a Land of Corn and Wine, of bread and Vineyards, *Iſa.* 36. 17. Hence it is called the *excellency of* Jacob, *Pſal.* 47. 4. the goodneſs of the Lord for Wheat and for Wine, and for Oyl, and for the young of the flock, and of the Herd; for all which men ſhould come and ſing in the height of *Zion* Jer. 31. 12. but eſpecially for ſpirituall bleſſings, that their ſouls might be as watered gardens, and they not ſorrow any more at all, *ib.* but come to *Zion* with ſongs and everlaſting joy upon their heads, *Iſa.* 35. 10. for the grace of God that bringeth ſalvation to all men, therebence appearing, *Tit.* 2. 11. *Iſa.* 2. 3, 4. If *Plutarch* could ſay of *Rome* in *Numa's* time, that the Neighbour Villages ſucking in the air of that City, *breathed Righteouſneſſe*; how much better might the ſame be ſaid of this City of the great King, where God himſelf was reſiant, and his ſincere ſervice was eſtabliſhed, *Pſal.* 132. 13?

Verſ. 3. *God is known in her Palaces for a refuge*] As the City was an ornament to the whole Country, ſo was God to the City, as being a common refuge to both; and as having his holy Temple there, not a profeſſed Sanctuary for impiety, as *Florus* ſpitefully ſtiled it, but farre better deſerving than *Numa's* new Temple in *Rome* did, to be called, πίστεως καὶ εἰρήνης ἱερὸν, the Sacrary of Faith, and Peace, where the true God was truly worſhiped, and found to be a very preſent help in trouble, the beſt bulwark.

Verſ. 4. *For lo the Kings were aſſembled*] The Princes of the Philiſtines, 2 *Sam.* 5.

5. Or, *Sennacherib's* Princes, which were all Kings, *Iſa.* 10. 8. *Oecolampadius* upon *Iſa.* 13. 19. ſaith, that there were twenty and two Kingdomes in *Aſſyria*; theſe all came with combined forces to lay *Jeruſalem* deſolate, but could not effect it.

They paſſed by together] They could do this City (dear to God, and ſecured by him, the *Athenians* boaſted that they were θεοφιλεῖς, beloved of God, the *Hieroſolymitans* were ſurely ſo) no more harm, than as if they had been ſo many wayfaring men that had paſſed by it, with their ſtaves in their hands.

Verſ. 5. *They ſaw it, and ſo they marvelled*] None of them could ſay as *Ceſar*, *Veni, vidi, vici*, but the contrary; they no ſooner ſaw this Heaven-guarded City, but their hearts miſ-gave them; and they were ready to ſay as that Duke of *Saxony* did, who intending to make war upon the Biſhop of *Magdeburg*, and underſtanding that he made no great preparation for defence of himſelf, and his territories, but ſought help from Heaven by faſting and prayer, *Inſanit alius*, ſaid he, God bleſſe mee from ſuch a madneſſe, as to meddle with a man who confideth in God, and committeth himſelf wholly to his protection.

They were troubled and haſted away] Heb. *they fled with an haſty* or *head-long flight*, being ſmitten with a ſuddain terrour, ſuch as was that of the *Egyptians*, when their Charret wheels were taken off; of the *Philiſtines*, when for haſte they left their Gods behind them, 2 *Sam.* 5. of the *Syrians*, 2 *King.* 7. when they left all and ran for their lives, of the *Aſſyrians*, when the Angel had ſlain an hundred eighty five thouſand in their camp, &c.

Verſ. 6. *Fear took hold upon them there*] By *So* in the former verſe, and *There* in this, the ſhamefull flight of theſe enemies is lively deciphered, and as it were pointed at with the finger. So *Pſal.* 14. 5. *There were they in great fear; for God is in the Generation of the Righteous.*

And pain as of a Woman in Travel] Their grief was no leſs than their fear: and it came upon them, *Certo, cito, ſubito*, ſuddainly, ſorely, irreſiſtably, inevitably.

Verſ. 7. *Thou breakeſt the ſhips of* Tarſhiſh] i. e. Of the Ocean, or of the Mediterranean Sea, *Iſa.* 2. 16. & 23. 1, 6, 10, 14. The meaning is, like as thou O God with thine Eaſt-wind that *Euroclydon* eſpecially, which *Pliny* calleth *Navigantium Peſtem* (the *Mariners miſchief*) art wont to daſh and drown the talleſt ſhips at thy pleaſure; ſo thou both canſt, and wilt deal by thy Churches enemies: To whom therefore this Text ſhould be as thoſe knuckles of a mans hand were to *Belſhazzer*, to write them their deſtiny; or as *Daniel* was to him, to read it unto them.

Verſ. 8. *As we have heard*] viz. by the relation of our Fore-Fathers, *Pſal.* 44. 1. or rather by the promiſes contained in the Holy Scriptures, which now we ſee verified and exemplified in our ſignall deliverances. *Hieruſalems* conſtant protection then is here aſſevered and aſſured, *per comparationem promiſſionis & experientiæ ſimul, & ſimiliter eam teſtantium.* See the like, *Job* 42. 5. with the Note.

In the City of our God] The Church is the City of the living God, *Heb.* 12. 22. a City that breedeth men, yea Conquerours, as *Herodotus* ſaith of *Ecbatana* the Metropolis of the Medes, and as *Pindarus* of another place,

Θρέψαι Φῶτα μαχατὰν δυνατὸς, &c. Herod. Clio. Nemeis, Od. 2

God will eſtabliſh it for ever] There ſhall be a Church till the Worlds end, maugre all her enemies.

Verſ. 9 *We have thought upon thy loving kindneſſe*] Heb. *We have ſilently muſed or minded*, as being amazed, or rather amated thereat, not able to ſpeak for a while, we were ſo tranſported when we met in thy Temple for the purpoſe to praiſe thee, as for thy loving kindneſſe towards us, ſo for thy power and Juſtice exerciſed on our enemies.

Verſ. 10. *According to thy Name O God, ſo is thy praiſe*] i. e. It is infinite and inexpreſſible, *Pſal.* 148. 1. *Pſal.* 145. 3. Gods Name is exalted above all bleſſing and praiſe, as thoſe holy Levites acknowledge, *Neh.* 9. 5. The diſtance betwixt God and us is infinite, and we ſhould labour to fill up that diſtance, if poſſible, with our praiſes.

Thy right hand is full of righteouſneſs] i. e. of noble Acts, which thou haſt done for us according to thy promiſe, *Pſal.* 25. 10.

Verſ. 11. *Let Mount-Zion rejoyce, let the Daughters, &c.*] Let the Church Catholick,

Catholick, and each particular Member thereof give God the glory of his Juſtice, and ſee that their joy be ſpirituall.

Verſ. 12. *Walk about* Sion, *and tell the Towers thereof*] *q. d.* Are they not ſtill the ſame, and as many as they were before the approach of the enemy? is any thing diminiſhed or defaced by the late ſiege, or aſſault? Therefore thus ſaith the Lord concerning the King of *Aſſyria*, He ſhall not come into this City, *nor ſhoot an arrow there, &c. Iſa.* 37. 33.

Verſ. 13. *Mark ye well her Bulwarks*] Not at all impaired. The great Turk could never have gotten the *Rhodes*, but by treachery, notwithſtanding his long and mighty batteries made upon that place day and night. How he raged at the laſt aſſault of *Scodra*, and blaſphemed, ſee Turk. hiſt. page four hundred twenty three.

Hanc urbem non niſi miraculoſe ſtetiſſe & ſtare per multos annos res ipſa clamat. Anton. Fayus.

Geneva, is invironed with enemies, *French*, *Spaniſh*, *Savoy*, Pope, and barred out from all aid of neighbour Cities and Churches; yet is upheld, as it were, by an immediate hand of Heaven, as *Beza* hath ſet forth in an elegant *Emblem*.

Verſ. 14. *For this God is our God*] To draw them up to this conſideration it was, that the Prophet ſo calls upon people to view *Sion*, *&c.* and to take notice that ſhe might well have written upon her gates (as that City *Hippocrates* writeth of, had) *Intacta manet*, the Daughter of *Sion* is a Maid ſtill, through the proweſſe of her Champion.

Even unto death] And after too; for this is not to be taken *exclusive*, He will never leave us, nor forſake us.

PSAL. XLIX.

VErſ. 1. *Hear this all ye people*] This that is of ſo great conſequence, and univerſall concernment, *viz.* that the Saints ſhould not be frighted nor perplexed at the preſent proſperity of graceleſſe perſons; but conſider that death at utmoſt ſhall render them extreamly miſerable, and at the day of Judgement men ſhall return and diſcern a manifeſt difference betwixt the Righteous and the Wicked, betwixt him that ſerveth God, and him that ſerveth him not, *Mal.* 3. *ult.*

Give ear all ye Inhabitants of the World] Hear and give ear, be not proud, for the Lord hath ſpoken it, *Jer.* 13. 15. The Inhabitants of the World (Heb. *of the tranſitory World*) are like men in a Mill, through hurry of buſineſſe; or as one that is running a race, to whom though never ſo good counſell be given, he cannot ſtay to hear it. Of ſuch we uſe to ſay, that they hear with their *harveſt-ears* (harveſt it is a time of great pleaſure, and of great buſineſſe) and hence it is that we have ſo ill a ſeed-time for the Word. Wee had need to wiſh (as *Harding* once did) that wee could cry out againſt ſin as loud, as the *bells of Oſeney*; yea as thoſe Catholick Preachers, whoſe voice is heard in all ſpeeches, and languages, *Pſal.* 19. 3.

Verſ. 2. *Both low and high, rich and poor together*] Heb. *Both ſons of* Adam, *or earthy-man*, and *ſons of* Iſh, or *noble-man*

quorum
Ex meliore luto finxit præcordia Titan.

Diogenes once made a like out-cry at *Athens*, Ἀνώσατε ἄνδρες, *Hear O ye men*; and when a company came about him expecting what he would ſay to them, he looked upon them and ſaid, Ἀνδρὰς ἐκάλεσα & κανθάρους, *I called for men, and not for Varlets.*

Verſ. 3. *My mouth ſhall ſpeak wiſdome*] Heb. *Wiſdomes and underſtandings*; and yet the matter of this Pſalm was nothing extraordinary for the main of it; ſo that a profane perſon would have come out with his

Quid dignum tanto tulit hic promiſſor hiatu?

But good points are not therefore to be ſlighted, becauſe commonly handled; but therefore the better to be heeded, and proof to be made by practice, what that good and holy and acceptable will of God is, that is ſo much preſſed upon, as *Rom.* 12. 2.

Verſ. 4. *I will incline mine ear to a parable*] *q. d.* I deſire you to do no more than I will do my ſelf. *I believed, therefore have I ſpoken*, I have wrought my Doctrin

ſtrin upon mine own affections firſt, and ſhalt digge it out of mine own boſome for your benefit. It is a *Parable* I muſt tell you, or a *Maſter-ſentence*, yea it is a Myſtery, a Riddle, as the other word here ſignifieth.

I will open my dark ſayings] The doctrine of Life Eternal, and the Judgement to come, here more clearly deliv ered than any where elſe almoſt in the Old Teſtament, is a myſtery.

Verſ. 5. *Wherefore ſhould I fear in the days of evil?*] All the days of the afflicted are evil, *Prov.* 15. 15. But why ſhould either I, or any other afflicted Servant of God be over-much troubled, as if ſome ſtrange thing had befaln us; or ſtaggered at the better condition of worſe men, all things conſidered?

When the iniquity of my heels] Or, of my Supplanters, mine enemies, thoſe naughty men (called here *iniquity* in the abſtract) who ſeek to trip up my heels, and do ſurround me with their ſnares for that purpoſe. See *Pſal.* 56. 7. Or thus, *When the iniquity of my heels, &c.* That is, as ſome will have it, when my ſins come to my remembrance, or are chaſtened upon me. Every mans heel hath ſome iniquity. As we ſhall have ſome dirt cleaving to our heels whiles we walk in a dirty world: ſo there is ſome defilement upon all our actions, which wee may call *the iniquity of our heels.* He that is waſhed, ſaith our Saviour to *Peter*, *needeth not ſave to waſh his feet, but is clean every whit*, Joh. 13. 10. The compariſon ſeems to be taken from thoſe that waſh in Bathes; for although their whole bodies are thereby made clean, yet going forth they touch the earth with their feet, and ſo are fain to waſh again: ſemblably the Saints, though bathed in that bleſſed Fountain opened for ſin, and for uncleanneſs, *Zech.* 13. 1. and thereby freed from the ſtain and reign of ſin; yet their feet or heels have ſome filth on them, ſome reliques of corruption do ſtill cleave to them, and cauſe them ſome ſorrow; yet ought they not to fear, or be diſmayed, but by the practice of mortification purge themſelves daily from all filthineſs of fleſh and ſpirit, perfecting holineſs in the fear of God, 2 *Cor.* 7. 1.

Verſ. 6. *They that truſt in their wealth*] which was never yet true to thoſe that truſted in it: And yet it is wondrous hard to have wealth, and not in ſome meaſure to truſt in it; that is, to think our ſelves ſimply the better, and the ſafer for it, as our Saviour ſheweth, and this Diſciples after ſome wonderment, at length underſtood him; ſo *Mark* 10. 23, 24. Hence that ſtrict charge, 1 *Tim.* 6. 17.

And boaſt themſelves in the multitude of their riches] Contrary to *Jer.* 9. 23. This Pſalm ſets forth the better gloriation of a Beleever in the grace of God, and in his bleſſed condition, wherein he is lifted up above the greateſt Worldlings.

Verſ. 7. *None of them can by any means redeem his brother*] And therefore all Mony that hath been given for *Maſſes*, *Dirigies*, *Trentals*, *&c.* hath been caſt away: ſeeing Chriſt is the only Redeemer, and in the other World Mony beareth no Maſtery, neither can a man buy off death, though hee would give never ſo much. Death will not regard any Ranſome, neither will he reſt content though thou giveſt many gifts, as *Solomon* ſaith in another caſe, *Prov.* 6. 35. Fye quoth that great Cardinal *Beauford*, will not Death be hired? Will Mony do nothing? Wherefore ſhould I dye, being ſo rich? If the whole Realm would ſave my life, I am able either by policy to get it, or by riches to buy it, &c. *Lewis* the Eleventh would not hear of death all the time of his laſt Sickneſs, but when he ſaw there was no remedy, he ſent for the Holy Water from *Rhemes*, together with *Aarons* rod, as they called it, and other holy Reliques, thinking therewith to ſtop Deaths mouth, and to ſtave him off; but it would not be. *O Miſer* (ſaith one thereupon) *hoc aſſidue times quod ſemel faciendum eſt? Hoc times quod in tua manu eſt ne timeas? Pietatem aſſume, ſuperſtitionem emitte; mors tua vita erit, & quidem beata atq; æterna.*

Act. & Mon. in H. 6.

Epit. Hiſt. Gall. Balth. Exner. Val. Max. Chriſt. p. 391.

Verſ. 8. *For the redemption of their ſoul is precious*] i. e. the price of life is greater than that any man, how wealthy ſoever, can compaſs it. Mony is the Monarch of this World, but not of the next.

And it ceaſeth for ever] i. e. The purchaſe of a longer life ceaſeth, there is no ſuch thing, beleeve it, *Job* 36. 18, 19. *Deut.* 23. 22. *Zech.* 11. 12. To blame then were the *Agrigentines*, who did eat, build, plant, &c. as though they ſhould live for ever.

Verſ. 9. *That he ſhould ſtill live for ever*] As every wicked man would, if it might

might be had for mony; for he knoweth no happineſs but to *Have, and to Hold*; on the tother ſide the Grave, he looketh for no good; whereas a godly man holdeth mortality a Mercy, as *Phil.* 1. 23. he hath, *Mortem in deſiderio & vitam in patientia*, as *Fulgentius* ſaith, he deſireth to dye, and yet is content to live: accepting of life, rather than affecting it, enduring it, rather than deſiring it.

And not ſee corruption] Heb. *The pit of corruption.* The Chaldee underſtandeth it of *Hell*: to the which the wicked mans death is as a *trap-door.*

Verſ. 10. *For he ſeeth that wiſe men dye, likewiſe the fool*] This to be a truth, *etiam muta clamant cadavera*, the dead Corpſes of both do preach and proclaim, by a dumb kinde of eloquence. Death maketh no difference: *Pallida mors æquo, &c.* It
Απόκειται. is *appointed for all men* once to dye. *It lieth* as a mans Lot, as the word ſignifieth; *Heb.* 9. 27. and all men can ſay, We are all mortal; but alas, we ſay it for moſt part, *Magis uſu quam ſenſu*, more of cuſtom than feeling; for we live as if our lives were rivetted upon Eternity, and we ſhould never come to a reckoning.

Hen vivunt homines tanquam mors nulla ſequatur,
Aut velut infernus fabula vana foret.

And the bruitiſh perſon periſh] His life and his hopes ending together. But it
ὠκύμοροι οἱ would be conſidered, that wiſe men dye as well as fools, good men dye as well as
θεοφιλεῖς. bad, yea good men oft before the bad, *Iſa.* 57. 1. *Jeroboams* beſt Son dyed before the reſt, becauſe there was ſome good found in him.

And leave their wealth to others] *Nec aliis ſolùm, ſed & alienis*, to meer ſtrangers: this *Solomon* ſets forth as a great vanity. It was therefore a good ſpeech of a holy man once to a great Lord, who had ſhewed him his ſtately Houſe, and pleaſant Gardens; *You had need make ſure of Heaven*, or *elſe when you dye, you will be a very great loſer.*

Verſ. 11. *Their inward thought is, that their houſes, &c.*] Some joyn this verſe to the former, and read the words thus; *Whereas each of them ſeeth that wiſe men dye, likewiſe the fool, &c. yet their inward thought is, &c.* they have a ſecret fond conceit of their own immortality, they would fain beleeve that they ſhall dwell here for ever. The Hebrew runneth thus, *Their inwards are their houſes for ever*; as if their houſes were got within them, as the Phariſees goods were, *Luke* 11. 14. τὰ ἔνοσσα. So here, *Internum vel interiora*; not the thoughts only, but the very inmoſt of the thoughts of wicked Worldlings, the moſt retired thoughts and receſſes of their ſouls are about theſe earthly things: theſe lye neareſt to their hearts; as Queen *Mary* ſaid when ſhe dyed, *Open me, and you ſhall find* Calice *at my heart.* It was a pittiful caſe, that a rotten town lay where Chriſt ſhould, and yet it is ordinary.

They call their Lands after their own names] So to make them famous and to *immortalize* them at once. Thus *Cain* called his new-built City, *Enoch*, after the name of his Son, whom he would thereby have to be called *Lord Enoch of Enoch.* This is the ambition ſtill of many, that take little care to know that their names are written in Heaven; but ſtrive to propagate them, as they are able, upon Earth, *Nimrod* by his Tower, *Abſolom* by his Pillar, *Alexander* by his *Alexandria*, *Adrian* by his *Adrianople*, *&c.* But the name of the wicked ſhall rot, *Prov.* 10. 7. and thoſe that depart from God ſhall be written in the earth, *Jer.* 17. 13, &c.

Verſ. 12. *Nevertheleſs man being in honour abideth not*] Howſoever he think to eternalize himſelf, and be grown never ſo great, dye he muſt, whether *Lord or Loſel*; and dye *like a beaſt*, a *carrion beaſt* (unleſs he be the better man) but only for his pillow and bolſter. At one end of the Library at *Dublin* was a Globe, at the other a *Skeliton*; to ſhew, that though a man was Lord of all the World, yet hee muſt dye, his honour muſt be laid in the duſt. The mortal Sythe (ſaith one) is maſter of the royal Scepter, and it moweth down the Lillies of the Crown, as well as the Graſs of the field. *Perperam accommodatur hic verſiculus*, ſaith another: this verſe is not well interpreted of the firſt man *Adam*, to prove that he ſinned the ſame day wherein he was Created, and lodged not one night in Paradiſe.

He is like the beaſts that periſh] *Pecoribus, morticinis*, ſaith *Junius*, the Beaſts that dye of the Murren, and ſo become Carrion, and are good for nothing.

Verſ. 13. *This their way is their folly*] This their fond conceit of an immortality is an egregious folly, fully confuted by every days experience; for the longeſt liver dieth at laſt, as did (beſide the Antediluvian Patriarches) *Jonnes de*

Tempo-

Temporibus, Armour-bearer to *Charls* the Great, who dyed *Anno Dom.* 1139. aged three hundred ſixty one years. So the old man of *Bengala* in the *Eaſt-Indies*, who was three hundred thirty five years old when he came to the *Portugals*, from whom for his miraculous age, he received a yearly ſtipend till he dyed. He that lived in our days till one hundred and fifty years, or thereabouts, yeelded at length to Nature; and yet men doat and dream ſtill of an immortality. The firſt doom that ever was denounced was Death, *Thou ſhalt ſurely dye*; and the firſt doubt that ever was made was concerning Death, *ye ſhall not ſurely dye*; ever ſince which time there is ſomething of the ſpawn of that old Serpent left in our natures, prompting us to doubt of that whereof there is the greateſt certainty; and although every man granteth that he ſhall dye, yet there is ſcarſe any man that *futureth* not his death, and thinketh that he may live yet, and yet, and ſo long: this is folly in an high degree, and we ſhould be ſenſible of it, labouring to become neither fond of Life, nor afraid of Death.

Aſted's Chronol. 475. Naucler. Purchas. Pil. p. 481.

Yet their poſterity approve their ſayings, Selah] Heb. *Delight in their mouth*, are as wiſe as their Anceſtors, tread in their tract, take up their inward thoughts, *ver.* 11. obſerve the ſame lying vanities, and ſo forſake their own Mercies, *Jon.* 2. 8. *Selah*, *q. d. O wonderful*, for, ſee the iſſue of their folly.

Verſ. 14. *Like ſheep they are laid in the Grave*] Theſe fatlings of the World, theſe brainleſs yonkers, that will not be warned by other mens harms, but walk on in the ſame dark and dangerous ways, whatever cometh of it, theſe chop into the grave (as a man that walketh in the Snow may do ſuddenly into a Marl-pit, and there be ſmothered) or rather are there pent up, as Sheep are thruſt up in a ſtall, or ſtable, to be ſlaughtered there (and in Hell their ſouls) they lye as Grapes in a Wine-preſs, pickled Herring in a Barrel, Stones in a Lime-furnace, Tiles in a Brick-kiln, &c. *Tanquam pecudes, like ſheep*, ſaith the *Pſalmiſt* here; and *Junius* his Note is, *Morticinas puta in cloacis, exquiliis vel puticulis projectas*; like ſheep, that dying of the Murrain, are thereupon caſt into Ditches, Jakes, Boggs.

Death ſhall feed on them] They ſhall be meat for Worms, yea they ſhall be killed with death, *Rev.* 2. 23. which is worſe than all the reſt: ſin, as an heavy graveſtone, preſſeth them to death, &c.

And the upright ſhall have dominion over them in the morning] i. e. at the Reſurrection, when the Saints ſhall ſhare with Chriſt in his Kingdom (when the wicked ſhall be his *foot-ſtool*) and ſhall judge the World, yea the Angels. Others, by *morning* underſtand *ſuddenly*, or *ſeaſonably*, as *Pſal.* 46. 5.

And their beauty ſhall conſume in the Grave] All their pomp and bravery wherein they came abroad whiles alive (as *Agrippa*, and *Bernice* came to the Tribunal with a great deal of phancy, *Acts* 25. 23.) and with which they affect to be buried in ſtate;

Sic tranſit gloria mundi, 1 Cor. 7. 31.

From their dwelling] Whence they are carried to the Grave, that dark houſe of all living, *Job* 30. 23. Some render the text thus, *Infernus habitaculum ipſis*, Hell ſhall be their habitation. *Tremellius* thus, *Et formam eorum conſumat infernus receptam ex habitaculo ejus*, and Hell conſume their ſhape (that is, their bodies now re-united to their ſouls) received out of its Houſe, that is, out of the Grave.

Verſ. 15. *But God will redeem my ſoul from the power of the grave*] Heb. *From the hand of Hell*, *q. d.* I am, and ſhall be in far better condition both in life, at death, and after death, than any of the Worlds darlings: why then ſhould I fear, as *verſ.* 51. why ſhould I envie their ſeeming happineſs, which will have ſo ſad a *Cataſtrophe*, as *verſ.* 14? I ſhall have heaven, and that is more worth than all.

Spe bona Do ab indoctis d ferunt, dixi Chilo.

For he ſhall receive me, Selah] A notable Text indeed, and well worthy of a *Selah*: a clear teſtimony for the immortality of the ſoul, and for a better life after this, as is well obſerved. *Ha ſunt parabola, & hæc ſunt ænigmata*, ſaith a good Interpreter. Theſe are thoſe *Parables*, and theſe are thoſe dark ſayings, mentioned *verſ.* 4. riddles to the wicked, but cordials to the faithful.

Verſ. 16. *Be not thou afraid*] *David* was comforted, and ſo he would have others to be: for as it was ſaid of a certain Biſhop of *Lincoln*, that he held nothing

his own but what he had beſtowed upon others, *Hoc habeo quodcunq; dedi*: ſo the Saints think their comforts nothing ſo comfortable, unleſs others may ſhare in them, and fare the better by them.

When the glory of his houſe is increaſed] *viz.* By a numerous Off-ſpring, ſtately building, gay furniture, great rents and revenues; for as they ſay of the metal they make glaſs of, it is neareſt melting when it ſhineth brighteſt; ſo are the wicked neareſt deſtruction when at greateſt luſtre.

Verſ. 17. *For when he dyeth he ſhall carry nothing away*] Nothing but a Shrowd, as that great Emperour cauſed to be proclamed at his Funeral. He was a fool that on his Death-bed clapt a peece of Gold into his mouth, and ſaid, *Some wiſer than ſome; I will take this with me.* See *Job* 1. 21. 1 *Tim.* 6. 7. with the Notes there.

His glory ſhall not deſcend after him] No, nor be able to breath one cold blaſt upon him, when he is burning in Hell. O that wicked rich men would think of this, before the cold Grave hold their bodies, and hot Hell hold their ſouls.

Verſ. 18. *Though whilſt he lived he bleſſed his ſoul*] As that rich fool did, *Luk.* 12. and that King of *France*, who puffed up with the Marriage of his Siſter to the King of *Spain*, called himſelf by a new title, *Treſ-heureuſe Roy*, the thrice happy King; but was ſoon after accidentally ſlain by the Captain of his Guard running at Tilt with him, at the ſolemnizing of that ſame Marriage, in the very beginning of his ſuppoſed happineſs.

And men will praiſe thee when thou doeſt well to thy ſelf] Feathering thine own Neſt, and pampering thine own Carcaſs; thou ſhalt bee ſure of Paraſites, and Trencher-flies, who will highly commend thee, though againſt their own Conſciences, *Rom.* 1. *ult.* The world generally admireth the happineſs of ſuch as live at full, and ask what ſhould ſuch a one ayl? The *Iriſh* ask what they meant to dye?

Verſ. 19. *He ſhall go to the generation of his fathers*] i. e. To the grave, or albeit he come to the age of his Fathers, that is, live here very long,

They ſhall never ſee light] Either have any ſound comfort at death, or any part in Gods Kingdom.

Verſ. 20. *Man that is in honour and underſtandeth not*] *Verſus amabæus.* See *ver.* 12. there is but little difference: *Stultitiam patiuntur opes.* The more a man hath of worldly wealth, and the leſs of Spiritual, and heavenly underſtanding therewith, the more beſtial he is, and ſhall be more miſerable. *Caligula* called his Father-in-law *Marcus Silanus*, χρυσῦν πρόβατον, a golden brute, *Quid cervo ingentia cornua, cum deſit animus?*

Vel mihi da clavem, vel mihi tolle ſeram.

PSAL. L.

A *Pſalm of Aſaph*] Who was both a Muſick-maſter, 1 *Chron.* 25. 2. and a Pſalm-compoſer, 2 *Chron.* 29. 30. The moſt are of opinion, that this Pſalm was made by *David*, and committed to *Aſaph* to be ſung, after that *Iſrael* had been afflicted with three years Famine, and three days Peſtilence, and the Angel had appeared to *David*, and ſet out the place where the Temple ſhould be built, 2 *Sam.* 21. & 24. 1 *Chron.* 21. 18. & 22. 4.

Jun.

R. Nahum ap. Nehem.

Verſ. 1. *The mighty God, even the Lord*] Heb. *The God of gods*, whether they be ſo *deputed*, as *Angels*, Magiſtrates; or *reputed* only, as Heathen-deities, 1 *Cor.* 8. 5. Jehovah, or *Eſſentiator* is Gods proper Name. Some ſay God is here thrice named, to note the *Trinity in Unity*.

Hath ſpoken] *ſc.* By the mouth of his holy Prophets, which have been ſince the world began; *Henoch* the ſeventh from *Adam* ſpoke much like, *Jude* 14. The Rabbines ſay, that this Pſalm is, *De die judicii futuro*, of the Day of Judgement. Others, that it is the Lords judging of his Church, drawn according to the model of the great and laſt Judgement, whereunto it ſerveth as a preparation, or a warning-peece.

And

And called the earth from the riſing, &c.] The *habitable part of Gods earth, the ſons of men*, Prov. 8. 31. with *Mal.* 1. 11. Theſe are all called to atteſt the equity of Gods proceedings againſt an hypocriticall Nation; Children that were corrupters. For God hath thus farre inſtructed all men, that He is to be honoured of all, with all manner of obſervance, *Rom.* 1. 20. Let this be preſſed upon all ſorts, ſaid *Zaleucus* the Locrian Law-giver, in the preface to his Laws, 1. That there is a God. 2. That *this God is to be duely worſhiped.*

Verſ. 2. *Out of* Sion *the perfection of beauty*] Heb. *The whole Perfection*, or the *Univerſality of beauty*; becauſe there eſpecially was Gods glory ſet forth in his holy ordinances, and more clearly manifeſted than in all his handy-work beſides. See *Pſal.* 48. 2. Perfectiſſima pulchritudinis locus. Trem.

God hath ſhined] Like the Sun in his ſtrength, ſometimes for the comfort of his people, as *Pſal.* 80. 1. ſometimes for the terrour of evill-doers, as *Pſal.* 94. 1. and here. But evermore God is terrible out of his holy places, *Pſal.* 68. 35. & 89. 7.

Verſ. 3. *Our God ſhall come, and ſhall not keep ſilence*] He doth daily come and ſit upon the tribunall in his Church by the Miniſtery of his Servants, *Mat.* 18. 17. who muſt *reprove ſinners with all authority*, and ſhew themſelves *ſons of thunder*, that they may ſave ſome at leaſt with fear, ſnatching them out of the fire, *Jude* 23. as *Peter*, Act. 2. 40. and *Paul*, 2 Cor. 5. 11. but eſpecially when, to work upon the *Proconſul Paulus Sergius*, he *ſet his eyes* upon *Elymas* the ſorcerer, as if he would have looked thorough him: After which lightening, followed that terrible thunder-crack, *O thou full of all ſubtlety, and all miſchief, thou child of the Devill, thou enemy of all Righteouſneſs, wilt thou not ceaſe to pervert the ſtreight wayes of the Lord?* Act. 13. 9, 10.

A fire ſhall devour before him] As he gave his law in fire, ſo in fire ſhall he require it.

And it ſhall bee very tempeſtuous round about him] Not before him only, but round about him; leſt the Wicked ſhould hope to eſcape by creeping behind him. That was a terrible tempeſt, that befell *Alexander* the great, and his army marching into the Country of *Gabaza*; when by reaſon of continuall thundering and lightening, with hailſtones and light-bolts, the army was diſ-ranked and wandred any way; many durſt not ſtirre out of the place, &c. *Tremellius* rendreth it wiſhwiſe, but in a *parentheſis*, *Let our Lord come, and let him not be ſilent.* The Saints know that they ſhall bee ſafe, when others ſhall ſmoak for it; becauſe God is their God. Curtius lib. 8. ex Diodor.

Verſ. 4. *Hee ſhall call to the Heavens from above, and to the earth*] That theſe dumb Creatures may be as ſo many ſpeaking evidences againſt an unworthy people, and witneſſes of Gods righteous dealings againſt them. See *Deut.* 32. 1. *Iſa.* 1. 2. *Mic.* 6. 2. The *Chaldee* thus paraphraſeth, He will call the high Angels from above; and the juſt of the earth from beneath.

Verſ. 5. *Gather my Saints together unto mee*] This ſeemeth to be ſpoken to the Angels, thoſe active Inſtruments and executioners of Gods Judgements. By *Saints* here, underſtand profeſſors at large, all that live in the boſome of the Church viſible, and partake of the externall priviledges only; ſuch as are in the Vine, but bear no fruit, *Joh.* 15. 2. have a name to live, but are dead, *Rev.* 3. ſuch as whoſe ſanctity conſiſteth only in *covenanting by ſacrifice*. *Baſil* ſaith, that ſuch are called *Saints* to aggravate their ſins; as a man that hath an honourable title, but hath done wickedly; and is therefore the rather to be condemned. When one pleaded once with a Judge for his life, that he might not be hanged, becauſe he was a Gentleman; hee told him that therefore he ſhould have the Gallows made higher for him.

Thoſe that have made a Covenant with mee by Sacrifice] But were never *brought* by mee *into the bond of the Covenant*; for then *the rebels would have been purged out from among them*, as it is, *Ezek.* 20. 37, 38.

Verſ. 6. *And the Heavens ſhall declare his Righteouſneſſe*] Thoſe *Catholick Preachers*, whoſe voice goeth out aloud to the end of the World, *Pſal.* 19. 4. See *verſ.* 4.

For God is Judge himſelf] And from him is no appeal; every tranſgreſſion and diſobedience, from him ſhall receive a juſt recompence of reward, *Heb.* 2. 2. even

thoſe

thoſe corruptions that are moſt inward, and lye *up in the heart of the Country*, as it were; thoſe *pollutions* not of *fleſh* only (*i. e.* worldly luſts, and groſſe evills) but *of ſpirit* alſo, 2 *Cor.* 7. 1. more ſpirituall luſts, as pride, preſumption, formality, ſelf-flattery, carnall confidence in externall legall worſhips, the ſin principally taxed in this Jewiſh people here in the next verſes.

Verſ. 7. *Hear, O my people, and I will ſpeak, &c.*] What ſweet and winning language is here for a preface! Gods proceedings againſt ſinners, whom he might confound with his terrours, is with meekneſſe and much mildneſſe. *Gen.* 3. 9, 11. & 4. 9. *Mat.* 26. 50. & 22. 11. Be we herein followers of God as dear Children, *Joſh.* 7. 19. *Gal.* 6. 1. 2 *Tim.* 2. 29.

O Iſrael, *I will teſtifie againſt thee*] i. e. I will expoſtulate with thee, and convince thee. This is a mercy which the Lord vouchſafed our firſt Parents when they had ſinned; the Serpent he would not ſo much as examine, but doomed him preſently.

I am God] And ſhould therefore have been better obeyed.

Even thy God] And therefore thou of all others ſhouldeſt have had more care, and not have deſpited mee with ſeeming honours, by preſenting mee with out-ſide ſervices.

Verſ. 8. *I will not reprove thee for thy Sacrifices*] i. e. For thy neglect of them, but for thy reſting in them, ſticking in the bark, bringing mee the bare ſhell without the kernel, not referring thy Sacrifices to the right end and uſe; but ſatisfying thy ſelf in the work done. This was afterwards the ſin of the Phariſees, is ſtill of the Papiſts, and of too many carnall Goſpellers, who think they have ſerved God, for they have been at Church, done their *devoir*, for they have ſaid their prayers, &c. Yea many of the better ſort amongſt us hold only a certain ſtint of daily duties, as Malt-horſes their pace, or Mill-horſes their round (that move much, remove little) out of cuſtome, or form. Yea the beſt find it hard enough to be in duty in reſpect of performance, and out of duty in reſpect of dependance; to do all Righteouſneſs, and yet to reſt in none but Chriſts.

Or thy burnt-offerings to have been continually before mee] Heb. *Thy burnt-offerings have been continually before mee*; ſo that I am *ſated* with the very ſight of them, *Iſa.* 1. there, God complained that all his ſenſes were wearied, and his ſoul vexed, by the abundance of their outward ceremonies, but want of morrall ſervice.

Verſ. 9. *I will take no Bullock out of thy houſe, &c.*] *q. d.* Keep them to thy ſelf, I need them not; thou ſetteſt an high price upon them, and thinkeſt to ingratiate with mee by them, I value them not, nay I loath them. *Sordit in conſpectu Judicis quod fulget in conſpectu operantis.* That which is highly eſteemed amongſt men, is abomination in the ſight of God, *Luk.* 16. 15. Diſpleaſing ſervice is double diſhonour.

Verſ. 10. *For every Beaſt of the Foreſt is mine*] God is the great Proprietary; and all is his by primitive right. It is but of his own therefore that any man giveth him ought; as *David* freely acknowledgeth, 1 *Chron.* 29. 14, and that great Emperor, who dedicating his rich Communion-table to Jeſus Chriſt, wrote upon it τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν. Thine own, and of thine own Lord preſent we unto thee, &c. And yet vain man is apt to conceit that God is obliged unto him, when he offereth unto God any part of his goods.

Juſtinian apud Cedren.

And the Cattel upon a thouſand Hills] Or, *Upon the Hills of a thouſand owners.*

Verſ. 11. *I know all the fowles of the Mountaines*] i. e. *in numerato habeo*, ſaith *Vatablus*, they are alwaies before mee ready at my ſervice.

And the wild Beaſts of the Field] *R. Solomon* interpreteth it *Reptile*, the creeping things of the Field; others, *copiam volucrum in vallibus*, the abundance of birds that are up and down the Fields and Vallies.

Verſ. 12. *If I were hungry, I would not tell thee*] I would not employ thee to cater or purvey for mee. But it befalls not God to be hungry, as not only Heathens held, and therefore ſaid that their *Jove* was gone into *Æthiopia* to be feaſted, &c. but ſome carnal Jews alſo, who conceived that a fat Sacrifice was as acceptable to God as a fat dinner was to themſelves.

Homer. *Lucian.*

For the World is mine, and the fulneſs thereof] *Quicquid avium volitat, quicquid piſcium natat, quicquid ferarum diſcurrit*, as *Seneca* hath it; all is the Lords, hee made all, maintaineth all, and may therefore at his pleaſure make uſe of any; he needeth

needeth not bee beholden; but the truth is, he needeth not any ſuch broken ſupports. See *Pſal.* 24. 7.

Verſ. 13. *Will I eat the fleſh of Bulls? &c.*] *q. d.* Are you ſo thick-brained, as to think ſo?

Vervecum in patria, craſſoq; ſub aere nati?

No; He *that killeth an Oxe* (unleſſe he kill his corruptions too) *is as if he ſlew a man; he that ſacrificeth a Lamb* (unleſſe he ſee his own guilt, and be carried out to the immaculate Lamb of God, who taketh away the ſins of the World) *is as if he cut off a dogs neck: He that offereth an oblation* (unleſſe therewith he offer up himſelf for a whole burnt Sacrifice, *Rom.* 12. 1.) is as if he offered Swines blood; *he that burneth incenſe* (unleſſe he lift up holy hands in prayer without wrath, and without doubting, 1 *Tim.* 2. 8.) is as if he bleſſed an Idol, *Iſa.* 66. 3.

Verſ. 14. *Offer unto God thankſgiving*] That pith of your peace-offerings, that Sacrifice more acceptable to God than an Oxe that hath horns and hoofs, *Pſal.* 69. 31. Oh cover Gods Altar with the calves of your lips, giving thanks to his name, *Heb.* 13. 15.

And pay thy vows unto the Moſt High] Say not God a thank only, but do him thanks; the life of thankſgiving is the good life of the thankſgiver. Our praiſes ſhould be reall and ſubſtantiall: Vow and perform to the Lord your God, *Pſal.* 76. 11.

Verſ. 15. *And call upon mee*] Theſe two, praiſing God for what we have, and praying for what we want, do take up the whole duty of man; a holy trade is hereby driven betwixt heaven and earth, and ſweet intercourſe maintained betwixt God and man.

In the day of trouble] At any time, but then eſpecially; the time of affliction being the time of ſupplication; for then we are fitteſt to call, and then God is readieſt to give anſwer, then we may have any thing, *Zech.* 13. *ult.*

I will deliver thee] It is but ask and have; and ſurely he is deſervedly miſerable who will not make himſelf happy by asking. When there was a ſpeech among ſome holy men what was the beſt trade? One anſwered *Beggery*; It is the hardeſt and richeſt trade. Common beggery is indeed the eaſieſt and pooreſt trade; but prayer he meant. It is like the Ring given a Noble-man in this Land by Queen *Elizabeth*, with this promiſe, that if he ſent that Ring to her at any time when he was in diſtreſſe, ſhe would remember and deliver him. He ſent it, but it never came to her hands; but prayer never miſ-carrieth, &c. D. Preſton.

And thou ſhalt glorifie mee] *Servati ſumus, ut ſerviamus*, Luk. 1. 74. And yet it is ten to one that any returneth with the Leper, to give God the glory of a deliverance. *Plerique, ut accipiant importuni, donec acceperint inquieti, ubi acceperint ingrati*, ſaith *Bernard* truly; Moſt men are importunate, that they may receive good at Gods hands, reſtleſſe till they have it, and are careleſſe to return thanks afterward. Out upon ſuch an ingratitude, hatefull even amongſt Heathens. De Conſid. l. 2.

Verſ. 16. *But unto the Wicked God ſaith*] To the fair profeſſor, but foul ſinner, to the *Hypocrites in* Sion, *Iſa.* 33. 14. to the ſacrificing Sodomites, *Iſa.* 1. 10, 11. thoſe that take upon them to be Teachers of others, eſpecially, *Rom.* 2. 20. 21. *Origen*, after his foul fall, opening the book and lighting upon this Text, was not able to preach, but brake out into abundance of tears. לו מדים *Kimchi.*

What haſt thou to do to declare my ſtatutes?] Sith they are holy, and ought to be handled by ſuch as are holy, *Iſa.* 52. 11. elſe they are diſhonoured, 1 *Sam.* 2. 17. Gods name blaſphemed, *Rom.* 2. 23, 24. foul ſinners hardened, *Matt.* 23. 15. *Quid verbum audiam cum factum videam*, ſay ſuch? *dicta factis erubeſcunt*, ſaith *Tertullian*, their practice ſhameth their profeſſion. And therefore to ſuch we may ſay as great *Alexander* did to one *Alexander* a ſouldier of his, but a coward; *Either leave off thy name, or be a ſouldier*; ſo may we ſay to ſuch profligate profeſſours. Or as *Archidamus* the *Lacedemonian* ſaid to his Son, raſhly conflicting with the Athenians, *Aut viribus adde, aut animis adime.* So here, Either add practice, or lay away Profeſſion. Ore loqueri de illis, ſed corde odiſti. Syr. Interp.

Or that thou ſhouldeſt take my Covenant in thy mouth] boaſting thy ſelf to be one of mine, and blurting our good words, when the root of the matter is not in thee. If

that

that State in ſtory would not hear a good motion from an ill mouth, much leſſe will God.

Verſ. 17. *Seeing thou hateſt inſtruction*] Or, *Diſcipline*, thou wil not be brought to live ſtrictly, to exerciſe godlineſs; thou refuſeſt to bee reformed, hateſt to bee healed. *Bucer* and *Melanchthon* framed a form of Reformation, with approbation of the Peers and States; but the Clergy of *Cullen* rejected it with ſlander, and ſaid, that they would rather live under the great Turk, than under a Magiſtrate that ſhould ſeek to ſettle ſuch a reformation.

Melch. Adam in vit. Bucer.

And caſteſt my words behind thee] They are neer in thy mouth, but far from thy reins, *Jer.* 12. 2. denying in thy life what thou profeſteſt with thy lips: *Æthiopian*-like, being white in the mouth only; or as Lillies, white but unſavoury. The *Jews* at this day ſhew very great reſpect to the Law, which no man may touch but with the right hand, and with a kiſs of reverence: No man may carry it behind him, but muſt lay it next to his heart in his travel, &c. They are enjoyned to take up any paper which they ſee lying on the ground: and the reaſon is, leſt haply the name of God be written in the paper, and ignorantly trodden under foot. Chriſtians, though free from ſuch Superſtitious curioſity, yet full of religious care, ſhould obſerve every tittle in Gods Word, leſt they ſhould trample upon any. And when corruption boyleth (ſaith a Reverend man) think the Goſpel of Chriſt profeſſed by you lyeth proſtrate before you: and will yee trample upon that Goſpel? will yee tread under foot the bloud of the Covenant, as if it were a prophane thing?

Schickard.

Heb. 10. 29.

Ver. 18. *When thou ſaweſt a Thief, then thou conſentedſt with him*] *Mala opera hic memorata ſunt in ſecreto*, ſaith *Kimchi*. Theſe evils hereafter mentioned, are ſecretly acted by thoſe that pretended to better things. See *Epheſ.* 5. 12. and therefore Heaven and Earth are called to witneſs againſt them, *verſ.* 4. See *Jer.* 20. 27. -- *Servi ut taceant jumenta loquentur*, the very Beaſts have a Verdict to paſs upon ſecret ſinners, as the Aſſe upon *Balaam*, and thoſe Horſes upon Cardinal *Angelot*, who was ſo baſely covetous, that by a private way he uſed to go into his own Stable, and ſteal the Oates from them.

Pontan. lib. de Prin.

And haſt been partaker with the Adulterers] 1. In thy deſire, ſuppoſing thy ſelf with them. 2. In thy filthy acts, though cloſely carried; as the Popiſh Prieſts, whoſe rule is, *Si non caſtè, tamen cautè.*

Verſ. 19. *Thou giveſt thy mouth to evil*] Heb. *Thou ſendeſt*, the Devil borroweth thy mouth, and thou letſt him have it.

And thy tongue frameth deceit] Heb. *Joyneth, knitteth, compacteth.*

Verſ. 20. *Thou ſitteſt*] In the ſeat of the ſcornful, on the Ale-bench, &c.

And ſpeakeſt againſt thy brother] Thy ſlanderous tongue, like a mad Dogge, biteth all it meeteth with; not thy near allies excepted: ſo inhuman are Hypocrites.

Verſ. 21. *Theſe things haſt thou done, and I kept ſilence*] I ſuffered them, ſeemed to wink at them, bearing with thine evil manners.

Thou thoughteſt that I was altogether ſuch a one as thy ſelf] A good-fellow, an approver, an abetter of thy lewd pranks and practices. *Cogitabas quod Ehieh erat ſicut tu*, ſo *Kimchi* reads it. This is the evil uſe that wicked men make of Gods patience, they transform him into an Idol after their own fancy, they have baſe and bald conceits of him.

But I will reprove thee, and ſet them in an order before thee] Thou ſhalt ſee them once in their ugly hue, to thy converſion or confuſion: Mens actions are in print in Heaven, and unleſs they make their peace with the Judge in his privie Chamber of Mercy, and ſo ſtop his open judicial proceedings in Court, he will one day read them aloud in the ears of all the World. Mean-while God looketh upon old ſins, (which he ſeemed to wink at) as now preſently committed (for as there is no beginning of eternity, ſo no ſucceſſion) and whatſoever he hath threatned, whatever arrows are in the Bow-ſtring, will one day fly and hit, and ſtrike deep. Wo be to men, when God ſhall break up that filthy ſink of ſin that is in them, ſurely they will then be as little able to bear the ſtench thereof, as *Judas* was, who ſought help of an Halter.

Verſ. 22. *Now conſider this, yee that forget God*] That caſt him and his Counſels behind

behind your backs, before he awaken your drowsie Consciences, and rouse up the Lion that lyeth sleeping in your bosoms, like *Cains* Dogge, *Gen.* 4. 7. with his Dogge-sleep: and before you come to answer for all, with flames about your ears.

Lest I tear you in pieces, and there be none to deliver you] From the Woolf a Shepherd may rescue his Lamb, not so from the hungry Lion. *Amos* 3. *Isa.* 31. 4. Gods power is irresistible, his punishments unavoydable.

Vers. 23. *Who so offereth praise glorifieth me*] So his praise be cordial, oral, real, with *Recognition* of my benefits, *Estimation*, *Retribution*; this is the best sacrifice he can bring me.

And to him that ordereth his conversation aright] That walketh accurately and exactly: walketh as in a frame, treading gingerly, stepping warily, not lifting up one foot till he find sure footing for the other.

I will shew the salvation of God] i. e. Give him a prospect of Heaven here, and hereafter a full fruition of it.

PSAL. LI.

A *Psalm of David*] who was not ashamed to do *open penance* here in a white Sheet, as it were: so did *Theodosius* the Emperour, at the reprehension of *Ambrose*, after the slaughter at *Thessalonica*; he spent eight months, (saith *Theodoret*, in weeping and lamentation: he fell down on his face in the place of the Penitents, and said, *My soul is glued to the earth*, &c. *Henry* the Fourth (then King of *Navarre* only, afterwards of *France* also) having abused the Daughter of a Gentleman in *Rochel*, by whom he had a Son, was perswaded by *Monnsieur du-Plessis*, to make a publick acknowledgement of his fault in the Church, which also he did before all the Nobility of his Army. This counsel being thought by some to be too rigorous, *Du-Plessis* made this answer, That as a man could not be too courageous before men: so he could not be too humble in the presence of God. Life of Phil. de Morn. by Mr. Clerk.

When Nathan *the Prophet came unto him*] Rousing him out of a long Lethargy, into which Sin and Sathan had cast him. See here the necessity of a faithful Ministery, to be to us as the Pilot was to *Jonas*, as the Cock to *Peter*, &c. as also of a friendly admonitour, such as *David* had prayed for, *Psal.* 141. 5. and here he is answered. *David* had lain long in sin without repentance to any purpose; some remorse he had felt, *Psal.* 32. 3. but it amounted not to a godly sorrow, till *Nathan* came, and in private, dealing plainly with him, more prevailed than all the Lectures of the Law, or other means had done, all that while.

After he had gone in to Bathsheba] This was the Devils *Nest-egge* that caused many sins to be laid one to, and upon another. See the woful chain of *Davids* lust, 2 *Sam.* 11. & 12. and beware.

Vers. 1. *Have mercy upon me, O God*] Twas wont to be, *O my God*, but *David* had now *sinned* away his assurance, *wiped off* his comfortables: he dares not plead propriety in God, nor relation to him, as having forfeited both. At another time, when he had greatly offended God, by numbring the people, God counted him but plain *David*, *Go, and say to* David, 2 *Sam.* 24. 12. whereas before, when hee purposed to build God a Temple, then it was, *Go tell my servant* David, 2 *Sam.* 7. 5. Sin doth much impair and weaken our assurance of Gods favour; like as a drop of water falling on a burning Candle, dimmeth the light thereof. The course that *David* taketh for recovery of this last evil, is confession of sin, and hearty prayer for pardoning and purging grace. In the Courts of men, it is safest (saith *Quintilian*) to plead *Non feci*, Not guilty; not so here, but *Ego feci, miserere miserrimi peccatoris, misericors Deus.* Guilty Lord, have mercy, &c.

Per misereri meis tollitur ira Dei.

According to the multitude of thy tender mercies] They are a multitude of them and *David* needeth them all, for the pardon of his *many and mighty* sins; that where *sin had abounded, grace might superabound*, it may have a *super-pleonasme*, a 1 *Tim.* 1. 14.

Blot out my transgressions] Out of thy *Debt-book*: cross out the black lines of my sins with the red lines of Christs bloud; cancel the Bond, though written in black and bloody Characters.

Vers. 2. *Wash me thoroughly from mine iniquity*] Heb. *Multiply, wash me*; so *Isa.* 55. 7. God is said to *multiply pardon*, as much as we multiply sin. *David* apprehended his sin so exceeding sinful, his stain so invoterate, so ingrained, that it would hardly be ever gotten out, till the cloath were almost rub'd to peices; that God himself would have somewhat to do to do it. He had been in a deep ditch, *Prov.* 23. 27. and was pitifully moyled; He therefore begs hard to bee thoroughly rinsed, to be bathed in that blessed fountain of Christs bloud, that is opened for sins, and for uncleanenes, *Zach.* 13. 1. to be cleansed not only from outward defilements, but from his *sinful nature*: for though a Swine be washed never so clean, if she retain her nature, she will be ready to wallow in the next guzzle. The time of our being here is ὥραν λαβροφόρος, as *Nazianzen* calleth it, *i. e.* our washing time. Wash thy heart, O *Jerusalem*, that thou maist be clean, *Jer.* 4. 14. not by thinking to set off with God, and to make amends by thy good deeds for thy bad; this is but *lutum luto purgare*, to wash off one filth with another, but by the practice of Mortification, and by Faith, in Christs meritorious Passion: for he hath washed us, from our sins In his own bloud, *Revel.* 1. 5. Other bloud defileth, but his purifieth from all pollutions of flesh and spirit, *1 Joh.* 1. 7.

And cleanse me from my sin] In like manner, as the Leper under the Law was cleansed. Leprosie, Frensie, Heresie, and Jealousie, are by men counted uncurable: *Sed omni potenti medico nullus insanabilis occurrit morbus*, saith *Isidore*, to an Almighty Physician, no Disease is uncurable. There is indeed a Natural *Novatianism* in the timorous Consciences of convinced sinners, to doubt and question pardon for sins of Apostacy, and falling after Repentance; but there need bee no such doubting, sith God who hath bidden us to forgive a repenting Brother *seventy times seven times in one day*, will himself much more. All sins and Blasphemies shall bee forgiven to the sons of men, &c. *Mat.* 12. 31.

Vers. 3. *For I acknowledge my transgressions*] And therefore look for pardon, according to thy promise. *Homo agnoscit, Deus ignoscit.*

And my sin] My *twisted sin*, and sadly accented; mine accumulative sin, voluminous wickednes, that hath so many sins bound up in it, as *Cicero* saith of Parricide.

Is ever before me] To my great grief and regret, my Conscience twitteth mee with it, and the Devil layeth it in my dish. This maketh him follow God so close, resolved to give him no rest till he hath regiltred, and enrolled the remission of his sins in the Book of Life, with the bloudy lines of Christs soul-saving sufferings, and golden Characters of his own eternal love.

Vers. 4. *Against thee, thee only have I sinned*] This he spake in respect of the *secrecie* of his sins, say some: whence also it followeth, *And done this evil in thy sight*; *David* sent for *Bathsheba* by his Servants, but they knew not wherefore he sent for her, saith *Kimchi*; neither knew any one why Letters were sent to *Joab* to kill *Uriah*: but because hee refused to obey the King, bidding him go home to his house, &c. Others thus, *Against thee only*, that is, *thee mainly*; for every sin is a violation of Gods Law, the *trespass* may be against man, but the *transgression* is ever against God. Others again thus, *Against thee*, &c. that is, Against thee so good a God have I thus hainously offended, giving thereby thine enemies occasion to blaspheme thee. This, I take it, is the true meaning.

And done this evil in thy sight] Which was to despise thee, *2 Sam.* 12. 10. not caring though thou lookedst on.

That thou mightest be justified when thou speakest, &c.] *i. e.* declared to be just, whatever thou hast denounced against me, or shalt inflict upon me. The unrighteousnes of man commendeth the righteousnes of God, *Rom.* 3. 4, 5. *To thee, O Lord God, belongeth righteousnes, but unto us confusion of face*, saith *Daniel* chap. 9.

Vers. 5. *Behold I was shapen in iniquity*] This he alledgeth, *viz.* his original pravity, not as an excuse, but as an aggravation of his actual abominations, which he saith were committed out of the vile viciousnes of his nature. See *Psal.* 58. 3, 4.

The

The Maſorites here obſerve, that the word rendred *iniquity* is full, written with a double *Vau*; to ſignifie the fulneſs of his ſin; whole evil being in every man by nature, and whole evil in man; which when the Saints confeſs, they are *full in the mouth*, as I may ſo ſay, they begin with the root of ſin (not at the fingers ends as *Adonibezek* did) ſtabbing the old man at the heart firſt, and laying the main weight upon original corruption, that *in-dwelling ſin*, as the Apoſtle calleth it, *Rom.* 7. 14. that ſin of *evil concupiſcence*, as the Chaldee here: that *peccatum peccans*, as the Schools. *Tully* belike had heard ſomewhat of this, when he ſaid, *Cum primum naſcimur, in omni continuo pravitate verſamur*, Aſſoon as ever we are born, we are forth-with in all wickedneſs. *Auguſtine* ſaith, *Damnatus homo antequam natus*, Man is condemned as ſoon as conceived.

And in ſin did my mother conceive me] Heb. *Warm me*; This *Aben-Ezra* interpreteth to be our great Grand-mother *Eve*, *Quæ non parturiebat antequam peccabat*. *David* meant it doubtleſs of his immediate mother, and ſpake of that poyſon where-with ſhe had *warmed* him in her wombe, before the ſoul was infuſed. Corruption is conveyed by the impurity of the ſeed, *Job* 14. 4. *Joh.* 3. 6. & 31. Sin may be ſaid to be in the ſeed *incoative & diſpoſitive*, as fire is in the Flint. Let us therefore go with *Eliſha* to the Fountain, and caſt ſalt into thoſe rotten and ſtinking waters. And for our Children, let us labour to mend that by education which we have marred by propagation.

Verſ. 6. *Behold, thou deſireſt truth in the inward parts*] *Quam tamen mihi defuiſſe res ipſa demonſtrat*; but this truth hath not been found in me, when I acted my ſin in that ſort, and did mine utmoſt to hide it from the world. I have ſhewed little truth in the inward parts, but have groſly diſſembled in my dealings, with *Vriah* eſpecially, whom I ſo plied at firſt with counterfeit kindneſs, and then baſely betrayed him to the ſword of the enemy. *Siniſterity* is fully oppoſite to *ſincerity*, treachery to truth.

And in the hidden parts thou ſhalt make me to know wiſdom] Thus, by faith, ſaith one, he riſeth out of his ſin, being taught wiſdom of God. Others read it, *Thou haſt made me to know, &c.* And yet have I ſinned againſt the light of mine own knowledge and Conſcience; although thou haſt taught me wiſdom privately, *Et eheu quam familiariter*, as one of thine own Domeſticks, or Diſciples. Some make it a prayer, *Cauſe me to know wiſdom, &c.*

Verſ. 7. *Purge me with Hyſſop and I ſhall be clean*] Sprinkle me with the bloud of Chriſt by the *Hyſſop-bunch* of faith, not only taking away thereby the ſting and ſtink of ſin, but conferring upon me the ſweet ſavour of Chriſts righteouſneſs imputed unto me. See *Heb.* 9. 13, 14, 19. where he calleth it *Hyſſop*; of which ſee *Dioſcorides, lib.* 3. *chap.* 26. 28. *David* multiplieth his ſute for pardon, not only in plain terms, but by many metaphors.

Waſh me, and I ſhall be whiter than ſnow] So we cannot be by any waſhings of our own, though with Snow-water, *Iſa.* 6. 46. The Brides Garments are made white in the Lambs bloud, *Rev.* 1. 14. the fouleſt ſinners waſhed in this Fountain become white as the *ſnow in Salmon*, Iſa. 1. 18. 1 Cor. 6. 11. Eph. 5. 27. *Peccata non redeunt.*

Verſ. 8. *Make me hear joy and gladneſs*] God will *ſpeak peace unto his people*, he *createth the fruit of the lips to be peace*, Iſa. 57. 19. &c. No ſuch joyful tidings to a condemned perſon as that of a Pardon. Be of good cheer, thy ſins are forgiven thee. *Feri, feri Domine, nam à peccatis abſolutus ſum*, ſaid *Luther*. *Davids* Adultery and Murther had weakned his Spiritual condition, and wiped off all his comfortables: but now he begs to be reſtored by ſome good Sermon, or ſweet promiſe ſet home to his poor ſoul.

That the bones which thou haſt broken may rejoyce] By leaping over Gods pale he had broke his bones; and fain he would be ſet right again, by a renewed righteouſneſs, and peace, and joy in the Holy Ghoſt, by his former feelings of Gods favour.

Verſ. 9. *Hide thy face from my ſins*] We are not able to indure Gods preſence, much leſs his Juſtice for our ſins; nor can there be any ſound peace of Conſcience whiles he frowneth. His favour is better than life, but his diſpleaſure more bitter than death it ſelf, See 2 *Sam.* 14. 32.

And blot out all mine iniquities] See how one ſin calleth to mind many thouſands; which though they lye aſleep a long time, like a ſleeping debt, yet wee know not how ſoon they may be reckoned for. Make ſure of a generall pardon, and take heed of adding new ſins to the old.

Verſ. 10. *Create in mee a clean heart, O God*] His heart was woefully ſoiled with the filth of ſin, and the work of grace interrupted; he therefore prayeth God to interpoſe and begin it again, to ſet him up once more, to re-inkindle thoſe ſparks of the ſpirit that lay almoſt quite ſmothered; to put forth his almighty power for that purpoſe, to farm that *Augean* ſtable of his heart; to ſanctify him throughout in ſpirit, ſoul, and body; and to keep him blameleſſe unto the comming of his ſon, 1 *Theſ.* 5. 23.

And renew a right ſpirit within mee] Or, *a firm ſpirit*, firm for God, able to reſiſt the Devill, ſtedfaſt in the faith, and to abide conſtant in the *way that is called holy*.

Verſ. 11. *Caſt mee not away from thy preſence*] Deprive mee not of communion with thee, and comfort from thee; for that's a peece of Hell torments, 2 *Theſ.* 1. 9. *Cains* puniſhment, which poſſibly *David* might here mind, as being guilty of murther. And *Sauls* loſſe of the Kingly Spirit, 1 *Sam.* 15. 15. might make him pray on

And take not thine holy Spirit from mee] *David* knew that he had done enough to make the holy Spirit loath his lodging; he might alſo think that the Spirit had utterly withdrawn himſelf, and others might think as much, beholding his Croſſes, *Jer.* 30. 17. But the gifts and callings of God are *without repentance*; and where the Spirit once inhabiteth, there he abideth for ever, *Joh.* 14. 16. an *interruption* there may bee of his work, but not an *interciſion*; and a Saint falling into a groſſe ſin may loſe his *jus aptitudinale ad calum*, but not his *jus hereditarium*; his fitneſſe, but not his right to Heaven, that holy place.

Verſ. 12. *Reſtore unto mee the joy of thy ſalvation*] He had grieved *that holy thing, that Spirit of God whereby he was ſealed to the day of redemption*, Epheſ. 4. 30. and is therefore at a loſſe for comfort; he had vilipended that patent of his pardon which God had paſſed under his hand and ſeal: God therefore calleth for it home again into the *pardon-office*, as it were; that he may know the worth by the want. A man may *ſin away*, not only the ſenſe and comfort of his pardon, but the evidence and knowledge of it, as that place of *Peter* ſeemeth to imply, 2 *Pet.* 1. 9. Mountebanks, who wound their fleſh to try concluſions upon their own bodies how ſoveraign the ſalve is, do oft feel the ſmart of their preſumption, by long and deſperate wounds: So God will let his *Davids* ſee what it is to make wounds in their conſciences, to try the preciouſneſſe of his ballam; ſuch may go mourning to their graves. And though with much ado they get aſſurance of pardon, yet their conſciences will be ſtill trembling, till God at length ſpeak further peace; even as the waters of the Sea after a ſtorm are not preſently ſtill, but move and tremble a good while after the ſtorm is over.

D. Sibbes Souls conſl.

And upholdeſt mee with thy free Spirit] Heb. *firmly ſuſtain mee* with thy *noble* or *Princely Spirit*, that may make mee ſteddy and ready to come off roundly in thy ſervice. Sin againſt conſcience diſableth for duty, taketh away freedom to it, and ſtability in it. *David* therefore prayes God to *fix his quick-ſilver*, to ballance his lightneſſe, to ſettle and fill that vain and empty heart of his, with ſomething that may ſtay and ſtabliſh it, that may alſo free and enlarge it (for where the Spirit of God is, there is liberty, 2 *Cor.* 3. 17.) that he might yeeld prompt and preſent obedience to God in all things; and withall might be apt and able to *teach tranſgreſſors*, as he promiſeth to do in the next words.

Verſ. 13. *Then will I teach tranſgreſſors thy wayes*] *Inſtrumur non Raptus tum docentes, tum diſcentes*, ſaith *Auguſtine*. Two wayes the Saints teach us. Firſt, By their Doctrin. Secondly, By their Falles and Failings. *David* had taught men this laſt way to his coſt, that it is *triſte mortalitatis privilegium licere aliquando peccare*. Now he promiſeth by his example and inſtruction to teach tranſgreſſours, thoſe that are in the very bonds and hands of the Devill, Gods wayes of mercy to the penitent, and that they muſt either turn to God, or burn forever in Hell.

And ſinners ſhall be converted unto thee] They ſhall give not the halfe, but the *whole*

tains, and it ſhall appear by them. The turning of a ſinner from evill to good, is like the turning of a Bell from one ſide to another; you cannot turn it, but it will make a ſound, and report its own motion.

Verſ. 14. *Deliver mee from blood-guiltineſſe O God*] Heb. *From bloods*; in every drop whereof is a tongue crying for vengeance. Beſides, if *Davids* adultery was a ſin of infirmity (he was preoccupated, as *Gal.* 6. 1.) yet his murthering of *Uriah*, and many others that fell together with him, was a ſin of preſumption, a deliberate prepenſed evill, done in cold blood, and therefore lay very heavy upon his conſcience. Howbeit he gat pardon of this great ſin alſo; ſo that it never troubled him on his death-bed, as ſome other did, though not ſo great, whereof he had not ſo throughly repented, 1 *King.* 2.

Thou God of my ſalvation] By making choice of this ſo fit an Atribute, he ſtirreth up himſelf to take better hold.

And my tongue ſhall ſing aloud of thy Righteouſneſs] That is, of thy faithfulneſſe in performing thy promiſe of pardon to the penitent. As *Aarons* golden bells ſounded, ſo ſhould our tongues ſound Gods praiſes, and ſing them aloud, ſhrill them out.

Verſ. 15. *O Lord open thou my lips*] Which now I find ſtopt and ſealed up, as it were, with the ſin that doth ſo eaſily beſet mee; ſo that whereas I promiſed before to *ſing aloud of thy Righteouſneſſe*; this I ſhall never be able to do without thy ſpeciall furtherance, *niſi verba ſuppeditet & tanquam praeat*, unleſſe thou pleaſe to ſupply mee both with affections and expreſſions, as well as with matter of praiſe.

And my mouth ſhall ſhew forth thy praiſe] *David* had not been dumb till now, all the while he lay in his ſin, but all he did was but *lip-labour*, and therefore *loſt-labour*. *Daniel* confeſſeth the like of himſelf and his people, *chap.* 9. 13. *All this evill is come upon us; yet made we not our prayer before the Lord our God; that we might turn from our iniquities, and underſtand thy truth.* Prayed they had, but becauſe they *turned not from their iniquities*, they got nothing by their prayers or praiſes. God is a Fountain, and if he meet with a fit pipe (as is an ordinance rightly performed) there he uſually conveyeth his grace; but if he meet with a foul pipe and obſtructed, there he doth not conferre a bleſſing. The Phariſees were not a button the better for all their long prayers, becauſe rotten at heart.

Verſ. 16. *For thou deſireſt not ſacrifice*] This is the reaſon why *David* reſtipulateth Praiſe, if God will pardon his great ſin, *verſ.* 14. *viz.* becauſe he well underſtood that God preferred praiſe before all ſacrifices whatſoever; provided that is came from a broken ſpirit, *Verſ.* 17. rightly humbled for ſin, and thankfully accepting of pardon. See *Pſal.* 50. 14, 15, 23.

Thou delighteſt not in burnt-offering] *viz.* Comparatively; and indeed not at all without a contrite heart.

Una Dei eſt, purum, gratiſſima victima, pectus. *Nazianz.*

Much leſſe then doth God reſpect the ſacrifice of the Maſſe, that hath no footing or warrant in the word. A certain *Sorboniſt* finding it written at the end of St. *Pauls* Epiſtles *Miſſa eſt*, &c. bragg'd he had found the *Maſſe* in his Bible. And another reading *Joh.* 1. 44. *Invenimus Meſſiam*, made the ſame concluſion. Some of them, as *Bellarmine* for one, would fain ground it upon *Mal.* 1. 11. Others fetch the name *Miſſa* from the Hebrew *Maſs* for tribute; which comes from *Maſas* to melt (becauſe it many times melteth away mens eſtates) *Recte quidem*, ſaith *Rivet*; *per Miſſam ſcilicet pietas omnis liquefacta eſt & diſſoluta.* Bee-hive cap. 3. fol. 93, 94. *Buxtorf.*

Verſ. 17. *The ſacrifices of God are a broken ſpirit*] i. e. Such an heart as lyeth low, and heareth all that God ſaith, ſuch a ſacrifice or ſervice as is laid on the low altar of a contrite heart, which *ſanctifieth the Sacrifice*, ſuch a perſon as with a ſelf-condemning, ſelf-crucifying, and ſin-mortifying heart, humbly, and yet beleevingly maketh out for mercy and pardon in the blood of Chriſt, this, this is the man that God expects, accepts, and makes great account of. *Mr. Abbot.*

A broken and a contrite heart, O God, thou wilt not deſpiſe] This is great comfort to thoſe that droop under ſenſe of ſin, and fear of wrath, being at next door to deſpair. Bring but a broken heart and God will receive you graciouſly, pouring the oyl of his grace into your broken Veſſels. This comforted *Bernard* on his death-bed, he

Jo. Manl. loc. com. 73.

he dyed with this ſentence in his mouth. *Auſtin* cauſed it to be written on the wall over againſt his bed where he lay ſick and dyed. Many poor ſoules even in times of Popery had Heaven opened unto them by meditating on this Pſalm; and eſpecially on this 17. *verſ.*

Verſ. 18. *Do good in thy good pleaſure unto* Sion] Having made his own peace with God, he now prayeth for the Church; and the rather, becauſe by his foul ſins he had hazzarded, or rather expoſed both *Sion* and *Jeruſalem*, Church and State, to divine diſpleaſure. *Delirant reges, plectuntur Achivi.*

Build thou the walls of Jeruſalem] i. e. Protect, defend and maintain the civill State, grant all things neceſſary for its ſafety and well-being; ſupply of all wants, confirmation and increaſe of all bleſſings. Thus pray we, *Jer.* 29. 7. *Pſal.* 122. 6, 7, 8. for except the Lord keep the City, &c. See *Iſa.* 5. 1, 2, 3. & 27. 3. Hee is a wall of fire, *Rev.* 20. 9. of water, *Iſa.* 33. 20, 21. ſay therefore as *Iſa.* 26. 1. and beware of ſecurity, ſenſuality, ſenſeleſneſſe, &c.

Verſ. 19. *Then ſhalt thou bee pleaſed with the ſacrifices, &c.*] i. e. Such as are offered in faith, and according to the will of God, *Pſal.* 4. 6.

Then ſhall they offer Bullocks upon thine Altar] They ſhall be free-hearted, and frequent in thy work and ſervice; *va torpori noſtro*, Woe to our dulneſſe and backwardneſs in theſe happy dayes of peace and free profeſſion, which we had need improve as they did, *Act.* 9. 31. Otherwiſe, we may deſire to ſee one of the dayes of the Son of man, and not ſee it, *Luk.* 17. 22. *Go to* Shiloh, &c.

PSAL. LII.

A *Pſalm of* David] Of the ſame time and argument, likely with *Pſal.* 58.

Maſchil] Or, to teach, that the end of the Wicked is evill; *Redarguit pravos mores*, ſaith the *Syriack*.

When Doeg *the Edomite*] When *Abiathar* eſcaping the ſlaughter-ſlave, the *bloodhound* (as Edomite may ſignifie) came and told *David* what was befaln the Prieſts, and their City. This was no ſmall affliction to *David*, the rather becauſe by telling the Prieſt a lye, himſelf had occaſioned that Maſſacre. Hereupon for the comfort of himſelf and other good people who were ſtartled at this ſad accident, and might be deterred thereby from ſuccouring *David*, he penned this Pſalm.

When Doeg *the Edomite came and told* Saul, &c.] *Doeg* is a fit name for a courtier; for it ſignifieth a ſolicitous or buſy-headed fellow, a catch-poll, a progging-companion, an informer, one that liſteneth after rumours, and carrieth tales to curry favour. An *Edomite* he was by Nation; but a *Proſelyte* in pretence at leaſt, and one that was at that time *detained before the Lord*, either by vertue of ſome vow, or becauſe it was the Sabbath-day, and he would not travel on it, or to perform ſome other religious ſervice, 1 *Sam.* 21. 7. this diſſembled ſanctity was double iniquity; and he became a type of *Judas*, as ſome make him.

He came and told Saul] Like a *Paraſite* and a *pick-thank*, as he was; when as he ſhould rather have told *Ahimelech*, that *David* was out of *Sauls* favour, and ſought for to the ſlaughter, as *Kimchi* here noteth on *verſ.* 3. but he concealed that, that he might accuſe *Ahimelech*, and ſo ſlew three at once (ſaith another Rabbine) *viz. himſelf*, *Saul* and *Ahimeleck*, *calumniatorem, calumniatum & calumniam andientem.*

Verba Doegi erant pauci, ſed multum nocuit. Kimchi. Middraſh Tillin,

And ſaid, David *is come to the houſe of* Ahimeleck] Few words, but full of poyſon; *leviter volant non leviter vulnerant.* See the ſtory more at large, 1 *Sam.* 22 9. *&c.* The Rabbines ſay (from *Levit.* 14. where the ſame word is uſed of the Leprous houſe, that is here, *verſ.* 5. of *Doegs* doom) that he was for this fact ſmitten with leproſy; and afterwards ſent to Hell, which they gather from *Pſal.* 120. 4.

Verſ. 1. *Why boaſteſt thou thy ſelf in miſchief, thou mighty man*] Or, *Thou Giant*; for ſo he ſeemed to himſelf when he had ſlain *tot inermes nec repugnantes*, ſo many naked men, not making any reſiſtance, though they were the *Prieſts of* Jehovah; and afterward had ſmitten the innocent inhabitants of the City of *Nob*, together with the women, the infants and the Cattel; like another *Ajax flagellifer* or *Herculeus furens*, and now vaunted himſelf in that miſchievous proweſſe.

Egregiam

Egregiam verò laudem, &c.

The Hebrew Word for *boasting* here, signifieth also *madness*, when it is taken in the worse sence, as *Jer.* 46. 9. See *Prov.* 2. 14. and to boast of his hearts desire is the note of an Atheist, *Psal.* 10. 3.

The goodness of God endureth continually] Maligne thy spitefulness, God is good to *Israel*, to the pure in heart, and will be so. The Rabbins make this the sense, If *Abimelech* had not relieved me, God would have stirred up some other to have done it. Some others understand it thus, The goodness of God towards thee a wicked wretch endureth all the day. This should lead thee to repentance. *But thou after thy hardness, &c.* Rom. 2. 4. *R. Solomon. Kabuenaki. Midrash Tillin.*

Vers. 2. *Thy tongue deviseth mischiefs*] i. e. venteth the mischievous devices of thy minde, being an interpreter and an instrument fit for such a purpose. Such another *Doeg* was *Nicholas Saunders*, Priest, the Fire-brand of Earl *Desmonds* Rebellion in *Ireland*, Anno 1580. a restless and wretched man, whose foul mouth was at length stopped with famine, that had been ever open to stir up rebellions against the State; that had uttered so many Blasphemies against God, and his holy Truth, and invented so many loud and lewd lyes against men. Cogitat, id est eructat.

Like a sharp razor, working deceitfully] That instead of shaving the hair, launcheth the flesh; or missing the beard, cutteth the throat. *Confusio aberrat singulum pervi:* whence *Dionysius* the Tyrant would not trust any Barber (no not his own Daughters) to shave him: but singed off his own hair with hot coals. The slanderers Tongue, as sharp as a razor, or as the quills of a Porcupine, flatheth, and gatheth the good names of others, and that many ways, *viz.* both by denying, disguising, lessening, concealing, misconstruing things of good report; and also by forging, increasing, aggravating, or unclarifiable spreading things of evil report: not for any love to the truth, nor for respect to justice, nor yet for the bettering of the Hearer, or the Delinquent: but only to prejudice the one, and to incense the other. This was *Doegs* sin, and denominateth him a Lyer, *vers.* 3. though hee had spake but the truth. Exscindit carnem cum crinibus. *R. Solom.*

Vers. 3. *Thou lovest evil more than good*] Indeed *evil* only, and not at all *good*, whatever thou pretendest. Thy heart is naught, and thence it is that thy tongue is so mischievous; as stinking breath cometh from corrupt inwards.

And lying, rather than to speak righteousness] For thou hast cunningly insinuated, for thine own base ends, and against thine own Conscience, that those innocent and faithful Priests were of the combination; and so hast built thy self upon their ruines, thou false Sycophant, *artifex doli. Selah.*

Vers. 4. *Thou lovest all devouring words*] *Verba devoratoria*, the Greek hath it, καταποντισμὸς, that devoure and swallow up, so as the Sea doth things cast into it. So elsewhere, *their throat is an open sepulchre*, which devoureth all bodies but rendreth none without a Miracle. Some render it, *Verba voraginis*, the words of a Whirlpool, which first turns men round, and then sucks them in. Others, *Verba absorptionis*, in reference to that use of the tongue, which is to sup up dish-meats; *Sic lingua attrahit homines ut ad absorbeantur*, saith *Vatablus*. The vulgar hath it, *Verba præcipitationis*, words that hurl one down headlong, *Ex vasto cohnus vel ripibus*, as *Hilary* hath it, from the top of houses, or high rocks.

O thou deceitful tongue] Because although it were for most part truth that hee spake, yet he did it maliciously, and by dissimulation passed over that which might have made for *Abimelech*, *viz.* that he relieved *David* in the simplicity of his heart, as thinking him to be high in the Kings favour, and employed by him. *Egesippus* saith of *Pilate*, that he was *Vir æquum, & parvi facientis mendacium*, a naughty man, and one that made no bones of a Lye; such another was *Doeg*. D. excid. Jerus. l. 2. c. 5.

Vers. 5. *God shall likewise destroy thee*] Here are *quot verba tot tonitrua*, so many words, so many thunderclaps. As thou hast destroyed the Lords Priests and their whole City, razing and harassing it: so God will demolish and destroy thee utterly, as an house pulled down to the ground, so that one stone is not left upon another, *Lev.* 14. 45. So shall God pull down *Doeg* from that high preferment, which he by *Sycophancy* hath got at Court. Judicium ipsum lethale describitur.

He shall take thee away] As a coal of fire is taken with the Tongs, *Isa.* 30. 4. that it do no further mischief: some render it, *He shall burn thee*, R. Gaon; *He shall terrifie thee.* Exuret te. *Vatab.*

And

And pluck thee out of thy dwelling place] Or, *shall sweep thee out of thy tabernacle*; R. *Gabin* interpreteth it, *Beth hamidrash*, the Lords Tabernacle, wherein no *Doeg* may set his foot as farre as a *David*, but God will pluck him thence.

And root thee out of the land of the living] *Everret & everteat te cum tota familia*, He shall utterly ruinate thee and thine, leaving thee neither root nor branch, chick nor childe.

Selah] *i. e. Veritas est*, saith *Aben-Ezra*; It is even so: think not that these things are spoken only in *terrorem*, for a Scarebug, for they shall all be surely fulfilled upon thee.

Vers. 6. *The righteous also shall see and fear*] With a reverential fear, from which shall spring sincere service, *Aliorum perditio tua sit cautio*; let other mens perdition be our caution; let us *wash our feet in the blood of the wicked*. There is an elegancy in the original that cannot be englished.

And shall laugh at him] With an holy laughter: not that of irrision, but of exultation in God, for his righteous executions.

Vers. 7. *Lo, this is the man*] Or rather, now the *Monster* to be pointed at; once so mighty, now so miserable; *O quantum hæc Niobe*, &c. what a strange change is here! &c. As the true *Israelite* is pointed out with a *Behold* for imitation, *Joh.* 1. 47. so is this counterfeit Israelite for detestation.

That made not God his strength] But carried the matter as if hee had been some *petty-god* within himself.

But trusted in the abundance, &c.] Never true to those that trusted them.

And strengthened himself in his wickedness] Heb. *In his woful evil*, in his putting many poor Creatures to their *Wo is me*.

Vers. 8. *But I am like a green Olive-tree*, &c.] Thus, when *Doeg* blasted *David*, *David* blesseth himself. *Let* him flourish in the Court, I shall much more in the House of God. My name shall be precious among the Saints, when he stinketh above ground; hee shall wither, when I shall bee fresh, flourishing, and fruitfull.

I trust in the mercy of God] Not in riches, as *Doeg*: and this faith is the root of my fruitfulness, cheerfulness, &c. *Gul. Parisiensis* reporteth of true Chrystal, that by touching only it reviveth the decayed vertue of other precious stones: sure it is, that faith reviveth the vertue of other precious graces.

Vers. 9. *I will praise thee for ever, because thou hast done it*] Hast delivered mee from *Doeg*, and others. *Quod non perierim centies*. Or, *thou hast done execution upon Doeg*: *i. e.* Thou wilt undoubtedly do it.

And I will wait on thy name] *i. e.* Depend upon thy Promises and Providence.

PSAL. LIII.

Maschil, a Psalm of David] Purposely set down here the second time, (See *Psal.* 14.) to instruct what every man is by nature, and that hee who is scholar to his own carnal reason, is sure to have a fool to his master. The Heathens are very obstinate in propugning mans nature, witness *Cicero*, and both the *Senecaes*, saying, that if men would but follow the pont of their own natures, they could not do amiss. And we have much ado to perswade people that their Natures are so foul, their ways so wicked, &c. twice therefore is this Psalm recorded, that all may be convinced, that there is no safety in such a condition, nothing better than to hasten out of it.

Vers. 1, 2. *The Fool*, &c.] See the Notes on *Psal.* 14. 1, 2.

Vers. 3. *Every one of them is gone back*] *Diogenes* in a great assembly going backward of purpose, and seeing every one laughing him to scorn, asked them aloud, if they were not ashamed so to do? Sith he went backward but once, they did so all the days of their life.

Vers. 4. *Have the workers of iniquity no knowledge?*] *Etiam sciunt in fine, & dolebunt*, saith one, Know they shall to their sorrow in the end, that they have eaten that on earth which they must disgest in hel.

Vers. 5. *There were they in great fear*] Heb. *They feared a fear*. God they feared

not,

not, of men they were greatly feared, and yet here they *feared a fear where no fear was*, viz. without themſelves; only *facti ſunt à corde ſuo fugitivi*, they feared and fled before their own conſciences, their own trembling heart, *Deut.* 28. 65. the ſound of fear that is in their ears, *Job* 15. 21. the ſound of a leaf chaſeth them, *Levit.* 26. 36. they flee when none purſueth, *Prov.* 28. 1. Naturaliſts tell us of a certain little bird, *qua fertur metuens ne in ipſam cœlum ruat, imponere ſibi ſemper dormienti alterum pedem*, which for fear leſt the Skie ſhould fall on her head, ſleepeth ſtill with one foot laid upon her head. The *Gaules* that dwelt neer the *Adriatick* Sea, being asked by *Alexander* the Great, what they moſt feared? anſwered, *ne ſupra ſe cœlum corruat*, leſt the Skie ſhould fall upon them. *Galen* writeth of a certain Melancholick fellow, who hearing that *Atlas* ſupported Heaven with his ſhoulders, was therefore ſore afraid leſt he ſhould faint under the burthen; and therefore carried his arm before him to ſave his head. *Heraclides* out of *Anacreon* telleth of one *Artemon* a timorous man, who kept home as much as might be, having ever a couple of ſervants to hold a brazen buckler over his head, leſt any thing ſhould fall upon him from above. And if he were at any time neceſſitated to go abroad, he was carried in a horſe-litter that touched the ground almoſt; and was thereupon called *Peripheretus*. Plut. in Pericle

For thou haſt ſcattered the bones] i. e. The ſtrength, the *ſtrong troops* ſaith the Chaldee; they want decent burial, as *Jer.* 22. ſaith the Syriack.

Thou haſt put them to ſhame] viz. The poor afflicted, *Pſal.* 14. 5. becauſe *God hath deſpiſed them*] i. e. Subjected them to the contempt of the wicked.

Verſ. 6. *O that the ſalvation*] Heb. *Salvations*; *Indicat plenam ſalutem*, ſaith *Kimchi*.

PSAL. LIV.

Maſchil] Inſtructing us, ſaith One, to draw neer to God, as dangers draw neerer to us,

When the Ziphims] Which ſignifieth *Flouriſhing*; they might have flouriſhing eſtates, but they had withered ſouls; elſe they would never have ſought twice over to have betrayed good *David* into the hand of *Saul*, 1 *Sam.* 23. & 26. Erant autem Ziphæi ex ſtirpe Caleb. 1. Chron. 2. ult. & Nabal, ſed degeneres;

Came and ſaid to Saul] If a Ruler hearken to lyes, all his ſervants are wicked, *Prov.* 29. 12. See the Note there.

Doth not David *hide himſelf with us?*] viz. In the wood and wildernesſe neer unto our City? But what if he did, ſhould they therefore diſcover him, and ſo pull the vengeance of God upon themſelves and their City? *George Eagles* (*alias Trudgeover the World*) hid himſelf in a corn-field, was deſcryed by *Ralph Lurdain* for mony, and burnt at *Chelmsford*; where afterward the ſame *Lurdain* was hanged for ſtealing an horſe; and confeſt it was juſt in God upon him, for bewraying that innocent man. Act. & Mon.

Verſ. 1. *Save mee, O God, by thy name*] i. e. By thy ſelf, and eſpecially by thy goodneſs, whereby thou art *nominatiſſimus in Eccleſia*, well known in thy Church, as a main peece of thy name, *Exod.* 34. 6, 7.

Verſ. 2. *Hear my prayer, O God*] He runs to God by moſt earneſt prayer, for our inſtance and inſtruction in like caſe; for we muſt prepare for the like trialls; *nec de cruce diſputandum eſt. otioſe & velut in umbra, &c.*

Ver. 3. *For ſtrangers are riſen up againſt mee*] He meaneth not foreiners, but home-dwellers; *Saul, Doeg, Ziphims, &c.* ſtrangers to Religion, reaſon, common humanity, *Jews* outwardly, but not inwardly; Heathens upon the matter, *Pſal.* 59. 5. *Rev.* 11. 2. *Am.* 9. 7. The Pope ſhewed himſelf no better in delivering up for mony *Zemes* the great Turks Brother, who fled to him for ſafeguard of his life, wrongfully ſought after. Nothi & ſpurii.

Oppreſſours ſeek after my ſoul] i. e. My life at leaſt; my ſoul alſo they would deſtroy, if it lay in their power, as the Papiſts delivered up *John Hus* to the Devil when they burnt him; and would not allow *Hierom of Prague* a Confeſſour, though he requeſted it. So the Monſter of *Millain* that made his enemy firſt curſe Chriſt in hope of life, and then ſtabbed him to death, ſaying, Now go ſoul and body to the Devil. So he that for ſpite procuring a man to be hanged, and ſeeing him penitent Bodin. de rep.

penitent, ſaid, *I am afraid the rogue will go to Heaven.*

They have not ſet God before them] This was the root of all their outrages, they made no reckoning of God, *prout eſt judex & vindex mali*, as he is a ſevere Judge, and a ſharp revenger of ſin and wickedneſſe.

Verſ. 4. *Behold, God is mine helper*] And that mine enemies might have ſeen, had they ſet God before them. The *Dutch* have a proverb, *where God hath a mind to deſtroy a man, he firſt putteth out his eyes.*

The Lord is with them that uphold my ſoul] That favour my righteous cauſe, and wiſh my wel-fare, as doth *Jonathan*, and the reſt that fear God; who although they be but few and feeble in compariſon, yet they have God with them, and for them, (*non interfuit modo, ſed etiam præſuit*) and how *many do you reckon him for?* as *Antigonus* once ſaid. *David* was invironed, and in great danger to be ſurprized; but God reſcued him by an invaſion of the Philiſtines, 1 *Sam.* 23. 27, 28. The Lord knoweth how to deliver his, 2 *Pet.* 2. *R. Moſes* expoundeth it, God is *loco omnium, & ſuper omnes*, in ſtead of all, and above all.

Verſ. 5. *He ſhall reward evill unto mine enemies*] Or, *Mine obſervers*, that watch mee a miſchief. I ſhall eſcape out of trouble, and they ſhall come in my ſtead, *Prov.* 11. 8.

Cut them off in thy truth] i. e. According as thou haſt pronounced againſt ſuch as ſeek and ſuck innocent blood.

Verſ. 6. *I will freely ſacrifice unto thee*] Or, *Liberally*, not with an ill will and pinchingly. The Arabick rendreth it, *Laudabo te obediens.* Praiſe is the beſt ſacrifice, and obedience is the beſt praiſe.

I will praiſe thy name, O Lord, for it is good] Thy name is good, and it is a good thing to praiſe it; for thereby men do thee right, help thee to thine own, ſecure to themſelves former favours, and procure future.

Verſ. 7. *For he hath delivered mee*] i. e. He ſurely will: this is the language of faith; this is the triumph of Truſt.

And mine eye hath ſeen my deſire upon mine enemies] This was not an evill eye of envy or private revenge; ſuch as was that of him, who when he ſaw a pit full of mans blood, cryed out, *O formoſum ſpectaculum!* O brave ſight! or that of Antichriſt who hath oft glutted his eyes with many ſuch goodly bloody fights; as when he cauſed the *Maſſacre of Paris* to be painted in his Palace, and had the Admirals head ſent him for a preſent: But as admiring Gods juſtice on his enemies, and love toward his people, he was well pleaſed with ſuch a providence, and beheld it with comfort. The *Arabick* rendreth it, *Oculus meus requievit.* Tremellius, *Mine eye beholdeth mine enemies*; I dare now boldly look them in the face, being ſtrengthened with thy might, &c. *Thuan.*

PSAL. LV.

A *Pſalm of* David] Whether made upon occaſion of his flight from *Keilah*, 1 Sam. 23. or from *Abſalom*, 2 Sam. 15, & 16. *Idem eſt argumentum, & idem uſus hujus Pſalmi atq; ſuperioris*, ſaith *Beza*; this and the former Pſalm are of the ſame argument, and for the ſame uſe. It is moſt probable that this Pſalm was written when *Abſalom* was up, and *Huſhai* related unto *Zadock* the troubled ſtate of the City, 2 *Sam.* 17. 15. with which compare, *verſ.* 9, 10, 12. of this Pſalm. For thereupon *David*, put into a great perturbation, as *verſ.* 4, 5. wiſhed for the *wings of a Dove*, not the pinnions of a Dragon, that he might *flye farre away.*

Verſ. 1. *Give ear to my prayer, O God*] *Davids* danger was preſent, his prayer therefore is preſſing; being not the labour of his lips, but the travell of his heart. The breath that commeth from the lips is cold, not that which commeth from the lungs.

Hide not thy ſelf] As men when they are not willing to be ſued unto, will not be ſeen.

Verſ. 2. *Attend unto mee, and hear mee*] Heb. *Anſwer mee*, that is, grant mee deliverance from this death which threatneth mee. This is his ſenſe, as appeareth by the ſequel, though at preſent he could not inſtance, but only beggeth audience.

I mourn in my complaint] Heb. *I caſt (this way and that way)*, I am ſo much troubled,

bled, *ut meipſum lamentando huc & illuc verſare, & mire agitare cogar.*

Præ dolore moveo me nunc huc nunc illuc. Campenſis.

And make a noiſe] *Plango, & perſtrepo*; Of our Saviour it is ſaid, that *being in an agony, he prayed more earneſtly*; He bent, as it were, all his nerves, and ſet up his note, *Luk.* 22. 44.

Verſ. 3. *Becauſe of the voice of the enemy*] He may very well intend *Shimeies* bitter revilings, 2 *Sam.* 16. 5. *&c.*

For they caſt iniquity upon mee] They tumble it on mee, as men do ſtones or any thing elſe upon their beſiedgers, to endammage them; ſo did theſe, ſin, ſhame, any thing, upon innocent *David*, to make him odious.

And in wrath they hate mee] Heb. *They ſatanically hate mee.*

Verſ. 4. *My heart is ſore pained within mee*] No otherwiſe than a woman is pained in travel; *cordicitus doleo.*

And the terrours of death are fallen upon mee] Cauſed doubtleſſe by the deep ſenſe and conſcience of his late grievous ſins.

Verſ. 5. *Fearfulneſs and trembling are come upon mee*] Fearfulneſs of heart, and trembling of body; which laſt falleth out, when as the Spirits flying back to the heart, to relieve it, leave the outward parts deſtitute.

Timor cordis tremor corporis.

And horrour hath over-whelmed mee] This was *Davids* infirmity; for he ſhould have better fortified his heart againſt that cowardly paſſion of fear: the Devill alſo had a finger in it. At another time *David* could better reſolve and ſay, *What time I am afraid, I will truſt in thee.*

Verſ. 6. *And I ſaid, O that I had wings like a Dove*] *Ut citiſſime & longiſſime fugerem*, that I might ſwiftly fly far off from *Abſoloms* purſuers; as the Dove ſaveth her ſelf by flight, and not by fight, ſcoureth away to the Rocks and deſerts, *Jer.* 48. 28. Many fouls are ſwifter of flight than Doves; but theſe hold out better. *R. Jonah* ſaith, that whereas other birds when they are wearied with flying, do reſt them upon rocks or trees, and are taken; the Dove doth not ſo, but letteth down one wing, and flyeth with the other, and thereby eſcapeth the purſuer.

R. Jonah apud Kimchi.

For then would I flee away] But whither, he ſaith not, becauſe he knew not. The Church in the Revelation fled into the wilderneſs, *Rev.* 12. God provided a *Pella* for thoſe primitive Chriſtians. *Luther* being asked where he would be at quiet from his enemies? anſwered, *Sub cælo*, ſome where God would ſecure him.

Verſ. 7. *Lo then would I wander farre off*] Farre from the force and fury of theſe breathing Devills. *Jeremy* wiſheth the like; as being tired out by the ungodly practices of his countrymen, *chap.* 9. 2. And many a dear Child of God forced to be in bad company cryes, *O that I had the wings &c. Or if that O* will not ſet him at liberty, he takes up that *Woe*, to expreſſe his miſery. *Woe is mee that I ſojourn in* Meſhech, &c.

And remain in the Wilderneſſe] Among wild beaſts; which were better than to abide with theſe *Lycanthropi*, men more cruel, ſavage, and bloody than any beaſts.

Verſ. 8. *I would haſten my eſcape from the windy ſtorm, &c.*] I would thruſt my ſhip into any creek in the whole World, go as farre as my leggs, nay wings could carry mee. Of the ſwiftneſſe of the Doves flight, ſee *Plin.* l. 10. c. 37. and how *David* haſtened his flight from *Abſolom*, ſee 2 *Sam.* 15. 14.

Verſ. 9. *Deſtroy O Lord, and divide their tongues*] Heb. *Swallow them up, O Lord, and divide their tongues*; by an alluſion, as ſome conceive, to thoſe two famous Judgements of God upon *Dathan* and *Abiram*, firſt, *Numb.* 16. and then, ſecondly, upon the *Babel*-builders, *Gen.* 11. both which were *thrown out* for examples, to all ſucceeding ages, (as St. *Jude* ſaith of the *Sodomites*, *Jud.* 7.) and are to be conſidered of by the Saints, as here in their prayers againſt their enemies. How God anſwered this prayer of *David*, ſee 2 *Sam.* 17. 1. *&c.*

For I have ſeen violence and ſtrife in the City] i. e. In *Jeruſalem*, ſomething I have ſeen, but more outrages I have heard of, ſince *Abſolom* with his army came into it. The rude ſouldiers plunder the poor Citizens at pleaſure; and cannot agree among themſelves in dividing the ſpoil.

Verſ. 10. *Day and night they go about it upon the walls thereof*] The ruffianly ſouldiers do, as in garriſons is uſuall: Or Violence and Strife do; ſo that in no place are good men in ſafety, from rapines and robberies.

Miſchief alſo and ſorrow are in the midſt of it] What work may be thought make the common ſouldiers, among the women eſpecially, when *Abſolom* openly defileth his Fathers concubines in the ſight of all *Iſrael*, 2 *Sam.* 16. 22? when *Tilly* took *Magdeburg* in the late *German* wars, beſides many other outrages, the Ladies, Gentlewomen, and others, like beaſts and dogs they yoked and coupled together, leading them into the woods to raviſh them. Such as reſiſted they ſtripped naked, whipt them, cropt their ears, and ſo ſent them home again.

Verſ. 11. *Wickedneſſe is in the midſt thereof*] As if it were no longer as once *Theopolis*, but *Poneropolis*, for all kind of naughtineſſe there.

Deceit and guile depart not from her ſtreets] The Vulgar hath it, *Uſura & dolus*, Uſury and guile; and *Theodorets* note here is, *Notandum eſt, non modo Novi Teſtamenti perfectionem, ſed Legis ſtatum fœnus damnare*, that Uſury is condemned in both old and new Teſtament.

ἀδὲν μεῖζον ἕλκος ἢ φίλος ἀδλιῶν. Soph.

Verſ. 12. *For it was not mine enemy that reproached mee*] *Achitophels* perfidy and villany troubled *David* more than all the reſt; there not being any wound worſe, as *Sophocles* ſaith, than the treachery of a friend; he being ſuch a kind of enemy, *quem neq; fugere, neq; fugare poſſumus*, as *Bernard* hath it, whom we cannot eaſily prevent. See *Pſal.* 41. 9.

Then I could have born it] Though as a burden; but nothing ſo grievous; I ſhould not have much mattered it.

Verſ. 13. *But it was thou a man, mine equall*] Heb. *According to my rank*, my compeer, my collegue, mine *Alter-ego*, my boſome-friend, one that ſtood even with mee, and upon the ſame ground as it were.

My guide] In all mine affaires and actions; ſo that I thought nothing well done, that I did not by his advice and counſel, my Duke, my Doctor, my *Rabbi Davidis*, as *Rabby David* hath it, out of *Kabuenaki*.

Religio a religando.

Verſ. 14. *We took ſweet counſell together*] It was my great delight to conferre and conſult with him, eſpecially about the things of God, and the exerciſes of Religion; which is or ſhould be *ſacratiſſimum inter homines vinculum*, the ſtraiteſt tye of all.

Il Mercurio Italico, Introd.

And walked unto the houſe of God in company] But ſo do thoſe falſe *Italians*, who carry a *pocket-Church-book* with a piſtol hid in the binding, which turning to ſuch a page diſchargeth; a plot to intrap him whom they hate, even while they are in their devotions together, when there's leſt ſuſpicion.

Verſ. 15. *Let death ſeize upon them*] *Irruat ſuper illos mors*, as a mercileſſe Land-Lord, as a cruel creditor, or as he in the Goſpel who took his fellow by the throat and ſaid, Pay that thou oweſt mee. A ſad time it muſt needs be with the wicked, when death ſhall come upon them with a writ of *Habeas corpus*, and the Devil with another of *Habeas animam*. *Capiat illos mors*, ſo *Aben-Ezra* rendreth it, *Exigat mors in eos*, ſo *Kimchi*, a תפשׂם *Pſal.* 89. 23. Here it is written ſaith he, without an *Aleph*, as it were with a ſwift hand; and as if *death* and *ſeize* were all one word; to note the ſudden ſtroak of death, and that it will ſoon diſpatch them: To which ſenſe alſo ſome render it, *Decipiat eos mors*, Let death deceive them; be too nimble for them.

And let them go down quick into Hell] As did *Dathan* and his complices, *Numb.* 16. See on *verſe* 9. According to this imprecation, *Ahitophel* and *Judas* hanging themſelves, went to Hell alive, that is, *hail and well*; not infeebled by ſickneſſe firſt. *Auguſtine* ſaith, that Hereticks do the like, falling with open eyes, and ſelf-condemned.

For wickedneſſe is in their dwellings, and among them] Heb. In their *ſojourning-place* (for here we are but gueſts or ſojourners) and in the *middle of them*, that is, in their hearts and houſes both, *undiq; circumſtruunt malitia & maleficia*, they are as naught as need to be.

Verſ. 16. *As for mee, I will call upon God*] Or, *I have called upon God, ſc.* for good to bee done to my ſelf, *verſe* 1. *&c.* and for evill to mine enemies, *verſe* 9. *&c.* (of which ſort of imprecations, ſee the Note on *Pſal.* 35. 4.)

And he hath heard mee] I know he hath, both for my ſelf, *verſ.* 17, 18. and againſt them, 19, 20, 21. for why? firſt, they *fear not God*, 19. ſecondly, they break covenant, 20. thirdly they *uſe deceit*, 21. Theſe courſes will work their ruth and ruine.

Verſ. 17. *Evening and morning, and at noon will I pray*] So *Daniel* prayed three times

times a day, *chap.* 6. 10. and in the Temple they prayed at the third, ſixth, and ninth hour of the day. The Saints ſet themſelves certain hours to pray in (beſides extraordinary occaſions putting them upon that daily ſacrifice) the better to arrouſe their ſpirits, and to keep conſtant intercourſe with God. Papiſts have their ſet times; and *Mahometans*, what occaſion ſoever they have, either by profit or pleaſure, to divert them, will pray five times every day. This they do of form and cuſtome, not of conſcience; take we heed of thoſe ordinary *marre-goods*, formality, and cuſtomarineſſe: it hath been bewailed before, that many hold only a certain ſtint of daily duties (as malt-horſes their pace, or mil-horſes their round) and reſt upon them when they have done, uſing the *means* as *Mediators*; and ſo fall ſhort of Chriſt.

And cry aloud] Rouſing up my ſelf, and wreſtling with God, not in a cuſtomary, frigid, bedulling way; but with all intention of ſpirit, and contention of ſpeech.

And he ſhall hear my voice] How ſhould he do otherwiſe, I comming upon him with ſuch earneſtneſſe? *Preces fundimus, calum tundimus, miſericordias extorquemus*, ſaid thoſe Primitive Chriſtians whoſe prayers came before God as the noiſe of many waters, *Rev.* 14. 2.

Verſ. 18. *Hee hath delivered my ſoul in peace from the battel*] This he ſpeaketh upon his prayer, by the force of his faith; as being aſſured of victory before the battel was fought, or ſtroak ſtruck, as they ſay.

For there were many with mee] i.e. Gods holy Angels, as 2 *King.* 6. 16, 17. Vel multi ex Iſraele orantes pro Davide, ſic Aben-Ezra.

Verſ. 19. *God ſhall hear*] *ſc.* My prayers which are on the file before him, and as *Sollicitours* with him. *Mittamus preces & lachrymas, cordis legatos*, ſaith *Cyprian*: Up go prayers, down come deliverances.

And afflict them] *Ludit ambiguitate verbi*; The ſame word ſignifieth to *afflict*, and to *anſwer*, q. d. he ſhall anſwer mee, but afflict them; anſwer them with blows, with bitter anſwers.

Even he that abideth of old] And is therefore no changeling; *the Eternity of* Iſrael *cannot lye, nor repent; for he is not a man, that he ſhould repent*, 1 Sam. 15. 29. neither can mine enemies hide themſelves from him in any ſtarting-holes. Sedet Deus ad judicandum, & ſurgit ad puniendum. Aug.

Selah] *Id eſt, modo honorabili*, ſaith *R. Gaon.* Or, *So be it*, O Lord. It is ſet in the middle of the verſe, as reſpecting both parts of it.

Becauſe they have no changes, therefore they fear not God] Changed they are not by repentance (which is ſuch a change of the heart, as bringeth forth a reformed life) but continue obſtinate and obdurate; neither have they any alterations in their outward eſtate; they are not *powred from veſſell to veſſell*, have a conſtant proſperity (ſuch as *Demetrius* called *mare mortuum*, a dead Sea) and do therefore ſettle upon their lees, caſt away all care of God and his ſervice.

Verſ. 20. *He hath put forth his hands, &c.*] That wicked *Ahitophel* hath. The Fathers underſtand it of God, and his Judgements.

He hath broken his Covenant] His oath of allegiance, and a particular oath when he was ſworn of *Davids* counſel. The *Scythians* were ſtrict covenant-keepers; and the *Carthaginians* infamous for the contrary; as now the *Turks* are. Herod. Melp.

Verſ. 21. *The words of his mouth were ſmoother than butter*] Full finely he could ſooth and ſmooth mee up, whiles he was my counſellor, with his *Pithanologie*.

Mel in ore, verba lactis:
Fel in corde, fraus in factis.

But war was in his heart] Heb. *His heart was war*; ſo in another Pſalm *David* ſaith of himſelf, *I am peace*; but when I ſpeak of it, they are for war.

His words were ſofter than oyl] So were *Joabs* to *Amaſa*, *Judaſſes* to *Chriſt*; *Cambyſes*'s to his Brother whom he ſlew; *Andronicus*'s to his Nobles, put to death by him, whiles he wept over them, as if he had been the ſorrowfulleſt man alive. Whereupon the Hiſtorian cryeth out, *O deep diſſimulation, and Crocodiles tears. &c!* The wiſer ſort deemed *Andronicus* his prayſings to be the beginnings of a mans diſgrace, his bounty, his undoing, and his kindneſſe, his death. *Cteſias.* Turk. Hiſt. fol. 50.

Verſ. 22. *Caſt thy burden upon the Lord*] *Dare tuum, vel Donum tuum*, that is, whatſoever thou wouldeſt have the Lord beſtow upon thee, caſt it firſt by faith Agedum igitur animula mea cur te diutius Ecrucias? De-

upon him in prayer; even all thy cares, buſineſſes, travels, and troubles. This, *David* ſpeaketh firſt to himſelf, and then to others. *R. Solomon* maketh this Gods anſwer to *Davids* prayer, *Spiritus ſanctus ſic reſpondit*, ſaith he.

Thou ſhalt have thy σιτομέτριον thy demenſum, thy due allowance.

And he ſhall ſuſtain thee] Or, *victual thee*, nouriſh thee as a Foſter-father; as *Joſeph* did his father and brethren, *chepi tappam*, according to the mouthes of their little ones, *Gen.* 47. 12. as *Barzillai* at this time nouriſhed *David* at *Mahanaim*, 2 *Sam.* 17. 27. & 19. 32.

He ſhall never ſuffer the righteous to be moved] Or if moved, yet not *greatly moved*, Pſal. 62. 2. not removed. Hee will *eſtabliſh the juſt*, Pſal. 7. 9.

Verſ. 23. *But thou O God ſhalt bring them down into the pit of deſtruction*] Into the deep *Gehenna*, ſaith the Chaldee; thou ſhalt hurl them into Hell, from their lofty tops here.

Bloudy and deceitful men ſhall not live out half their days] Heb. *Shall not half their days*; that is, ſhall be ſoon cut off, dye in the flower of their age, come to an untimely end; either the Sword in Battel, or the Sword of Juſtice ſhall cut them off; or ſome treachery of men, or their own intemperance, or Gods immediat hand ſhall make an end of them betimes, and before they come to the full age of a man, or before they have effected their evil deſigns (*Luther* rendreth it, *Non dimidiabunt negotia*) or before they are in fit caſe to dye, *Tempore non ſuo*, Eccleſ. 7. 17. then when it were better for them to do any thing than to dye. Our *Richard* 3. and Queen *Mary*, reigned the ſhorteſt while of any other ſince the Conqueſt. *Charls* the Ninth of *France*, that bloudy Prince, dyed young, of a bloudy Diſeaſe, &c. *Abſolom* and *Ahitophel* came to Tragical and unhappy ends; ſo did all the Primitive Perſecutors, thoſe *cruel-crafties*.

Ad generam Cereris, &c.

But I will truſt in thee] For ſafety here, and for Salvation hereafter.

PSAL. LVI.

Farua columba. Hoſ. 7. 11.

Upon Jonath Elem Rechokim] Meaning *himſelf*, who had wiſhed before the *wings of a Dove*, Pſal. 55. 6. and was now the *Dove of dumbneſs* among Foreiners, Philiſtines, thoſe ravenous Hawks that were ready to ſeize and tear him. *Dumb* he was fain to feign himſelf, and worſe amongſt them. See *Pſal.* 34. the title, 1 *Sam.* 21. 17. &c. and therein was more of the Serpent than of the Dove.

Michtam of David] *Davidi inſigne aureolum, Davids* Jewel, or golden ingot. See *Pſal.* 16. title. This *Michtam* he made likely (as alſo *Pſal.* 34.) when gotten away from *Gath*, he came into the Cave of *Adullam*, 1 Sam. 22. 1.

Carmina ſeceſſum ſcribentis & otia quarunt.

Verſ. 1. *Be mercifull unto me, O God: for man would ſwallow me up*] *Soop me up* (as the Hebrew word ſoundeth) make but one draught of mee, or ſuck mee in as a Whirlpool, ſwallow mee up as a ravenous wild Beaſt. The Devil is ſaid to *ſeek whom he may ſwallow down* (1 Pet. 5. 8.) *at a gulp*, as it were; and his Imps are as greedy, but that they are gagg'd by God. The man here mentioned is *Iſhbibenob* the brother of *Goliah*, ſaith the Chaldee: but they do better, who underſtand it of *Saul*, and his complices.

He fighting daily oppreſſeth me] *Pliny* ſaith of the Scorpion, that there is not one minute, wherein it doth not put forth the ſting: The like do Satan and his Inſtruments.

Verſ. 2. *Mine enemies* (or *obſervers*) *would daily ſwallow me up*] *Anhelant obſervatores mei.* To ſet forth the indignity of the thing, he repeateth the ſame ſentence again in the plural number; noting, that there were not a few of them bitterly bent by might and main to miſchief him, a poor forlorn friendleſs man.

For there be many that fight againſt me, O thou moſt High] Or, *though there be many that fight for me from on high*, that is the Angels, as *Aben-Ezra* rendreth and enſenſeth the Text.

Verſ. 3. *What time I am afraid, I will truſt in thee.*] This was bravely reſolved; *Quid timet hominem homo in ſinu Dei poſitus?* Faith quelleth and killeth diſtructful fear; but awful dread, it breedeth, feedeth, foſtereth, and cheriſheth.

Verſ. 4. *In God I will praiſe his Word*] Having placed my confidence in God, I will

will take his bare word for my ſecurity. He hath promiſed to make mee King, 1 *Sam.* 16. 13. and he will not ſuffer his faithfulneſs to fail, or alter the thing that is gone out of his mouth, *Pſal.* 89. 33. the Word of God cannot bee broken, *John* 5. 35. *David* once doubted of it, but hee ſoon took himſelf up for halting, *Pſal.* 116. 11.

I will not fear what fleſh can do unto me] *Fleſh* is *terminus diminuens*: what can *proud fleſh* do againſt the God of the ſpirits of all fleſh? Man is but deſpicable fleſh at the beſt.

Verſ. 5. *Every day they wreſt my words*] Or, *my matters*; they diſtort and pervert every thing I ſay, or do, from the true intention, and all to make a Traitour of me. That I carried my ſelf wiſely in the Court, valiantly in the Field, faithfully toward *Jonathan*, cautelouſly for the ſafe-guard of mine own life, ſhifting as I could from one place to another; all this they ſay was done out of affectation of the Kingdom, and as ſeeking *Sauls* death. So they dealt by our Saviour in the Goſpel, taking that with the left hand, which he tendered with the right, and many times marring a good Text by an ill Gloſs put upon it. So *Simon* the Leper ſerved that good Woman, who made an Ewer of her eyes, and a Towel of her hair, *Luke* 7. 34. Men ſhould interpret every thing the beſt way, and not as Logicians do, *Sequi partem deteriorem.*

All their thoughts, &c.] See the Note on *verſ.* 1.

Verſ. 6. *They gather themſelves together*] They convene and combine to do me miſchief: and ſhould not Gods people meet often together to *counterplot* ſuch Malignants, and to pray them down? *Cum boni, cum probi coeunt, cum pii, cum caſti congregantur, nave eſt factio dicenda, ſed curia: Et è contrario, illis nomen factionis accommodandum eſt, qui in odium bonorum & proborum conſpirant*, ſaith *Tertullian.* Apol. adverſ. gentes, cap. 39. Num. 520.

They mark my ſteps] They ſpy and pry into my practices, that they may take any advantage: this calls for carefull and exact walking, 1 *Pet.* 2. 21. *Heb.* 12. 13.

Verſ. 7. *Shall they eſcape by iniquity?*] *q. d.* No, let them never think it, their ſin will ſurely finde them out, as cunning as they are, and ſith they are ſo fool-hardy, as to walk upon iniquities Fire-works, let them look to bee blown up; and they ſhall have my prayers to that purpoſe.

In thine anger caſt down, &c.] It is Prophetical, as well as Optative.

Verſ. 8. *Thou telleſt my wanderings*] Or, *thou ciphereſt up my flittings*, and haſt them *in numerato*, ready told up; my vagaries whilſt hunted up and down like a Partridge, and huſhed out of every buſh, ſo that I have not where to ſettle. Saint *Paul* was at the ſame paſs, ἀστατοῦμεν ſaith he, we have no certain abode, 1 *Corin.* 4. 11. and ſo were ſundry of the holy Martyrs and Confeſſors, who *wandred about in Sheep-ſkins, and Goat-ſkins, &c.* driven from poſt to pillar, from one Country to another, God all the while noting, and numbring all *their flittings*, yea all their footings, Bottleing up their tears, booking down their ſighs, as here, and *Mal.* 3. 16. See *Mat.* 10. 30. The Septuagint for *my wandrings*, or *flittings* have *my life*; to teach us, ſaith one, that our life is but a *flitting.* ζωὴν.

Put thou my tears into thy Bottle] Heb. *My tear*, that is, every tear of mine; let not one of them be loſt, but kept ſafe with thee, as ſo much ſweet water. It is a witty obſervation of one, That God is ſaid in Scripture to have a Bag and a Bottle, a *Bag* for our ſins, a *Bottle* for our tears; and that wee ſhould help to fill this, as we have that. There is an alluſion here in the Original, that cannot bee Engliſhed.

Are they not in thy Book?] *ſc.* Of Providence, where they cannot be blotted out by any time, or tyrants.

Verſ. 9. *When I cry unto thee, then ſhall mine enemies turn back*] For how ſhould they ſtand before ſo mighty a God? Of the power of Prayer, for the beating back of enemies, beſides the Scripture, Hiſtories are full; that famous *Victoria Hallelujatica* for inſtance.

Verſ. 10. *In God will I praiſe his word*] The Jew-Doctours obſerve that *Elohim*, God, is a Name importing Juſtice; and that *Jehovah*, Lord, holdeth out mercy, according to that *Exod.* 34. 6. *Jehovah, Jehovah Merciful, Gracious, &c.* But if God ſhould ſeem neither to ſhow his Mercy upon us, nor his Juſtice upon our enemies,

mies, we must nevertheless adhere to his Word, or Promise, and patiently wait his performance; which will be as sure as he is God and Lord. See the Note on *vers.* 4.

Vers. 11. *In God have I put my trust, I will not be afraid, &c.*] When news came to *Luther*, that both the Emperour and Pope had threatned his ruine, he bravely answered, *Contemptus est à me Romanus & favor & furor*; I care for neither of them, I know whom I have trusted. See *vers.* 4.

Sunt tua post. quam Vovi. Arab.

Vers. 12. *Thy Vows are upon me, O God*] I am a Votary ever since I was at *Gath*, there and then I vowed, that if the Lord would vouchsafe to bring me out of that brake, I would do as became a thankful man every way. And now I am *Damnatus votorum*, as the Latine expression is; *Vow* I must, and *pay to the Lord my God*, *Ecce ego Domine*, Lord I am ready, do thou but set me up an Altar, and I will offer a Sacrifice; restore me to thy Sanctuary, and I will do it exactly, in the Ceremonies and Formalities thereof: Mean while, mine heart and lips shall not be wanting to give thee praise in spirit and truth, *I will render praises unto thee.*

Vers. 13. *For thou hast delivered my soul from death*] Which was the very thing I begged of thee when I was at worst, *viz.* that thou wouldest save my life, which then lay at stake; I also then solemnly took upon me such and such ingagements, which lye upon me as so many debts, and I am in pain till I have paid them. This if I shall do effectually,

Wilt not thou deliver my feet from falling?] Yea, I know thou wilt, Lord, for every former favour of thine is a pledge of a future;

That I may walk before God in the light of the living] Called elsewhere the *Land of the living*; that is in this present life, spending the span of it in thy fear, and labouring to be every whit as good as I vowed to be when I was in great distress and danger. *Pliny* in an Epistle of his to one that desired rules from him how to order his life aright, I will, saith he, give you one rule that shall be instead of a thousand, *Ut tales esse perseveremus sani, quales nos futuros esse profitemur infirmi*; i. e. That you hold out to bee such when well, as you promised to bee when weak and sick, &c.

PSAL. LVII.

μὴ διαφθείρης. Sept.

Al taschith] i. e. *Destroy not*; *David* being in an imminent danger of destruction in the Cave, might send up this short request as it were in a fright, before he uttered this insuing prayer. *Al taschith* in such an exigent might well be an effectual prayer; as was the Woman of Canaans, *Lord help me*, and the sick mans, *Ah Father*; or these might now be his words (to *Abishai*, or some other of his Servants, whose fingers even itched to bee doing with *Saul*) as afterwards they were upon a like occasion, 1 *Sam.* 26. 9. *Destroy not Saul.* See thou do it not.

Michtam of David] See *Psal.* 16. title.

When he fled from Saul *in the Cave*] 1 Sam. 24. 1. Or, *into the Cave* for shelter; and where when he might have cut *Sauls* throat, he cut his Coat only, and was inwardly checked for it; nevertheless the Spirit came upon him, which was no small comfort, as *Aben-Ezra* here observeth, and he said

Vers. 1. *Be merciful unto me, O God, be merciful*] *q. d.* Now or never help at a dead lift. *Bis pro more regentium, ad terribrandum*, saith *Kimchi*. Other Jew-Doctors give this reason of the repetition of his petition, *Be merciful, &c.* lest either I fall into *Sauls* hands, or *Saul* into mine; lest desire of revenge prick me on to kill him. Or, *Have mercy on me*, that I sin not; or if I do sin, that I may repent.

Midr. Tilli.

For my soul trusteth in thee] An excellent argument, so it comes from the soul, so it be heart-sprung.

Yea in the shadow of thy wings, &c.] As the little Chicken in danger of the Kite hovereth, and covereth under the Hen.

Until these calamities be over-past] For long they will not continue; *Nubecula est, sito transibit*, said *Athanasius* of the Arrian Persecutions, which for present were very sharp. So Master *Jewel* about the beginning of Queen *Maries* reign, perswa-

ding

ding many to patience, ſaid often, *Hac non durabunt ætatem*, this ſharp ſhower will ſoon over.

Verſ. 2. *I will cry unto God moſt high*] Who can eaſily over-top *Saul*, as high as he is, and all his complices; againſt whom I have this comfort, that in the thing wherein they deal proudly, God is above them, *Exod.* 18. 11.

Unto God that performeth all things for mee] And *in mee*; Iſa. 26. 12. doth not his work to the halves, but is both author and finiſher of my faith, and other affairs, *Heb.* 12. 2. *Phil.* 1. 6. *Pſal.* 138. 8. Here are the two props of *Davids* prayer, Firſt, Gods *ſufficiency*, he is the Moſt High. Secondly, his *efficiency*, he perfectly accompliſheth all things for mee.

Verſ. 3. *He ſhall ſend from Heaven and ſave mee*] Rather than fail, I ſhall have an Angel to reſcue mee; for although the Lord uſually worketh by means, yet he can work by miracles, and will do it, if there be a juſt occaſion: howſoever, his mercy and his truth he will be ſure to ſend, and that's enough. He will be ſeen in the Mount, he will repent for his ſervants when he ſeeth their power is gone, *Deut.* 32. 36. when there is *dignus vindice nodus*, an extremity fit for divine power to interpoſe.

Verſ. 4. *My ſoul is among Lions*] And ſo is a lively picture of the Church in all ages. Would any man take the Churches picture, ſaith *Luther*? then let him paint a ſilly poor maid ſitting in a wood or wilderneſs, compaſſed about with hungry Lions, Wolves, Boars, and Bears, &c. *Talis eſt Eccleſia in hac vita, ſicut & in hiſtoria Danielis pingitur.*

And I lie even among them that are ſet on fire] *ſc.* With rage and helliſh hatred: Others expound it actively, of thoſe *Ardelliones aulici*, thoſe Court-Incendiaries, who enraged *Saul* and the Nobles againſt *David*, as a traitour and Peſt. See 1 *Sam.* 24. 10.

Even the ſons of men] i. e. Carnall men, that being in their pure naturalls, have no goodneſſe at all in them.

Whoſe teeth are ſpears and arrows] Such was *Doeg* that dead dog, and others void of the Spirit, which is, *neq; mendax, neq; mordax.*

Verſ. 5. *Be thou exalted O God above the Heavens*] That is, ſaith the Chaldee, *above the Angels.*

And let thy glory be above all the Earth] That is, above the inhabitants of the earth. There are, ſaith *Kimchi*, that think thou either wilt not, or elſe canſt not ſave: O let thy power appear for the conviction of all ſuch who now lift up themſelves, and ſeem at leaſt to touch the Heaven with one finger.

Verſ. 6. *They have prepared a net for my ſteps*] So that I can hardly keep *foot out of ſnare*: I dare not lift up one foot till I find ſure footing for the other; and that's hard to do. See *Sauls* charge to the *Ziphites*, 1 Sam. 23. 22.

My ſoul is bowed down] I am glad to ſhrink in my ſelf (as fearfull people uſe to do) that I may ſhun thoſe gins and ſnares that they have ſet to maim and miſchieve mee.

They have digged a pit, &c.] They have forced mee into this ſubterranean cave; and behold *Saul* himſelf is caſt into mine hands, in this mine hiding-hole.

οἱ αὐτῷ κακὰ τεύχει ἀνὴρ, ἄλλῳ κακὰ τεύχων.

Verſ. 7. *My heart is fixed O God*] I am both ready and reſolute: I doubt not of deliverance, and am well prepared to praiſe God. It is fit he ſhould have the fruit of his own planting, and that of the beſt too: Otherwiſe, it is no better than the refreſhing of him that ſtandeth by a good fire; and ſaith *Aha, I am warm.*

Verſ. 8. *Awake up my glory*] He rouſeth himſelf out of his natural drouſineſſe, as *Sampſon* once went forth and ſhook himſelf.

I my ſelf will awake early] Or, *I will awaken the morning*, as the Cock by his early crowing, is ſaid to do.

Non vigil ales ibi criſtati cantibus oris
Evocat auroram— Ovid. Metam. lib. 11.

Verſ. 9. *I will praiſe thee O Lord — among the Nations*] This was done by Chriſt calling the Gentiles, *Pſal.* 18. 49. *Rom.* 15. 9.

Verſ. 10. *For thy mercy is great, &c.*] Gods *mercy* is ordinarily in the Pſalms

bounded by his *truth*; that none may either presume him more mercifull than he hath declared himself in his word; or else despair of finding mercie *gratis*, according to his promise.

Vers. 11. *Be thou exalted, &c.*] *Versus amabam*, see *vers.* 5. only that's in way of prayer; this, of praise.

PSAL. LVIII.

Una ligati, ut Gen. 37. 7. vel. ab ⊏ן Mutus quia congregatio ante oratorem est quasi mutus. Aben-Ezra.

VErs. 1. *Do yee indeed speak righteousnesse O Congregation?*] Or, *O Councell*; you that are gathered together on a knot, under a pretence of doing justice, and promoting the publick good by giving faithfull advice to the King. *Colloquitur Abnero & reliquis*, saith *Kimchi*, *David* here talketh to *Abner* and the rest, who to please *Saul* pronounced *David* a rebel, and condemned him absent for an enemy to the State. And for as much as there is no greater injury than that which passeth under the name of right, he sharply debateth the matter with them whom he knew of old to be very corrupt; painting them out in their colours, and denouncing Gods heavy judgements against them for their unjust dealings with him. The word rendred *Congregation* is not found elsewhere in that sense. It signifieth *dumbnesse*; and is by the Spanish translators rendred, *O audiencia*, by *Antiphrasis*, *ut lucus, quia non lucet.*

Do ye judge uprightly, O yee sons of men?] i. e. O ye carnall profane persons that savour not the things of the Spirit, *q. d.* ye are fit persons to make Counsellors of State. *Sedes prima & vita ima* agree not. *Dignitas in indigno est ornamentum in luto*, saith *Salvian.* You do much mis-become your places.

Vers. 2. *Yea in heart you work wickednesse*] There the Devill worketh it as in a forge; ye are alwaies plotting and plowing mischief, and that not so much for fear of *Saul*, or to please him, as out of the naughtinesse of your own hearts; and all this you know in your consciences to be true. *Kimchi* saith, that the word *Aph* or *yea* importeth, that their hearts were made for a better purpose; and therefore their sin was the greater. *Corruptio optimi pessima.*

Manus vestræ concinnant iniquitatem. Vul.

You weigh the violence of your hands in the earth] i. e. Your bribes, saith *Kimchi*; these ye weigh or poise, *quasi essent recta*, as if there were no hurt in them; so *Demosthenes* weighed *Harpalus* his goblet, to the great danger of his Country, and his own indeleble infamy. The *Arabick* rendreth it, *Manus vestræ in tenebris immersæ sunt*, your hands are drowned in darknesse; you seem to do all according to law and Justice (pictured with a pair of balances in her hand) when indeed you weigh out wrong for right, and do things κατὰ πρόσκλισιν, *by partiality*, 1 *Tim.* 5. 21. by tilting the balance o' t' one side.

Trutina justitior. Prov. Ζυγὸν μὴ παραβαίνειν. Pythag. Symb.

Vers. 3. *The wicked are estranged from the womb*] *q. d.* These enemies of mine are old sinners; hardened and habituated in wickednesse from the very womb; it hath also grown up with them, and quite turned away their hearts from God and goodnesse, whereunto they stand utterly across, and have an innate *Antipathy*, they are not only averse thereto, but adverse also; yea to their sinews of Iron they have added brows of brass, *Isa.* 48. 4. sinfull indeed we are all by nature, and a birth-blot we bring into the World with us, making us strangers to, and strayers from God. But some God sanctifieth even *from the womb*, as he did *Jeremy*; and some by the light of nature, not altogether extinct, and by Gods restraining grace are reigned in from notorious outrage in sin. Whereas others cast off by God, and suffered to walk after their own hearts lusts, *in pejus indies proficiunt*, wax every day worse and worse, as the Apostle speaketh, till their iniquity be full, and so wrath come upon them to the utmost. But as young Nettles sting strait, and young Crabfishes go backward, and young Urchins are rough: so naughty nature soon appeareth in little ones. *Va'ezatha* the youngest of *Hamans* sons, is by the Hebrews said to be the most malicious; and hath therefore one letter in his name bigger than the rest.

They go astray assoon as they be born] Heb. *From the belly*, *Partus sequitur ventrem*, no sooner could they do any thing but they were doing evill. Lisping out lyes and slanders betimes.

Vers. 4. *Their poyson is like the poyson of a Serpent*] Their inbred corruption (the spawn

spawn of that old Serpent, *Gen.* 3.) is strong, and full of infection, able to kill both the party in whom it is, and the other also upon whom it is cast. Malice drinketh up the most part of its own Venome, but some it spetteth out upon others; for it is not like the Maid whom *Avicen* mentioneth, who feeding upon Poyson was her self healthy, yet infected others with her venemous breath. Hot poyson have they, like as *the Hot poyson of a Serpent* (so some render it) yea of the worst sort of Serpents, the Asp (for *Serpentum quot colores tot dolores*, saith *Isidore*) the venome whereof is incurable, saith *Pliny*; unless the members touched therewith bee immediatly cut off. Deut. 32. 33. Lib. 8. c. 3.

They are like the deaf Adder (or *Asp*) *that stoppeth her ear*] So that their naughtiness is not natural only, but habitual, acquired, wilful; they refuse to bee reformed, they hate to be healed, and must therefore be turned over to God with a *Noluerunt incantari*, they would not be reclaimed, they are uncounselable, unperswadeable. The *Adder* or *Asp* here hath her name *Pethen* from *perswadeableness*; but it is by *Antiphrasis*. Wicked men are likewise said to bee *exules*, *unperswaded*, or *disobedient*, Tit. 1. 16. and *children of disobedience*, Ephes. 2. 2. such as whom *Non persuadebis etiamsi persuaseris*, speak you never so perswasively, yee shall never perswade. *Nay, but we will have a King*, said they of old, when they had nothing else to say. So *Pharaoh*, when clearly convinced, sent for the Sorcerers.

Vers. 5. *Which will not hearken to the voyce of Charmers*] Such there are, the Devils spel-men. *Eccles.* 10. 8. that can inchant some kind of Serpents, and some they cannot, as *Jerem.* 8. 17. That the Serpent here spoken of, when she beginneth to feel the Charmer, clappeth one of her ears close to the ground, and stoppeth the other with her tayl, is affirmed by *Hierom*, *Austin*, and *Cassiodore*. And that shee doth this, although by harkening to the Charmer provoking her to spet out her poyson, she might renew her age, is affirmed by others; semblably, pervarse people will not be perswaded to live happily, reign everlastingly. Vide Plin. lib. 8. c. 7. & l. 8. c. 3. Quum caperet incantatorem suum pati, alid it unam aurem terræ & cauda obturat alteram. Aug. in loc. Horat. Epist. 2

—— At Paris ut vivat regnetq; beatus,
Cogi posse negat.

Vers. 6. *Break their teeth, O God*] Disarm, and disable them from doing mee mischief. See *Psal.* 3. 7. & 10. 15. & 57. 4. to which last hee seemeth here to referre.

Vers. 7. *Let them melt away as waters*] As Snow-waters before the Sun-beams, quickly melted, and soon drunk in by the dry earth, *Job* 24. 19. In *Peru*, they say, there is a River called the *Diurnal-river*, or the *Day-river*, because it falleth with a mighty current in the day, but in the Night is dry, because it is not fed by a Spring, but caused meerly by the melting of the Snow, which lyeth on the Mountains thereabouts.

When he bendeth his bow] i. e. Let him be utterly frustrated, let all his mischievous designs and endeavours be blasted, and come to nothing. In that famous Battel betwixt *Theodosius* and *Maximus*, *Milites nobis qui aderant restiterunt*, saith *Augustine*, *exorta sibi esse de manibus quacunq; jaculabantur; cum à Theodosii partibus in adversarios vehemens ventus iret; & non solum quacunq; in eos jaciebantur concitatissime reperet verum etiam ipsorum tela in eorum corpora retorqueret*, the Souldiers told us, that their Darts thrown against the Christians, were by a violent wind brought back upon themselves. Accordingly some render this Hemistick thus; *When he bendeth, &c. let him be as they that cut off themselves.* De civ. Dei l. 5. c. 26. Iakmalalu reciprocum habet significationem. Ex hoc Sanct. conjic.

Vers. 8. *As a snail which melteth*] The Psalmist heapeth up many very fit Similitudes agreeable to these mens avarice and ambition, which was to raise themselves and their posterity to great estates: but all should come to nothing suddenly.

Vers. 9. *Before your pots can feel the thorns, &c.*] Of this Text we may say as one doth of another, it had been easie had not Commentatours made it so knotty. I am for that of *Drusius*, *Tractum à somierudis carnibus olla extrahitur priusquam ignis calorem senserint*; 'Tis a comparison taken from raw flesh, taken out of the pot before it hath felt the full force of the fire. Proverb. class 2. l. 2. Prov. 30.

Both living, and in his wrath] i. e. When they are most vigorous and vivacious, to see to, his wrath shall sweep them away.

Vers. 10. *The righteous shall rejoyce, &c.*] giving God the glory of his justice against his enemies, and care of his poor people. See *Exod.* 15. 1. *Rev.* 15. 3. *Psal.* 7. 10. & 8. & 9. *Prov.* 11. 10.

He shall wash his feet in the blood of the wicked] A speech borrowed from great Conquerours, wading up to the anckles in the blood of their enemies; or as some think, from those that tread the Wine-press with joy. Some make this the sense, the righteous seeing the ruine of the wicked shall become more cautious: according to that, *Alterius perditio tua sit cautio.*

Vers. 11. *So that a man shall say, verily there is a reward*] Not the religious only, but the rational, *Passim & palam hoc duo profitebuntur*, shall every where, and all abroad say, as here,

There is a reward] See my *Righteous mans recompence.*

Verily he is a God that judgeth the earth] Sitteth not idle in Heaven, letting things run here at sixes and sevens, as Fate or blinde Fortune will. *Curiosus est, plenusq; negotii Deus*, saith *Cicero.*

PSAL. LIX.

AL taschith] *Destroy not*, preserve me from this *Ambuscado.* See *Psal.* 57. title.

When Saul *sent, and they watched the house*] But were disappointed by *Michal* shifting him out of the way, preferring an Husband before a Father, though she had otherwise no great goodness in her. The glory of this deliverance *David* wholly ascribeth to God, and seeketh help of him.

Vers. 1. *Deliver me from mine enemies, O God*] This Psalm is the same in substance with those afore-going, *viz.* *Davids* desire to be delivered from *Sauls* craft and cruelty.

Defend me from them] Heb. *Set me on high, farre out of their reach.*

Vers. 2. *Deliver me from the workers of iniquity*] *Sauls* Assassines, and Bloud-hounds, hired to dispatch me.

R. Obad. Gaon in loc. Vers. 3. *The mighty are gathered against me*] The seven sons of *Saul* (say the Rabbines) who were afterwards hang'd, 2 *Sam.* 21. with a company of cut-throats attending them.

Vers. 4. *They run and prepare themselves*] At *Sauls* command, never inquiring into the cause, right or wrong, but taking his will for warrant good enough.

Awake to help me] Heb. to *meet me*, &c. in mercy, *Ut occurras & succurras mihi*, or, *at my calling*, as some render it.

And behold] See the Note on *Psal.* 34. 15.

Vers. 5. *Awake to visit all the Heathen*] These Paganish *Israelites*, who might have some Heathens also amongst them, *Sauls* Slaughtermen, men flesht in bloud.

Be not merciful to any wicked transgressors] Heb. *That treacherously work iniquity*, that do it *Consulto & data opera. Desperadoes, Reprobates*, destined to eternal destruction.

Vers. 6. *They return at evening*] *sc.* To mine house at *Gibeah* of *Saul*, hoping to finde me then at home again; as if like the hunted Hare, I must needs return to my old fourm.

They make a noyse like a Dogge] When coming the second night also they missed of *David*, they barked and howled like mad Doggs, ready to take every one they met by the throat.

And go round about the City] Ferretting, and searching after him in all places, and perhaps surrounding the City to sut prise him.

Vers. 7. *Behold they belch out with their mouth*] Calling me Traitor where-ever they come, and seeking to double murther him, *viz.* by detraction, and by deadly practice. As a fountain casteth out waters, so do graceless men wickedness, *Jer.* 6. 7.

Swords are in their lips] Or, *To their lips they adde swords*, they word it not only, but are armed and well appointed. But it is well that they blurt out their bloody

bloody purpoſes, and ſo give warning. *Hunc tibi pugionem mittit Senatus detexit facinus ſuum, & non implevit.*

For who, ſay they, doth hear? i. e. Who, that we need care for? *David's* friends they thought durſt not utter their diſcontent, and for God, they took no great thought, *Pſal.* 10. 3. & 53. 2.

Verſ. 8. *But thou, O Lord, ſhalt laugh at them*] *q. d.* Thou not only heareſt, but jeereſt at their rage and miſſe, and wilt bring all their purpoſes to nought with little adoe, and as it were playing and ſporting. See *Pſal.* 2. 4.

Verſ. 9. *Becauſe of thy ſtrength will I wait on thee*] The ſtronger *Saul* is, the more will I adhere to thee. Or thus, His ſtrength will I reſerve to thee, that is, I will turn him over to thee, who art far ſtronger, to take an order with him, to put a hook into his noſe, and a bridle into his jaws, and to bring me at length to the Kingdome.

For God is my defence] Heb. *My high place*; therefore what need I fear him, or his Emiſſaries.

Verſ. 10. *The God of my mercy ſhall prevent me*] Or, *God will prevent me with his mercy*, ſc. before I aſk, or think, howſoever, in the opportunity of time, he will not fail me.

God ſhall let me ſee, &c.] See *Pſal.* 54. 7.

Verſ. 11. *Slay them not, leſt my people forget*] *Marcet ſine adverſario virtus*, the natural heat decayeth if it have not wherewith to wraſtle; *Carthage* was not to be deſtroyed, that *Rome* might not want an adverſary. The Saints have the reliques of corruption left in them for exercile of their graces. *Slay them not*, ſaith *David*, and the Chaldee addeth, *ſtatim*, *forthwith*, or *outright*, but by degrees rather; *leſt my people*, my followers and fellow-ſouldiers, *forget* their skill in armes, or thy judgements on the enemies.

Scatter them by thy power] That they may wander as *Cain* did, and be reſtleſſe. Or, *ſhake them to and fro* as meal is ſhaken in a ſieve; let them be diſſipated, and by degrees waſted; that they may be as ſo many ſtanding monuments of the divine Juſtice, *ut eo ſint illuſtriora & teſtatiora tua judicia*, as the diſperſed people of the *Jews* are at this day.

Verſ. 12. *For the ſin of their mouth, &c.*] The *Arabians* have this proverb, *Take heed leſt thy tongue cut thy throat.* Many a mans mouth is a *purgatory* to the Maſter. Hard words muſt bee reckoned for, *Jude* 15. the *Jews* find it ſo, and will do.

And for curſing, &c.] Curſing men are curſed men.

Verſ. 13. *Conſume them in wrath, &c.*] But by degrees, as *verſ.* 11. ſlowly, but ſurely and ſeverely; that they may feel themſelves waſted. There may be much poyſon in little drops.

And let them know] Know to their coſt. Or, *let men know.*

Verſ. 14. *And at evening let them return, &c.*] Let theſe *back-ſliders in heart be filled with their own wayes; run about* for hunger, as before they did for malice, *verſ.* 6. Here the Prophet mindeth to mock them, ſaith an Interpreter.

Verſ. 15. *Let them wander up and down for meat*] *Sicut mendici de oſtio ad oſtium faciunt*, as Beggers do from door to door, ſaith *Kimchi.*

And grudge if they be not ſatisfied] Murmure againſt God and men, howling againſt Heaven as hungry Woolfs, *Iſa.* 8. 21. Others underſtand it thus, *Let them run to and fro for meat*, that is, to devour mee, as *Pſal.* 27. 2. but ſurely they ſhall not be ſatisfied (but miſſe of their deſign) though they tarry all night, watching for mee.

Verſ. 16. *In the morning*] That time wherein they thought to have ſurpriſed mee, 1 *Sam.* 19. 11. but thou haſt ſecured mee. See *Iſa.* 65. 14.

Verſ. 17. *O my ſtrength*] All *David's* ſtrength was derivative; in himſelf he was *weak as water.*

PSAL. LX.

Upon Shuſhan Eduth] An Inſtrument ſo called, or to the tune of ſome ſong ſo called. The words ſignifie *the Lilly of the Teſtimony*, or *of high eminency*; whereof

Pauſatim ſeu gradatim & in fine penitus corruunt. Kimchi.

Revertantur famelici. Vat. Sit pœna eorum ſicut peccatum. Kimchi.

whereof many make manyfold conſtructions, but they are all conjecturall. ſhould

Pſalmo doctrinal. Hiſp.

Michtam of David, to teach] The Hebrews have a proverb, *Litmod talmamed*. Men muſt therefore learn that they may teach. *David* here imparteth what he had learned of Gods goodneſſe, and would teach others, eſpecially when they go to war, as (*Judg.* 3. 2. & 2 *Sam.* 1. 18) to call upon God, and to lean upon his promiſes, as himſelf had done with ſingular ſucceſſe.

When he ſtrove with Aram Naharaim] *Cum iniarctaret, comminaretur Meſopotamia*, called here *Aram Naharaim*, lay between thoſe two famous rivers, *Euphrates* and *Tigris*, and ſo ſeemeth to have been a part of that earthly paradiſe, *Gen.* 2. whereof ſince *Adams* Fall, and *Noahs* Flood, *cecidit roſa, ſpinis ſtetit*, ſaith One; the roſe is gone, the thorn only remaineth. A Country fruitfull beyond beleef, as *Herodotus* hath it; but inhabited by ſuch as here joyned with the Ammonites and other enemies of the Church; and were therefore fought by *David*, and at length vanquiſhed. See 1 *Chron.* 19.

And with Aram Zobah] Or, *Caleſyria*, whereof *Damaſcus* was the Metropolis.

When Joab *returned*] *ſc.* From the ſlaughter of the Syrians.

And ſmot of Edom] That is, of the Edomites, who had ſet upon *Iſrael* in the South, when *Joab* with the army was fighting againſt the Syrians in the Eaſt. *Joab* therefore at his return took them to do; and ſlew twelve thouſand, after that *Abiſhai* had firſt ſlain ſix thouſand of them, all which eighteen thouſand are ſaid to have been ſlain by *David*, as being *Rex & Radix victoriæ*, ſaith *Kimchi*, the King and Root of the victory, 2 *Sam.* 8. 13.

In the Valley of ſalt] Where *Abraham* had once fought with the four victorious Kings, *Gen.* 14. and afterwards *Amaziah* with the Edomites, likewiſe ſlaying ten thouſand, 2 *King.* 14. 7. *In the midſt of theſe conflicts and buſtles, David* is thought to have written this Pſalm, together with *Pſal.* 44. & 108.

Aben-Ezra.

Verſ. 1. *O God thou haſt caſt us off*] Some gather from this ſad complaint, that *David* was ſometimes worſted in theſe wars; though it be not particularly ſo recorded in the Scriptures. *Dubia eſt Martis alea*, Κοινὸς ἐνυάλιος, 2 *Sam.* 11. 25. the beſt cauſe hath not alwaies the beſt ſucceſſe, *Jud.* 20. 21, 25. Others think that the Pſalmiſt here complaineth of the ſad condition of the Iſraelites after that *Saul* was ſlain in Mount *Gilboah*, and the *Philiſtines* tyrannized at their pleaſure, 1 *Sam.* 31. 7. Whereupon alſo followed thoſe civill diſſentions and ſeditions, whilſt ſome of the Tribes ſet up *Iſhboſheth*, and others went after *David*. Theſe miſeries he here mentioneth the rather, that Gods goodneſſe in the preſent ſettlement of the Kingdome might the better appear. Hence moſt Interpreters read the words in the preter pluperfect, *Thou hadſt caſt us off, thou hadſt ſcattered us, &c.* but now 'tis well with us for the preſent; and better yet it will be.

Verſ. 2. *Thou haſt made the earth to tremble*] By ſundry fearfull and diſmall fractions and concuſſions in our ſtate.

Thou haſt broken it] In alluſion to Earthquakes.

Heal the breaches thereof] Remedy the diſorders, and cure the diſeaſes, like a good Phyſician. The Greeks call a King ἄνακ ab ἄκος *Medela*, from his healing-office. God is *Jehovah* the *Phyſician, the ſun of Righteouſneſſe hath healing under his wings.*

For it ſhaketh] *Nutat ac mox ruitura videtur*, it will ſurely down, if not timely ſhored up.

Verſ. 3. *Thou haſt ſhewed thy people hard things*] God will be ſure to plow his own ground, whatſoever becommeth of the waſte; and to weed his own garden, though the reſt of the World ſhould be let alone to grow wild.

Thou haſt made us to drink the wine of aſtoniſhment] *Vinum vacillationis*, we are intoxicated with our afflictions, according to that *Deut.* 28. 28, 34. we are drunk with them, or rather mad, and put quite beſides all faith and hope in a manner.

Fuimus obſtupefacti tanquam veneficâ potione.

Verſ. 4. *Thou haſt given a banner*] All the forementioned had formerly befaln them, but now it began to be better, and ſcene to be altered, banners erected, and diſplayed in token of victory, and for a ſingular ſign of Gods favour, in that juncture of time and deplored condition of theirs.

Because of the truth. Selah] Heb. *From the face of the truth*, that is, with reference

reuce with thy promiſes, which thou faileſt not to fulfill.

Verſ. 5. *That thy beloved may be delivered*] Heb. *Thy darlings*, thoſe that fear thee, *verſ.* 4. for, for their ſakes it is, that God doth good to a people; to all others he ſeemeth to ſay, as *Eliſha* once did to *Jehoram* that wicked King of *Iſrael*, what have I to do with thee, &c? Were it not that I regarded ſuch and ſuch people, I would not look toward thee, nor ſee thee, 2 *King.* 3. 13. 14.

Save with thy right hand] Heb. *ſave thy right hand*, which ſeemeth to be afflicted together with us; becauſe the enemies ſay, he cannot ſave us; thus *Kimchi* expoundeth it.

Verſ. 6. *God hath ſpoken in his holineſs*] He hath aſſured mee all theſe following places; therefore I looked upon them long ſince, as already mine, and now I am Maſter of them.

I will rejoyce] As having peaceable poſſeſſion of all; though I have come hardly by it. Now I ſee that whatſoever God by his ſervant *Samuel* aſſured me of, was true, and to bee truſted; albeit I ſometimes doubted of it, *Pſal.* 116. 11. 1 *Sam.* 27. 1.

I will divide Shechem, *and meaſure out the valley of* Succoth] Which places though they longeſt held out againſt mee under *Iſhboſheth*, yet now that they are come in, they ſhall have civill uſage under mee, and be better dealt with than thoſe outland-enemies, *Moab*, *Edom*, *&c.* now brought under my ſubjection.

Verſ. 7. Gilead *is mine and* Manaſſeh] Theſe Countries on the other ſide of *Jordan* the Syrians happily had gotten, and now *David* had recovered them.

Ephraim *alſo is the ſtrength of my head*] Becauſe a populous and potent Tribe. *Junius* thinks *David* here alludeth to that of *Moſes* in his bleſſing of this Tribe, *Deut.* 33. 17. As in the next words to that of *Jacob*, *Gen.* 49. 10.

Judah *is my law-giver*] There, *viz.* at *Jeruſalem*, ſitteth the *Synedrion*, Numb. 11. 16. and *there* is my ſoveraign-court of Juſtice, *Pſal.* 122. 5. and of that Tribe, Chriſt the great law-giver of his Church ſhall ſpring.

Verſ. 8. Moab *is my waſh-pot*] A pot wherein to waſh my feet, a veſſel of diſhonour, ſuch as at my pleaſure, I will break in peeces, *Pſal.* 2. 9. and ſuch as I reſerve of them alive, ſh all be my ſcullions and underlings, glad to do my drudgery.

Non vis coquendi carnes, ſed lavandi pedes. Kimchi.

Over Edom *I will caſt out my ſhooe*] i. e. Walk through their Countrie as a Conquerour; Or, I will tread them under my feet; Or, I will throw my ſhooe at the heads of them, and make them to take it up; Or, I will make no more of ſubduing them, than of caſting my ſhooe over them.

Exuros mihi calceos & in ipſorum caput projectos attollere jubebo. Beza.

Philiſtia *triumph thou becauſe of mee*] i. e. Cry me up for thy King; *Si velis, & videas quid in extremum eveniet*, ſaith *Kimchi*. Or, *triumph thou over mee* (by an ironie) as thou lately didſt over *Saul* and his ſons in Mount *Gilboah*; and as ſince that time thou cameſt forth to ſeek mee; but wenteſt home again by weeping-croſſe.

Verſ. 9. *Who will bring mee into the ſtrong City?*] Into *Rabbah* of the Ammonites, which at length he got, 2 *Sam.* 12. and now wiſheth for. *Kimchi* readeth it in the preter-tenſe, *who hath led mee into the ſtrong Cities? who hath brought mee into* Edom? *Haſt not thou O God, &c?*

Verſ. 10. *Wilt not thou O God?*] Or, *haſt not thou, &c.* The glory of all victories is to be given to God *in ſolidum*. Strong Cities are nothing, when he will have them ſubdued, and ſacked.

Which hadſt caſt us off] See *Pſal.* 44. 9. The Churches proſperity, like checker-work, is intermingled with adverſity.

Verſ. 11. *Give us help from trouble*] Give it us whenſoever we need it; as hitherto thou very graciouſly haſt done.

For vain is the help of man] As they had lately experimented in *Saul* a King of their own chuſing, but not able to ſave them from thoſe proud Philiſtines. No more could the Romans the Britans, oppreſſed by their Northern enemies. They ſent to *Ætius* the Roman Praefect of *Gaul*, and thus complained to him: The barbarous enemy beateth us to the Sea, the Sea beateth us back to the enemy; between theſe two kind of deaths we are either murthered or drowned, &c. But their imploration prevailed not: For *Ætius* at that time had enough to do to keep his own head, and *Valentinian*, the Empire. The Saints comfort is, that where humane help

Dan. Chron.

help faileth, divine beginneth, as *Philo* told his Country-men, when rejected by *Caius* the Emperour.

Verſ. 12. *Through God we ſhall do valiantly*] *Faciemus militiam*, ſome render it, and it is true of the Spiritual warfare alſo; we ſhall be *more than Conquerours*, even *Triumphers*, 2 Cor. 2. 14. *Meminiſſe oportet iſta nunc eſſe ad ſpirituales Eccleſiæ hoſtes potius quam adverſus armatas ferro copias referenda*, ſaith *Beza*, in his argument and uſe of this Pſalm.

He it is that ſhall tread down our enemies] Corporal and Spiritual; this is a part of Chriſts Kingly Office, to the which he will not be wanting. *Pſalmus hic eſt de Meſſia imperante, ſicut David*, ſaith *Kimchi*, out of *Deraſh Rabboth*. This Pſalm is concerning Meſſiah reigning, as *David* did.

PSAL. LXI.

Vatab. TO *the chief Muſician upon Neginah, &c.*] *Vincenti in melodiis Davidis.* It is probable that he made this Pſalm, when driven out of his Kingdom by his Son *Abſolom*, he took up at *Mahanaim* beyond *Jordan*, 2 Sam. 17. 24. and therehence prayed *from the ends of the earth*, or rather *of the land*, *verſ.* 2. Howbeit *R. Obadiah* ſaith, that this Pſalm is *De pugna cum Aram in confinibus Iſrael*, concerning the battle with the Syrians in the borders of the Land. See 2 *Sam.* 10. 14. *&c.* and 1 *Chron.* 19. 16, *&c.*

Verſ. 1. *Hear my cry, O God*] Heb. *My ſhouting*, my *ſad out-cry*; for he was in great extremity, *verſ.* 2. and ſeeks eaſe by prayer. This is the way, *Job* 22. 21. *Philip.* 4. 6, 7. walk in it. Prayer hath *Virtutem pacativam*; it doth ſweetly ſettle the Soul, and lodge a bleſſed ſecurity in it.

Verſ. 2. *From the end of the earth*] Or, *of the Land*. In all places men may lift up holy hands, 1 *Tim.* 2. 8. *Joh.* 4. 21. and ſpeed. A deſert may be a goodly Oratory.

Sic dicit reſpectu arcæ à qua exulabat longe in bello contra hoſtes. R. Sol.

When my heart is overwhelmed] Or, *covered over*, *Vt ſit in deliquiis & lipothimiis*, as is uſual in ſwoones. See a like expreſſion, *Pſal.* 102. title, & *Lam.* 3. 65. where the word rendred *ſorrow of heart*, ſignifieth ſuch a *covering* like a ſhield, ſuch a *lid* put over the heart, that is ſuffocated, as in the *Cardica paſſio*. *Davids* Harp was not more out of tune, than his heart ſometimes: He prayeth, and is helped.

Lead me to the rock that is higher than I] *i. e.* Do for me that I cannot do for my ſelf; ſet me in ſafety.

Verſ. 3. *For thou haſt been a ſhelter for me*] *Thou haſt*, and therefore *thou wilt*, is an ordinary Scripture-medium, and well it may: for God is unchangeable, and his Decree for preſerving his people is (as the Poet ſaith well) παλινάγρετον irrevocable.

Verſ. 4. *I will abide in thy tabernacle*] *Et ſcribam mirabilia tua in memoriale*, ſaith *R. Obadiah* by way of gloſs; And I will there regiſter up thy wonderful works. Or, I ſhall there worſhip thee, and do thee acceptable ſervice again, though for preſent I am baniſhed, or buſied abroad. He ſaith not, I ſhall abide in my Palace, but *in thy tabernacle*, which he more highly eſteemed. Some render it, *I ſhall dwell in thy Tent*, or *Pavilion Royal*, making it a metaphor from warfare, where thoſe that are in the Kings own Tent muſt needs be in greateſt ſafety. And this ſenſe ſuiteth well with the following words, *I will truſt in the covert of thy wings*.

Hinc Græci precationem dicunt προσευχήν.

Verſ. 5. *For thou O God haſt heard my vows*] *i. e.* My prayers, which had vows of thankfulneſs annexed unto them.

Thou haſt given me the heritage] Even the *ſure mercies* of *David*, grace and glory; and *inheritance in the World to come*, as the Chaldee hath it; beſides what we have here.

Verſ. 6. *Thou wilt prolong the Kings life*] The King Chriſt, ſaith the Chaldee, who ſhall ſee *his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand*. Iſa. 53. 10. *David* himſelf alſo lived, and reigned longer than moſt Kings do, being *old and full of days*.

And his years as many generations] *ſc.* In his ſons and ſucceſſors. So *Pſa.* 72. 17.

Filia-

Filiabitur nomini ejus. The name of Chriſt ſhall indure for ever, it ſhall be begotten as one generation is begotten of another, there ſhall bee a ſucceſſion of Chriſts name.

Verſ. 7. *He ſhall abide before God for ever*] Or, *He ſhall ſit*, viz. upon the Throne a long while in his perſon; but for ever in his Son Chriſt, *Luke* 1. 32. and this affordeth ſweet and ſingular comfort to the whole Church, and each Member thereof; for as much as the dignity of a King cannot ſtand, unleſs his Subjects bee in ſafety.

O prepare mercy and truth which may preſerve him] *Hos duos cuſtodes adhibe quibus unis innitatur.* Let theſe two (thy Mercy and thy Truth) be the ſupporters of his Throne, let them be of his Life-guard, let them be his due, and prepared portion, as the Hebrew word *Man here* uſed ſignifieth. Some underſtand the words thus, Furniſh the King with theſe two Vertues, Clemency and Truth, that thereby his Throne may be eſtabliſhed. See *Prov.* 20. 28. & 29. 14. *Junius*

Verſ. 8. *So will I ſing praiſe unto thy name for ever*] *Concluſio votiva.* Praiſe is ſo pleaſing a ſervice to God, that he indenteth with his people for it, *Pſal.* 50. 15. and they knowing his minde therein, do uſually reſtipulate that they will perform it; as holding it the leaſt that they in conſcience can do, and knowing it the moſt that they are able to do. They preſent it therefore to God, as that Grecian did his ſmall gift to *Auguſtus*, ſaying, Ει πλέον εἶχον πλέον ἐδίδουν. If I had a better thing I could well beteem it thee.

That I may daily perform my vows] Which till they be paid, a true-hearted Votary is in pain: for he accounteth them due debts to God.

PSAL. LXII.

A *Pſalm of* David] Who being well aſſured that his prayers in the former Pſalm were heard, and ſhould be anſwered, breaketh forth into this triumphant profeſſion of his faith. Lo here the happy fruit of faithful and fervent prayer.

Verſ. 1. *Truly my ſoul waiteth upon God*] *Waiting* is nothing elſe but *Hope and Truſt lengthened*; and hereof *David* giveth us an excellent example in his own perſon, *Idque tantâ tamq; vegetâ cum magnitudine animi, cui ipſa quoq; ſententia & voces reſpondent*, and that with ſo good a courage ſet forth in ſuitable expreſſions, that he who hath this Pſalm by heart, and hath laid it to his heart, cannot but be transformed into the ſame Image from glory to glory, even as by the Spirit of the Lord, 2 *Cor.* 3. 18.

From him cometh my ſalvation] Take it in the full extent, not only as it ſignifieth the privative part of mans happineſs, but the poſitive part alſo, and preſervation therein.

Verſ. 2. *He only is my rock, &c.*] See *Pſal.* 18. 2, 3.

I ſhall not be greatly moved] *Non labaſcam multo lapſu*, for the Lord putteth under his hand. I ſhall not be moved greatly, or *into the great abyſſe* (as *Aben-Ezra* hath it) into *Hell* (as other Rabbines ſenſe it) I ſhall not be tempted above that I am able, as 1 *Cor.* 10. 13. perſecuted I may be, but not relinquiſhed; caſt down, but not caſt off, 2 *Cor.* 4. 9. ſhaken, but for my better ſettlement at laſt. *Vatabl.* Tchom Rabbi bah.

Verſ. 3. *How long will yee imagine miſchief againſt a man?*] What though I am but *a man*, and in your eyes a mean deſpicable creature; yet know yee, that the Lord hath ſet apart him that is godly for himſelf, *Pſal.* 4. 3. where *David* beſpeaketh his enemies, with like ſharpneſs as here, for their malice and madneſs againſt him. The Hebrew word rendred *imagine* is found only here, the Septuagint and Vulgar Latine render it, *How long will ye ruſh againſt a man?* Auſtin, *Quouſq; apponitis ſuper hominem?* ſc. *Onera & opprobria*, how long lay you load of injuries and indignities upon me? ἐπιτίθεσθε, *Irruitis.*

Yee ſhall be ſlain all of you] Or, *Will yee be murthered?* Will yee run upon the Pikes? Are you ambitious of your own ruine?

As a bowing wall ſhall yee be] Born down by the weight of your own wickedneſs. As a *bulging* wall ſtandeth not long, and as a rotten Hedge, if but trod on, breaketh under a man; ſo ſhall yee be ſuddenly deſtroyed, and with little ado.

Thus he threatneth his enemies, the proudeſt of them, being himſelf gotten upon the rock that was higher than he, *Pſal.* 61. 2.

Verſ. 4. *They only conſult to caſt him down from his excellency*] Or, *yet they conſpire*, *q. d.* Notwithſtanding all that I can ſay, or that God will do to them, they will on in their evil deviſes and indeavours againſt me; there is no reclaiming of them, *Deus quos deſtruit dementat.*

They delight in lyes] Not only he that maketh a Lye, but he that loveth and delighteth in it when made by another, ſhall bee ſhut out of Heaven, *Revel.* 22. 15. See *Rom.* 1. *ult.*

They bleſs with their mouthes] Heb. *With his mouth*, that is, every one doth ſo; neither is there ever a better of theſe glavering companions, diſſembling ſcrubs.

Verſ. 5. *My ſoul, wait thou only upon God*] They truſt not God *at all*, that is, not *alone*. He that ſtands with one foot on a Rock, and another foot upon a Quick-ſand, will ſink and periſh, as certainly as he that ſtandeth with both feet on a Quick-ſand. *David* knew this, and therefore calleth earn and earneſtly upon his Soul, (for his buſineſs lay moſt within doors) to truſt only upon God. See *verſ.* 1.

For my expectation is from him] If he will not help me, none elſe ſhall; but it is he that ſaith, Look unto me and be ſaved, for I am God, and there is none elſe, *Iſa.* 45. 22.

Verſ. 6. *He only is, &c.*] *Verſus ambæus*, ſee *verſ.* 2.

I ſhall not be moved] Before it was, *I ſhall not be greatly moved*; now, upon further exerciſe of his truſt, it is, *I ſhall not be moved. Ita in luctu creſcit lux fidei, & fides fit firmior*: faith is made ſtronger by trials.

Verſ. 7. *In God is my ſalvation, and my glory, &c.*] By theſe many Adjuncts and Attributions *David* helpeth his faith, and quelleth the Commotions of his headſtrong affections. See *Pſal.* 18. 2.

Verſ. 8. *Truſt in him at all times*] As well in the tail of outward comforts, as in the abundance of them, truſt him without a pawn; truſt in a killing God, as *Job* did.

Pour out your hearts before him] *ſc.* In prayer, 1 *Sam.* 1. 11. firſt, rent your hearts, *ut effundatur peccatum*, ſaith *Kimchi*, and then *pour them out as water*, Lam. 2. 19. not as Oyl, which ſticks to the ſides of the Veſſel that held it, but as water, that will out every drop: make a plain and full confeſſion of all your ſins in prayer, leſt God ſay to you of your ſins, as *Samuel* did to *Jeſſe* of his ſons, *Are theſe all?* See the practice hereof in thoſe penitent *Iſraelites*, 1 Sam. 7. 6. and give not over the practice of Mortification, till you feel your hearts fall aſunder in your boſoms like drops of water. If iniquity be harboured there, prayer is obſtructed; and it it do break out, it will have the ſcent and ſavour of that iniquity upon it.

God is a refuge for us] A ſafe and ſure refuge; not as men who are a lye, *verſ.* 9. and were never true to thoſe that truſted them.

Verſ. 9. *Surely men of low degree are vanity*] Man is a depending Creature, and like the Vine muſt have ſomewhat to lean upon; apt he is to leave God, and cleave to the Creature, to make either *Men*, or *Means* his refuge: *David* therefore dehorteth from both, in this and the next verſe; ſhewing, that men of what degree ſoever are in no wiſe to be confided in. The word rendred *Vanity* denoteth a vain light thing, ſuch as is the breath of ones mouth, or a bubble on the water.

Men of high degree are a lye] There is no more truth, nor aſſurance in them, than in a falſe tale; alſo they fruſtrate mens hopes, as a barren Fruit-tree, *Habbak.* 3. 17.

They are altogether lighter, &c.] Put all Mankind into one bundle, into one ballance and vanity into the other, and it will weigh them down, *Ut aſcendant ipſi præ vanitate ſimul.*

Verſ. 10. *Truſt not in oppreſſion, &c.*] In the tail of *Perſons*, ſome may think that *Things* may be truſted to, as Wealth, Wit, Power, &c. but eſpecially Wealth, 1 *Tim.* 6. 17. Truſt not to that, ſaith the Pſalmiſt, whether it be ill or well gotten, unleſs you covet to be deceived: for Firſt, he who getteth riches and not by right *ſhall leave them in the middeſt of his days, and in his end be a fool*, a poor fool God will make of him, *Jer.* 17. 11. *Male parta male dilabuntur.*

If riches increaſe] Though by means lawful and laudable, though they come

in

in at the ſtreet door, and not at a poſtern (*Non minimum felicitatis argumentum Metello fuit bona multa bono modo invenisse* :) yet Policrat. l. 8. c. 4.

Set not your heart upon them] Place not your felicity in them, think not your ſelves ſimply the better, or the ſafer for them. Be not puffed up with outward things, as a bubble with a Childes blaſt in a Walnut-ſhel, when he hath in it a little Sope: *Wilt thou cauſe thine eyes to fly upon that which is not?* Prov. 23. 5. An Eagle will not catch Flies (that is no Game for her) much leſs will ſhe make a flight at nothing, when there is no Game ſprung at all. *He is the true rich man, who loveth his riches poorly*, ſaith one.

Verſ. 11. *God hath ſpoken once: twice have I heard this*] The Septuagint have it thus, *Once ſpake God, theſe two things have I heard*; that is, ſay ſome, in the Second Commandement, where mention is made of Gods jealouſie and mercy, *Exod.* 20. 5, 6. Others, *Once and again ſpake God, and I have heard it.* Or, *God ſpake once, I heard him twice*, viz. by an after-deliberate meditation upon what I had heard: I preached over the Sermon as it were again to my ſelf, and ſo heard it a ſecond time.

That power belongeth unto God] He is well able to puniſh the wicked, *Ezra* 8. 22. See the Note there.

Verſ. 12. *Alſo unto thee, O Lord, belongeth mercy.*] *viz.* To ſet thy Power a work for the good of thy people. And as theſe two, Gods Power, and Gods Mercy, are the two Pillars, the *Boaz* and the *Jachin* of every Beleever (hence *Job*, chap. 42. 2. having ſpoken of his Power, he ſpeaketh of his thoughts of peace toward his people) ſo they are ſufficient proofs of the Doctrines before delivered, and do evince the truth of that which followeth.

For thou rendreſt to every man according to his work] *viz.* Judgement to the wicked, and Mercy to the righteous; where the Syriack interpreter giveth this good Note, *Eſt gratia Dei ut reddat homini ſecundum opera bona, quia merces bonorum operum eſt ex gratia.* It is mercy in God to ſet his love on them that keep his Commandements, *Exod.* 20. 6.

PSAL. LXIII.

When he was in the Wilderneſs of Judah] That is, of *Idumea*, ſaith *Genebrard*, which bordered upon the Tribe of *Judah*. But better underſtand it, either of the Forreſt of *Hareth*, 1 Sam. 22. 5. or of the Wilderneſs of *Ziph*, 1 Sam. 23. 14. where *David* was, *In deſerto deſertus exul, & omnis ferè conſolationis inops*, not only deſtitute of outward comforts, but in ſome deſertion of ſoul; *Et ſic miſerrimus, & calamitoſiſſimus oberravit*, ſaith *Beza*.

Verſ. 1. *O God, thou art my God*] And that is now mine only comfort; *Divini mellis alvearium*, the Bee-hive of heavenly honey.

Early will I ſeek thee] Now they who ſeek God early, have a promiſe that they ſhall finde him. *Aben-Ezra* rendreth it, *Cicut mercator gemmas, inquiram te*; I will diligently ſeek thee, as a Merchant doth precious Stones. שחר Mercator.

My ſoul thirſteth for thee] Thirſt is *Taclith hattaavah* ſay the Rabbines, the perfection of deſire. The whole life of a Chriſtian is nothing elſe but *Sanctum deſiderium*, ſaith *Auſtin*. How many broken ſpirits ſpend and exhale themſelves in continual Sallies as it were, and egreſſions of affection unto God, thirſting after not only an union, but an unity with him?

My fleſh longeth for thee] *Non habet hec vox ſocium*, ſaith *Aben-Ezra*; this word is here only found: It is a notable Metaphor, ſaith another Interpreter, taken from Women with Childe, to expreſs the earneſt affection that hee had to Godward. The Septuagint render it ποσαπλῶς, *Quam multipliciter*. His ſoul, his fleſh, all was on a light fire, as it were, with ardent affection towards God. R. Solomons Areſcere expönit.

In a dry and thirſty Land] Where I am hardly beſtead, and at a great fault for outward accommodations, but much more for ſweet and Spiritual communion with thee in holy Ordinances, there lieth the pinch of my griefe.

Verſ. 2. *To ſee thy power and thy glory*] To feel thoſe heart-ravifhing apprehenſions of thine incomparable excellencies from thy ſelf immediatly: who eanſt bee to thy people in their baniſhment as *a little Sanctuary*, Ezek. 11. 16. and ſupply

all their wants out of thine All-sufficiency, who art rich in mercy to all that call upon thy Name.

So as I have seen thee in the Sanctuary] Where were to be seen the house of God, *Exod.* 25. 8. *Deut.* 12. 5. the throne of glory from the beginning, *Jer.* 17. 12. the Ark of the Covenant, *Exod.* 25. 21. the tables of the Covenant laid up in the Ark, *Exod.* 28. 21. the Mercy-seat, *Exod.* 25. 21. the Oracle, 22. *Numb.* 7. 89. the ceremonies that shewed the estate of the faithfull both by nature and by grace, and indeed were their Gospel, and Christ in figure. These were glorious sights and signals, which therefore *David* dearly desired, and more bewailed the want of them, then of all outward comforts and contentments.

Acts & Mon. fol. 1459.

Vers. 3. *Because thy loving kindnesse is better than life*] Mr. *Bradford* being threatned by *Stephen Gardiner* (then L. Chancellour) answered, I know to whom I have committed my life, even into his hands which will keep it, so that no man may take it away before it be his pleasure. Therefore his good will be done; life in his displeasure is worse than death, and death in his true favour is true life. This made him and the rest of the holy Martyrs, that they loved not their lives unto the death, *Rev.* 12. 11. The sight of God, though but in that dark glasse of the ceremonies, would have been better to *David* than life with the appurtenances, those *Bιότυα*, riches, honours, pleasures, &c. See *Psal.* 4. 7, 8.

My lips shall praise thee] Gods love shed abroad in the heart can cause the lips of them that are a sleep to speak, *Cant.* 7. 9.

Vers. 4. *Thus will I bless thee, while I live*] I will divide my time betwixt praises and prayers, and so drive an holy trade betwixt heaven and earth. See *Psal.* 28. 3.

Fretus tuo auxilio.

I will lift up my hands] i. e. pray, as *Psal.* 141. 2. 1 *Tim.* 2. 8.

In thy Name] i. e. Cleaving to thy goodnesse and mercy.

Vers. 5. *My soul shall be satisfied as with marrow and fatnesse*] Heb. *As with fatnesse and fatnesse; but, ad corroborandum*, saith *Aben-Ezra*, q. d. I shall be top-full of comfort, *animo adipe & medullis sanctissimarum deliciarum tuarum saginar.* A soul taken up with Gods praises cannot but over-abound exceedingly with joy, *Ita ut inter Dei laudationem & nostram consolationem sit quasi circulus perpetuus & infinitus*, saith One; Praises increase joy, and joy causeth perpetuall praises.

Toto gutture laudes tuas personabo.

And my mouth shall praise thee with joyfull lips] Heb. *With lips of jubilations* or *exultations, labiis canoris*, as if I were in a rapture or extasie.

Vers. 6. *When I remember thee upon my bed*] Heb. *Beds*, in the plural; because he took up his lodging in many places, having Heaven sometimes for his canopy, and well content to break his sleep for Gods service.

In the night watches] The Ancients divided the night into certain watches, *Mark.* 13. 35.

Vers. 7. *Because thou hast been my help*] This was the matter of his meditation, and hereby he helped his faith.

Therefore in the shadow of thy wings, &c.] *Metaphora à pullis pipientibus sub alis Matrum*, saith *Junius*.

Adhæsit anima mea post te.

Vers. 8. *My soul followeth hard after thee*] As hard as mine enemies do after me, even *hard at heels*, as we say; *Sic trahit sua quemq; voluptas.* A Christians close cleaving to God is the continent cause of all his comfort. This we must beg of God, *Jer.* 13. 11. *sc.* that we may cleave to God with full purpose of heart, *Act.* 11. 23. and if he seem to withdraw, to follow him *hot-foot*, and presse his foot steps.

Thy right hand upholdeth me] For otherwise I should faint and fall in the pursute of thee; my short leggs and pursie heart would never hold on.

Vers. 9. *But those that seek my soul to destroy it*] Heb. *Ad præcipitium*, to hurl it down headlong, shall themselves be laid low enough, even in the *same valley* where are many already like them, and more (shall come after them) *Jer.* 21, 51, 52. And this assurance of his enemies down-fall *David* had gotten by his meditation on God, *vers.* 6.

Shall go into the lower parts of the earth] i. e. Into the grave at least, if not into Hell: they shall be *thrust* into Hell, into eternall perdition, saith *Diodate*.

Vers. 10. *They shall fall by the sword*] Heb. *They shall make him run out* (like water) *by the hands of the sword.* A plain Prophecy of *Saul's* death, and the manner of it. See a like phrase, *Jer.* 18. 21. *Ezek.* 35. 5.

They

They shall be a portion for Foxes] Or for any other beasts of prey, they shall not have the honour of buriall, but lye above ground, to be devoured by beasts and birds. See this fulfilled upon *Saul*'s complices, 1. *Sam.* 31. and the Antichristian rout, *Rev.* 19. 21.

Verſ. 11. *But the King ſhall rejoyce in God*] i. e. *I ſhall*, who am annointed and appointed King after *Saul*, and therefore doubt not to ſpeak thus of my ſelf, as if I were King already. Wicked men *præſumendo ſperant, & ſperando præſumunt*, hope groundleſſly, and perish by their preſumption. But true beleevers reſt on God upon his bare word, and that againſt ſenſe in things inviſible, and againſt reaſon in things incredible, and according to their faith, ſo is it unto them.

Every one that ſweareth by him ſhall glory] By whom? not by the King, (though the Egyptians did ſo of old, and the Spaniards at this day in the pride of their Monarches, ſweat by the life of their King) but *by God*, the ſole and proper object of an oath; for to ſwear by his name in due manner, is a ſpeciall peece of his ſervice, and is here put for the whole. So then, every one that ſincerely ſerveth God ſhall bee glad and thankfull to God that *David* reigneth; for now *πάντα καλῶς ἔχει* (as the Raven is ſaid to have croaked from the Capitol when *Auguſtus* came to the Empire) all ſhall go well with them, according to their own hearts deſires. *Dion.*

But the mouth of them that ſpeak lyes] A fault whereof *Saul*'s Courtiers were deeply guilty. Some take this for a generall deſcription of all graceleſſe and godleſſe perſons, who are *lyars* habitually at leaſt; as godly men are right *ſwearers*, and fearers of Gods name.

Shall be ſtopped] Either with ſhame and confuſion, or with death, as was *Saul*'s and his pick-thanks. *Saunders* his foul mouth was ſtopped with tarning, (as hath been above noted) that had uttered ſo many blaſphemies againſt God, and ſo many lyes againſt men.

PSAL. LXIV.

A Pſalme of David] Of like argument with the former. The Arabick prefaceth, *when Taluth* (i. e. *Saul*) *perſecuted him*. By this and many the like Pſalmes we may ſee, that *David* did not complain for nothing; and his ſingular conſtancy under ſo many trials, may well make us reſolve as *Hierom* did when he had read the life of holy *Hilarion*, he rolled up the book, and ſaid, Well: *Hilarion* (*David*) ſhall be the Champion that I will imitate.

Verſ. 1. *Hear my voice, O God, in my prayer*] Or, *in my meditation*. To an effectuall prayer muſt concur meditation, invocation, affection, and beleef of audience, as here.

Preſerve my life] Heb. *Lives*; ſo uſually called for the many faculties, operations, revolutions, commodities of life.

Verſ. 2. *Hide me from the ſecret counſel of the wicked*] Or, *from the aſſembly of evill-doers*, from the Church malignant, that myſtery of iniquity. See the contrary, *Pſal.* 111. 1.

From the inſurrection, &c.] Heb. *From their tumult*, their *hurricum*, their open force, as well as from their ſecret fraud. Let thy protection equal their projects, who turn every ſtone to undoe mee.

Verſ. 3. *Who whet their tongue like a ſword*] The tongue in its form reſembleth a flaming ſword, and being ſet on fire of Hell it woundeth deeply and dangerouſly. It is ordinary with *David* to compare *aulicas criminationes cum armis exitioſis*, court-calumnies with warlike weapons, *Pſal.* 5. 8. 11. 8. 57. 4. See there.

And bend their bows to ſhoot their arrows] Heb. *Bend their arrow*, that is, as *Pſalm.* 11. 2. *they bend their bow, they make ready their arrow upon the ſtring, &c.* See a like phraſe, *Jer.* 9. 3.

Even bitter words] Virulent and venemous, *quæ leviter volant, non leviter violant*: for as *Medius* in *Plutarch* ſaith, though the wound they make be haply healed; yet there will be ſtill a ſcarre. A calumniation, though not fully beleeved, leaveth behind it a lowre eſtimation of the party than before.

Verſ. 4. *That they may ſhoot in ſecret at the perfect*] Innocency and integrity is no target againſt calumny; but every *Zeyrus* ſhall be ſure of his *Zaius*, who, right or wrong, will ſhoot him down if hee can. *Suddenly*

Ἀλλ' ἡ μὲν ἴασις τῆς βολῆς ἐστιν· ἡ δὲ τοῦ βεβλημένου δυσχέρεια μένει. *Plut.* Aliquid falcem gilharch. Machiavel.

Suddenly do they ſhoot at him] As the hunter when he lyeth hid in a buſh, or as when hedges are lined, as they call it, with muskettiers, which gall and kill.

And feare not] They are not at all touched either with reverence toward God, or reſpect to man, but are utterly debauched, they ride on without reigns, &c. There is an elegancy in the originall, that cannot be engliſhed.

Verſ. 5. *They encourage themſelves in an evill matter*] Thus he riſeth in his complaint, and ſheweth how by the neglect of piety and humanity, they were grown obdurate and obſtinate, yea confident, or rather impudent, in their evill practices.

They commune of laying ſnares privily] viz. To intangle and intrap mee. See *Neh.* 4. 11. with the Note.

They ſay, who ſhall ſee them?] God who is All-eye ſhall, but they having hid God from themſelves, think they can likewiſe hide themſelves and their ſnares from God. But

—ἔχει θεὸς ἐκδίκων δόμα.

Verſ. 6. *They ſearch out iniquities*] *Abſtruſiſſima quæq; exquiſierunt*; they ſearch the Devils Skull for new inventions, who is ready enough to lend them his *ſeven heads* to plot, and his *ten horns* to puſh at good people. How wittily wicked was *Saul* to deſtroy *David*, if he could have done it? See his counſell to the Ziphites, 1 *Sam.* 23. 22.

They accompliſh a diligent ſearch] Heb. *A ſearch ſearched*, i. e. They ſeek out all occaſions, they try all tricks, they do all that can be done to undoe mee. Whereunto he fitly ſubjoyneth this *Epiphonema* by way of exclamation, *Adeo intimum viri & cor profundum eſt*, So deep is the inward part and heart of man! (for ſo I read it) ſo deep and fathomleſſe, ſo deceitfull, and deſperately wicked.

Verſ. 7. *But God ſhall ſhoot at them, &c.*] He ſhall overſhoot them in their own bow, pay them home in their own coyn; he will deal with them *lege talionis*, for he loveth to retaliate, ſee *verſe* 4. they ſhall find that he can handle his armes a fair deal better againſt them, than they did againſt *David*.

With an arrow ſuddenly] As was *Ahab*, and the rich fool, *Luk.* 12. whiles he ſat pruning himſelf like a bird on a bough, death fetch'd him off ſuddenly by his ſhaft ſhot at him, and down he came tumbling. See 1 *Theſ.* 5. 3.

Verſ. 8. *So they ſhall make their own tongue, &c.*] According to *Prov.* 12. 13. *Pſal.* 59. 12. See the Notes.

And all that ſee them ſhall flee away] With horrour and aſtoniſhment, Heb. *they ſhall wander about in their flight*; this is ſpoken of their favourers and abbetters fearing to fall under the like puniſhment, and being agitated by the furies of their own evill conſciences.

Pœna ad paucos, metus ad omnes.

Verſ. 9. *And all men ſhall fear*] Seeing ſuch and ſuch hanged up in Gibbits, as it were, for a terrour to others.

And ſhall declare the work of God] viz. His power and providence, which ſome doubt of till thus powerfully convinced, as *Claudian* was by the deſtruction of *Ruffinus*.

—*Abſtulit hunc tandem Ruffini pœna tumultum,*
Abſolvitq; deos, & nam jam ad culmina rerum
Iniquos creviſſe queret, tolluntur in altum,
Ut lapſu graviore ruant —

Inde arripient ſanctæ cujuſdam jactantiæ argumentum. Beza.

Verſ. 10. *The Righteous ſhall be glad in the Lord*] Not my ſelf only, but all the Saints ſhall be comforted, confirmed, and occaſioned to make their boaſt of God with an holy gloriation.

PSAL. LXV.

A *Pſalm and ſong of* David] Made by him, as it is thought, when the people were delivered from that three-years famine for the ſlaughter of the Gibeonites, 2 *Sam.* 21. and that three dayes peſtilence for *David*'s ſin, in numbring the people, 2 *Sam.* 24.

Verſ.

Vers. 1. *Praise waiteth for thee, O God, in Sion*] *Tibi silentium, laus tibi, Deus, in Sion*; so *Beza* rendreth it. There is first a deep silence in *Sion*, and then due praise; a silence of admiration, a silence of religious awe and devotion, such as was afterwards that in the Christian Church, *Revel.* 8. 1. or a silence of expectation to receive mercies; and a praise by way of retribution, for mercies received. Or, silence in all other places (not sensible of Gods favours) but praise in the Church, where God is magnified; first, for blessings proper and peculiar to his own people; secondly, for preserving Common-wealths, and thereby providing graciously for Humane society; and thirdly, for giving men *all things richly to enjoy*, as in the end of this Psalm.

And unto thee shall the vow be performed] That is, solemn thanks shall bee rendred. Thy people stand ready prest with their praises and *memorits*, as *Joseph's* Brethren once did with their Presents, against the time that hee shewed himself.

Vers. 2. *O thou that hearest prayer*] And art thereby known to be the true God, 2 *King.* 18. 38, 39. and no such dull deity as the Heathens worshipped, *Isa.* 45. 16, 19. *Mic.* 7. 17, 18. O happy we that have to deal with such a Prayer-hearing, sin-pardoning God, *vers.* 3! *Basil* compareth prayer to a chain, the one end whereof is linked to Gods Ear, and the other to mans Tongue.

Flectitur iratus voce rogante Deus.

Unto thee shall all flesh come] And well they may, sith he keepeth open house, his Mercy-doors are ever wide open, as were the doors of the *Ædiles*, or City Chamberlains in *Rome*, that all who had occasion of complaint might have free access unto them at any time. A good house-keeper is seldom without company. Why ply we not the Throne of Grace upon such encouragement? Why, sith wee are not straitned in God, are we straitned in our own bowels? Why make we not our selves happy by asking, sith wee may have but what we will of God, even all that Heaven and his Grace can afford us?

Vers. 3. *Iniquities prevail against me*] And seek to choke my prayers, they prick me in the foot, as it were, that I cannot come to thee in prayer; or not with that confidence, but that is more than needs, sith

As for our transgressions, thou shalt purge them away] So that if wee turn from them, they shall not hinder good things from us. No man was ever rejected by God for his confessed badness, as sundry have been for their supposed goodness: witness the Publican and the Pharisee, *Luke* 18.

Vers. 4. *Blessed is the man whom thou choosest*] Whom thou chooseſt for thy love, and then lovest him for thy choyse.

And causest to approach unto thee] *i. e.* Effectually callest. Here *Vocation* is fetcht from the Fountain (as is also *Justification* in the former verse) *viz.* Gods free election. See that golden chain *Rom.* 8. 30.

That he may dwell in thy Courts] *viz.* To hear thy Word, and partake of thine Ordinances. For our Saviour telleth the *Jews*, *Hee that is of God, heareth Gods Words, yee therefore hear him not, because yee are not of God*, John 8. 4. our *Worship-scorners* then have a black brand upon them.

We shall be satisfied] He maketh himself one of the number of Gods elect (as *Paul* also doth often) and there-hence concludeth to himself, and the rest, a beatifical communion of all good things.

Vers. 5. *By terrible things in righteousness wilt thou answer us*] As he did when he gave the Law in Mount *Sinai*, and ever after in his Oracles, and Ordinances. God loveth at once familiarity and fear; familiarity in our conversation, and fear in his Worships; he loves to be acquainted with men in the walks of their obedience, yet he taketh state upon him in his Ordinances, and will bee trembled at in his Word and Judgements.

Who art the confidence of all the ends of the earth, &c.] *i. e.* of all thine Elect abroad the whole World.

Of them that are afarre off upon the Sea] The Islanders,

Ut penitus toto divisos orbe Britanni.

Venice

Venice is said to be situate six miles distant from any firm Land, and built in the heart of the *Adriatick* Sea, the waters whereof do flow into the City, and beat upon it, through all the streets thereof. Now it may be hoped, that God hath many souls even in such places; sith there are thought to be no fewer than twenty thousand Protestants in *Civil* it self, a chief City of *Spain*. It was long since foreprophesied, that the Isles should wait for Gods Law, *Isa.* 42. 4. & 51. 5. & 60. 9.

Spec. Europ.

Vers. 6. *Which by his strength setteth fast the mountains*] Why then should it seem incredible that he will do all manner of good to his Elect, for whose sake hee made all at first, and still upholdeth all by the word of his power? so he doth also States and Kingdoms (oft compared to Mountains in Scripture. See *Jer.* 51. 25. *Isa.* 13. 2. *Zech.* 4. 7.) that the Lord God *might dwell among men, viz.* in his Church and chosen people.

Being girded with power] With prevailing power, as the word signifieth.

Vers. 7. *Which stilleth the noyse of the seas*] Making a calm at his pleasure: hee hath the Sea it self, that brutish Creature, at his beck, and check: so hath he also Devils, and masterless men, who seek to subvert Civil Government, and to lay all level. Hence it followeth,

The noyse of their waves, and the tumult of the people] When they are in hurly burly, and contentions among themselves:

Virg. Æne.

----Savitq; animis ignobile vulgus,
Jamq; faces & saxa volant, furor arma ministrat.

Ῥάδιον πόλιν σεῖσαι καὶ τὸ τυχόντος, ἀλλ' ἄνθις καθιζάνει μόνος θεὸς γέρας. *Pind.*

Now it is God only that can asswage these tumults; others may stir strife, but God only can stint it, saith *Pindarus*. It is he alone

Qui terram inertem, qui mare temperat
Ventosum, & urbes regnaq; tristia,
Divosq; mortale sq; turbas
Imperio regit unus æquo.

Hor. Od. 4. lib. 3

Vers. 8. *They also that dwell in the uttermost parts, &c.*] And are therefore *Duri, horridi, immanes, latrociniis dediti, omnium denique pessimi*; not further distant from the Sun than from all Humanity, except the Sun of Righteousness shine upon them, as he hath done upon us here in *England*.

Are afraid at thy tokens] Thy notable Works, thine Executions.

Thou makest the out-goings of the morning, &c.] That is, the inhabitants of East and West, or the vicissitudes of day and night, whereby men are occasioned to praise and glorifie God. See *Jer.* 31. 35. The *Jews* at this day, as they are bound to say over an hundred Benedictions every day, so these two among the rest; When they go forth in a morning they say, *Blessed bee He who hath created the greater Lights*: And in the evening they say, *Blessed be He, who causeth the darkness of the night.*

R. Solom. in loc.

Vers. 9. *Thou visitest the earth, &c.*] *i. e.* With a gracious Rain, and so makest it to become an *Alma parens* to men and beasts.

With the River of God] With thy sweet showers coming out of the Clouds, as out of a great Watering-pot, *Psal.* 147. 8.

Pluvia de cælo replens flumina. *Aben-Ezra.*

Thou preparest them Corn] As a good Houle-keeper doth for his Family. How easie were it with God to starve us all?

Vers. 10. *Thou waterest the ridges, &c.*] The fore-mentioned mercy of God in producing an Harvest, he further amplifieth and explaineth by the parts, that men might be the more sensible; and not like brute Beasts, content themselves with a natural use of the Creature, but taste and see how good the Lord is.

Vers. 11. *Thou crownest the year with thy goodness*] Whilst each Month produceth its several fruits or commodities; so that the whole is as it were a Crown Royal: but especially a year of extraordinary plenty, such as was the last of Queen *Mary*, when Wheat was sold for five shillings a Quarter, Malt for four shillings eight-pence, and a bushel of Rye for four-pence.

Mr. Clerks Martyrol.

Thy steps drop] *Thy waggon-tracks*; the Clouds are Gods Chariot: or, wheresoever thou passest there is plenty.

Vers. 12.

Vers. 12. *Rejoyce on every side*] Heb. Are *girded with joy*, which in time of drought seems to be clad in sackcloth.

Vers. 13. *The Pastures, &c.*] Here is stately Rhetorick all along.

PSAL. LXVI.

VErs. 1. *Make a joyful noyse unto God, all yee lands*] Heb. *All the earth*; shout aloud for joy as the people did at the return of the Ark, so that the earth rang again. God shall one day shew himself to be the God not of *Jews* only, but of *Gentiles* also; these shall as well cry *Christ*, as those *Jesu*; these say, *Father*, as those *Abba*. And as there was great joy in *Samaria*, when the Gospel was there first received, *Acts* 8. 8. so shall there bee the like in all other parts of the earth.

Vers. 2. *Make his praise glorious*] Heb. *Put glory to his praise*; so *Josh.* 7. 19. Gods glory is as himself, eternal and infinite, no way capable of our addition or detraction: howbeit to try how we prize it, and will exalt it, he declareth that he accounteth himself made more glorious by us, when we receive him into our hearts as King of glory, and praise him accordingly.

Vers. 3. *Say unto God*] Hereby it appeareth, that this among other Psalms of like nature, was written for the perpetual use of the Church, and to serve for a set form of praising God, as occasion required, either in publick, or private.

Shall thine enemies submit themselves unto thee] Heb. *Shall lye unto thee*; that is, saith *Kimchi*, shall deny that they ever did any thing against thee, or thy people. Or rather, they shall perforce acknowledge thy power and prowesse; as *Julian* the Apostate did in his last *Vicisti Galilæe*: they shall also yeeld obedience to thee, such as it is, because they can neither will nor chuse; this *Virtus nolentium nulla est*.

Vers. 4. *All the earth shall worship thee*] Heb. *They shall bow down to thee*, stoop to thy Government, submit to the Scepter of thy Kingdom, they shall become the Kingdoms of our Lord Jesus Christ. *O dieculam illam! O mora! Christe veni.*

Selah] Let that thy Kingdom come; come speedily, come in our days, as the modern *Jews* pray daily. *Bimherah, Beiamenu.*

Vers. 5. *Come and see*] *Venite, videte*; Hee taketh good people by the hand, as it were, leading them to the sight of Gods stupendious proceedings, which may not be slighted, *Isa.* 5. 12.

Toward the children of men] For they are his chief care, and about them is his providence principally exercised.

Vers. 6. *He turned the sea into dry land*] A mercy much celebrated, and not without cause, in all after-ages.

They went thorough the flood on foot] That is, thorough the Riven *Jordan*, when it had over-flowed the banks; and met with no enemy on the other side, to forbid their landing.

There did we rejoyce in him] We who were then in the loyns of our fore-fathers, and so shared in their joy. See *Hos.* 12. 4. with the Note.

Vers. 7. *He ruleth by his power*] As sole Soveraign, universal Monarch, αὐτοκράτως, παντοκράτως. *Sesostris* King of *Egypt* would needs bee stiled κοσμοκράτως, Emperour of the whole World; he lived about the time of *Samson*, and perished by the hands of his own household-servants. *Herod. l. 2.*

His eyes behold the Nations] For which purpose they run to and fro through the earth, 2 *Chron.* 16. 9.

Let not the rebellious, &c.] Heb. *The off-spring, froward, and refractory persons*; these shall soon be repress, and *crest-fain*.

Vers. 8. *O bless our God, yee people*] We must not only publish Gods praises, but provoke others also so to do.

Vers. 9. *Which holdeth our soul in life*] Heb. *Putteth*, that is, bestoweth life on us, preserveth it, restoreth it. Some think this Psalm was made upon *Davids* deliverance from the Giant that sought to kill him, 2 *Sam.* 21. 16.

And ſuffereth not our feet to be moved] *David* gave back diverſe paces, ſay the Hebrews, but was ſeaſonably reſcued by *Abiſhai*, who ſlew the Philiſtine.

Verſ. 10. *For thou, O God, haſt proved us*] *Non ut ipſe ſciat ſed ut ſcire nos faciat*, ſaith *Auſtine*. God proveth his people, not thereby to better his own knowledge of them, *Joh.* 2. 25. & 6. 6. & 21. 17, *Acts* 1. 24. but to bring them to a better knowledge of their own, both Vices and Graces. It is not known what Corn will yeeld, till it come to the Flail; nor what Grapes, till they come to the Preſs. Grace is hid in Nature, as ſweet water in Roſe-leaves; the fire of affliction fetcheth it out.

Thou haſt tried us as Silver] The wicked alſo are tried, *Revel.* 3. 10. but they prove reprobate ſilver, *Jer.* 6. 28. 30. or at beſt, as *Alchymy gold*, that will not bear the ſeventh fire, as *Job* did, *chap.* 23. 10.

Verſ. 11. *Thou broughteſt us into the Net*] A Metaphor from Hunters, or Fowlers, *Vtitur figuris tanquam in pompâ.*

Thou layedſt affliction upon our loyns] *Contractionem in lumbis*; wee are not only hampered, as in a Net, but fettered, as with chains; as if we had been in the Jaylors or Hangmans hands.

Verſ. 12. *Thou haſt cauſed men to ride over our heads*] Subjected us to the villanies and outrages of the baſeſt perſons, who have uſed us more like beaſts than men.

We went thorough fire, and thorough water] That is, thorough variety of ſharpeſt afflictions, noted out by this Proverbial paſſage; Fire and Water are mercileſs Elements. *Ælius Pertinax fortunæ pila pervulgatè dicebatur, quòd variis caſibus exercitus ſuit.* It is the true Chriſtians comfort, that nothing befalleth him but by a ſweet providence; and that God goeth along with him into both fire and water, *Iſa.* 43. 2. to ſee that he take no hurt by either.

But thou broughteſt us out into a wealthy place] Heb. *Moyſt*, that is, into the air, ſaith *Aben-Ezra*, (oppoſed to Fire and Water) where wee might draw breath, and live comfortably; *In locum irriguum, in refrigerium.* It is but winking, ſaid that Martyr at the ſtake, and we ſhall bee in Heaven immediatly. The Arabick hath it, *Eduxiſti nos ad requiem.* Confer *Acts* 3. 19.

Verſ. 13. *I will go into thine houſe, &c.*] I will begin to others in that publick ſolemn Thankſgiving, and not grutch at the coſt, I will be *Vir gregis*, as the *He-Goat before the flocks*, Jer. 50. 8.

Verſ. 14. *Which my lips have uttered*] Heb. *Have opened*, that is, which I have uttered *diductis labiis*, with lips wide open. *Videmus qualiter vota nuncupari ſoleant*, ſaith *Vatablus*, Here we ſee after what ſort vows uſe to be made, when we are under any preſſing affliction: but when once delivered, how heavily many come off in point of payment.

And my mouth hath ſpoken when I was in trouble] Then, men will promiſe any thing for eaſe and releaſe; But what ſaith the *Italian* Proverb? *Sciapato il morbo, frodato il Santo*, when the Diſeaſe is cured, the Saint is defrauded. *Horace* calleth upon *Mecænas* (who in his Sickneſs had vowed to build a Temple)

Lib. 2. Od. 17
--- Reddere victimas
Ædemq; votivam memento:
Nos humilem feriemus agnam.

Verſ. 15. *I will offer unto thee burnt ſacrifices of fatlings*] Heb. *Marrow*, the very beſt of the beſt: and better I could beteem the Lord, if I had it.

With the Incenſe of Rams] Which being offered in faith, and as Figures of that great Sacrifice to come, ſhall be accepted of God for a ſweet-ſmelling ſavour.

I will offer Bullocks with Goats] *Facium boves*: this, *Eccius* alledgeth (but abſurdly) to prove the Popiſh unbloudy ſacrifice of the Maſs; as if Chriſt when he ſaid, *This do ye in remembrance of me*, had meant, *Thou ſacrifice ye.*

Verſ. 16. *Come and hear*] He had ſaid before, *Come and ſee*, verſ. 5. He held it a greater honour, *Prodeſſe quàm præeſſe.*

All ye that fear God] For ſuch only will hear to good purpoſe, others either cannot, or care not.

And I will declare, &c.] Communicate unto you my Soul-ſecrets, and experiments;

merits. There is no ſmall good to be gotten by ſuch declarations. *Bilney* perceiving *Latimer* to bee zealous without knowledge, came to him in his ſtudy, and deſired him for Gods ſake to hear his confeſſion. I did ſo, ſaith *Latimer*, and to ſay the truth, by his confeſſion, I learned more than afore in many years. So from that time forward I began to ſmell the Word of God, and forſake the School-Doctors, and ſuch fooleries. Act. & Mon.

Verſ. 17. *I cryed unto him*] I prayed fervently and frequently.

And he was extolled, &c.] My prayers were ſoon turned into praiſes, which I ſilently framed within my ſelf, even while I was praying.

Verſ. 18. *If I regard iniquity in mine heart*] If I have but a *mouths-mind* to it, as we ſay; If I caſt but a *leering-look* towards it, if there be in mee but an irreſolution againſt it; how much more then if I allow it and wallow in it? He who chuſeth to hold faſt ſin, doth, by his own election, forſake mercy, *Jon.* 2. 8. neither let ſuch a man think that he ſhall receive any thing at the hands of God, *Jam.* 1. 7. As in a wound, a plaſter prevaileth not, whiles the Iron remaineth within; ſo neither prayer, while ſin rankleth. God will never accept of a good motion from a bad mouth, as that State in ſtory would not. A man may deliver an excellent ſpeech, but becauſe of his ſtinking breath, we may have no pleaſure to hear him: ſo in this caſe. Prayer is a *pouring out of the heart*, as hath been already obſerved. If iniquity harbour there, prayer is obſtructed, and if it do break out, it will have the ſcent and ſavour of that iniquity upon it, and thereby diſpleaſe. *Kimchi* maketh this ſtrange ſenſe (quite from the purpoſe, and from the truth) If I regard iniquity only in my heart, ſo that I break not forth into outward act, God will not hear, i. e. ſo hear, as to impute it, or to account it a ſin. *Phariſaice.*

Verſ. 19. *But verily God hath heard mee*] As I well perceive by his anſwer full and enlarged as the cloud that riſeth out of the earth in thin and inſenſible vapours, falleth down in great and abundant ſhowers.

Verſ. 20. *Bleſſed be God, &c.*] This is the concluſion of *Davids* Syllogiſm, in this and the two former verſes; and herein his *Logick* is better than *Ariſtotles*.

PSAL. LXVII.

VErſ. 1. *God be mercifull unto us*] ſc. In ſending his ſon, and calling his elect, both among *Jews* and *Gentiles*, to the participation of that gift, *Joh.* 4. 10. that Benefit, 1 *Tim.* 6. 2.

And bleſſe us] Specially with all ſpirituall bleſſings in heavenly things in Chriſt Jeſus, *Epheſ.* 1. 3.

And cauſe his face to ſhine upon us] Giving us the light of the knowledge of the glory of God in the face of Jeſus Chriſt, 2 *Cor.* 4. 6. who is the *brightneſſe* (or *glittering refulgency*) of his *Fathers glory, and the expreſſe image of his perſon*, Heb. 1. 3. the *day-ſpring from on high*, Luk. 1 78. In this prayer the Pſalmiſt plainly alludeth to that bleſſing pronounced upon the people by the High-Prieſt, *Numb.* 6. and ſheweth, that all commeth from Chriſt the true *Aaron*, the High-Prieſt of the new Covenant. ἀπαύγασμα. Sereno ſuo vultu nos irradiet. Beza.

Verſ. 2. *That thy way may be known*] Thy way of worſhip, that way that is called holy, the Goſpel, *Act.* 19. 23. & 18. 25, 26. the way of ſalvation, *Act.* 16. 17.

Thy ſaving health] That is, thy Chriſt, *Luk.* 2. 30, 31.

Verſ. 3. *Let the people praiſe thee, O God*] Enlarge the bounds of thy Church, and bring in the Hallelujahs of the Gentiles alſo. *Let them praiſe Thee* (that pronoun *Thee* is emphaticall and excluſive) and not their Gods of gold and ſilver. Let them *turn to God from Idols, to ſerve the living and true God*, 1 *Theſſ.* 1. 9.

Verſ. 4. *O Let the Nations be glad, &c.*] As they cannot but bee upon their ſound converſion, *Act.* 8. 8. there being no ſuch joy as the joy of faith, and that a mans name is written in Heaven. *Beatus Ludovicus*, would be called *Ludovicus de Piſſiaco*, rather than take greater title, becauſe there he became a Chriſtian.

For thou ſhalt judge the people righteouſly, &c.] Not *rigorouſly*, keeping thy Church in ſafety amidſt the greateſt ruines of the World, and collifions of Empires.

And governe the Nations upon earth. Selah] Heb. *Thou ſhalt guidly lead them, as a*

Shepheard doth his flock, or a Father his child. Lord hasten it.

Vers. 5. *Versus annabam.* See *Ver.* 3.

Vers. 6. *Then shall the earth yeeld her increase.*] *Omnia optima ultro erunt prospera.* All shall go well with us, and we shall abound with blessings of both lives. The Gospel is a *cornucopia*; and they that receive it shall have all that heart can wish, or need require, all creatures shall conspire to make them happy. The earth which was cursed for mans sin, and hath lain bed-ridden, as it were, ever since, shall put forth her utmost strength for good peoples use. God will hear the Heavens, and the Heavens shall hear the earth, &c. *Hos.* 2. 21, 22. when once mens hearts bear fruit to the Lord, *Mat.* 13. 19, 23. *Heb.* 6, 7. *Hieron* interpreteth these words of the Virgin *Mary* bringing forth the child Jesus, Others thus, Then shall the earth bring forth innumerable servants of God.

In more Nevochim.

Vers. 7. *God shall blesse us.*] *God* is thrice named here and in the former verse, to note the Trinity of persons, as *Kamban* wrote, and had therefore his book burnt by the Jews in *France*. And whereas it is thrice here said, *God shall blesse us*, it importeth that the blessings here meant, are more than temporal and bodily blessings.

PSAL. LXVIII.

A *Psalm or song of* David.] Made at that time, when having overcome his enemies, he brought *arcam in arcem*, the Ark of God into the Tower of *Sion*; conferre *vers.* 1. with *Numb.* 10. 35. Herein also he treateth of the greatest secrets of Christs Kingdome, and prophesieth of things to come, as *Act.* 2. 30, 31. witnesse the Apostle, *Ephes.* 4. 8.

Vers. 1. *Let God arise.*] He need do no more, that *his enemies may be scattered*, though never so close united, *etiamsi cataphractus incedat Satan*, as *Luther* speaketh; *digitum suum tantum moveat, & dissipabuntur hostes*, Let the Lord but stirre his finger only, let him but look unto the *host of the Egyptians through the pillar of fire*, and they shall be *troubled*, as *Exod.* 14. 24. *fundantur & fugantur cum primum fecerit Deus*, as those Philistines, 2 *Sam.* 5.

Let them also that hate him, flee before him.] *Athanasius* telleth us that evill spirits may be put to flight by this Psalm; and that *Anthony* the Hermite fought against the Devill with this verse, and worsted him. This may be done also as well with other texts of Scripture. *Luther* encountred the Devill with that sentence, *Thou hast put all things under his feet*; Another Dutch Divine with this, *The Son of God came to dissolve the works of the Devil.* A third, with those words, *The seed of the woman shall break the Serpents head.* As the rocks repel the boisterous waves — *cuneatis fragore fraguntur*, so doth Christ the *Rock* (the stone cut out of the mountains without hands, *Dan.* 2. 45.) all his Churches enemies.

Colloq. Mens.

Cramerus.

Vers. 2. *As smoak is driven away, &c.*] Smoak at first sight seemeth formidable; but soon vanisheth, and the higher it ascendeth, the sooner it is dissipated: so here, *Guicciardine* saith of *Charles* the eighth of *France*, that he came into the field like thunder and lightening, but went out like a snuff, more than a man at first, and lesse than a woman at last. Semblably Gods enemies.

As wax melteth before the fire, &c.] Wax is a more solid substance than smoak, but held to the fire, it quickly dissolveth. The Psalmist both prayeth and prophesieth here, that the downfall of the Churches enemies may be *praeceps & praecipitatissimus*, (as and laddain, as is elegantly set forth by these two similitudes.

Vers. 3. *But let the righteous be glad.*] When he seeth the vengeance, *Psal.* 58. 10. (See the Note there) whilst this wise King scattereth the wicked, and bringeth the wheel over them, *Prov.* 20. 26.

Let them rejoice before God.] Heb. *At the presence of God*, from which the wicked must flee, *vers.* 1. See *Isa.* 33. 14.

Yea let them exceedingly rejoice.] Heb. *Rejoice with gladness*, over-abound exceedingly with joy, as St. *Paul* did, 2 *Cor.* 7. 4. Joy is the just mans portion, which the wicked must not meddle with, *Heb.* 9. 11.

Vers. 4. *Sing unto God, sing praises.*] *Cantate, Psalite*, do it chirly and duly, not in a customary formall heartlesse way. For an help hereunto was this Psalm penned (saith learned *Beza*) in a lofty and lively stile.

Extoll

Extoll him that rideth upon the Heavens] Exalt him (as when a high way is made up unto a great height. *Beza* rendreth it, *Sternite viam quæ ipsi patet*, cast down pave the way for him that rideth in the desert. Conferre *Isai.* 40. 3, 4. *Mal.* 3. 1. *Matt.* 3. 3. The Septuagint render it, ὁδοποιήσατε, Raise up the way, and make it ready (as they use to do before Kings that ride in triumph) that the King of glory may come into your hearts, those deserts indeed.

By his name Jah] the same with *Jehovah*, that proper and incommunicable name of God. Some of the Heathens called it *Jeuo*, as *Diodorus Siculus*, *Macrobius*, &c. Holy and reverend is this name, Αὐτόθεος, *Essentiary*, and it is here and elsewhere given to Christ, See it interpreted *Rev.* 1. 4.

Vers. 5. *A Father of the fatherless*, &c.] *Pupillorum pater, et viduarum vindex*, a title that God much glorieth in; and although hee rideth upon the Heavens, and is higher than the highest, yet so low stoopeth he to our meanness, neither will he leave his people orphans or comfortless, *Joh.* 14. 18. for

God is in his holy habitation] Not in Heaven only, but in and with his Church on earth; the Ark and Mercy-seat were never sundred.

Vers. 6. *God setteth the solitary in families*] i. e. He blesseth them with Issue. See *Psal.* 113. 9. and so he doth the Church, *Isai.* 54. 1. in these dayes of the Gospel especially.

He bringeth out those which are bound with chains] As he did *Peter*, Act. 12. *Paul* and *Silas*, Act. 16. Some read it thus, *He bringeth out those* which are bound, *in commodities*, into places where they may live commodiously and cheerfully. As on the other side,

The rebellious dwell in a dry land] *In locis terridis, aridis, exsiccatis & sitibundis*, in dry and desert Countries, where they are destitute of Gods blessing and his soul-refreshing comforts. The Hebrew word signifieth a black or white soil, such as is all *Egypt* where the Nile ariveth not, *Arida, & sitibunda*, a thirsty sand, bearing no grass but two little weeds, of which they make glass. Where the river watereth is a black mould, so fruitfull, say travellers, as they do but throw in the seed and have four rich harvests in lesse than four months. Hence *Egypt* is called *The world of Misery*.

Vers. 7. *O God when thou wentest forth before thy people*] Here the former benefits of God to his people are recited, *& additâ quasi calcaribus disertæ patriæ quam descripta*, and rather depainted out in lively colours, than described. We must stirre up our selves to thankfullness for what God hath done for our forefathers, neither must the memory of his mercies ever grow stale with us.

Vers. 8. *The earth shook, the Heavens also dropped*] *Pulsa tu sudavit solum*, as if they had been put into a sweat. In so terrible a manner was the Law given, that Gods fear might fall upon us, *Exod.* 20. As for the Gospel, it is thus said *of liberalities, vers.* 9. confirming Gods inheritance, when it is weary.

Even Sinai it self was moved at the presence of God] Some render it, *A facie Dei hujus Sinaici, a facie Dei, Dei Israel.* These two verses are taken out of Deborahs song, *Jud.* 5. 4, 5.

Vers. 9. *Thou O God didst send a plentiful rain*] Heb. *Thou shakest out a rain of liberalities.* Spiritually this meaneth the Doctrine of the Gospel, *Deut.* 32. 2. *Isai.* 45. 8. *Hos.* 14. 6. and the gifts of the Holy Ghost bestowed freely and plentifully.

Vers. 10. *Thy Congregation hath dwelt therein*] *Pecudes tuæ*, thy cattle, so some render it, and interpret it of the flocks and herds, whereby of his goodnesse God prepared for his poor, those creatures being profitable to [illegible]

Deus obtulit occasionem lætandi, ovandi & triumphandi.

Vers. 11. *The Lord gave the word*] That is, the tydings *De victoria*, saith *Chaldee*. How God provided his people of victuals the Psalmist had told us, now of the victory, the good news whereof shall be sung in every ones mouth, like the word in an army, with joyfull acclamations and outcryes.

Great was the company (Heb. *army*) *of those that published it*] Such are the Preachers of the Gospel, *Rom.* 10. 15. an office taken now from the Angels, and given to the Ministers, whereas that Angel named over *Germany* to *Paul* for further information, *Act.* 16. The Hebrew word for *Publishers* or *Preachers* here is feminine, not to countenance our *Fraticinnias* (such as was that of *Pope Joan* of

New-

Ut imbecillitatem ministrorum Ecclesiæ notet. Moller.

New-England) hath to shew the weakness of the means (fishermen and the like) that God is pleased to use in this great work, for the greater manifestation of his power in the successe, as some conceive.

Vers. 12. *Kings of armies did flee apace*] Heb. *Did flee, did flee.* Or, *shall flee, shall flee*; which one interpreteth of Devils (called Principalities and Powers) formerly using to give Oracles; but after Christs birth ceasing to do so. As also of *Iulianus* and other tyrants fleeing before *Constantine*, the first Christian Emperour. See *Rev.* 9. 11. Antichrist is the *King of Locusts*, and he fleeth daily before the Evangelists, the New-Gospellers, as he calleth them. *Bellarmine* complaineth, that ever since we held the Pope to be Antichrist, *non modo non crevit ejus imperium, sed semper magis ac magis decrevit*, his Kingdome hath not only not increased, but more and more daily decreased.

Lib. 3. de Pont. Rom. cap. 21.

And she that tarried at home divided the spoil] That is, *tota congregatio quæ non pugnabat*, saith *Kimchi*. Or the women also (those *domi portæ*) came forth to pillage. These dayes of the Gospel do abound with many godly matrones and holy Virgins. And it is easie to observe, that the New Testament affordeth more store of good women, than the Old.

Vers. 13. *Though ye have lyen among the Pots*] *Quasi obrutis rori & applicati fuligini & tenebris*, black and sooty, as the black guard of an army, or as Skullions in a Kitchin, who lye sometimes all night, like beasts, in a chimney-corner; or as your Fore-Fathers in *Egypt*, when their shoulders were not yet removed from the burden, nor their hands from the pots, *Psal.* 81. 6. The meaning is, though ye have been in a low and loathsome condition, yet now ye shall shine and flourish, *Verba sunt militarium*, saith *Kimchi*, these are the words of those women, *annunciatrices* in the eleventh verse. *Beza* maketh them to be the Psalmists words to those women that divided the spoil, *vers.* 12. *Vinisti inibus quietis, &c.* ye have hitherto dwelt at home, and washt pots, &c. but now being enriched by the spoils, yee may come abroad fair and trimme, like white Doves with gilt feathers.

Inter Chytropodas.

Yet shall ye be as the wings of a Dove] Ye shall flye swiftly from the storm of cruel persecution, saith the *Syriack* Interpreter; yea you shall shine, and make a glorious shew, *sicut nivea columba per medium aurum inter volitandum aureum quendam splendorem ejaculantur*. See *Isa.* 54. 11, 12, 13. the Churches bricks made in her bondage shall be turned into Saphires.

Vers. 14. *When the Almighty scattered Kings in it*] i. e. In the wilderness as they passed; or in *Canaan* which they possessed, according to *vers.* 1. Or, *scattered Kings for her*, that is, for his Church, or for her that tarried at home, *vers.* 12. a periphrasis of the Church, in the times of primitive persecution especially, till the Almighty scattered those persecuting Princes. Some of the *Jew*-Doctors understand it of *Gog* and *Magog*.

It was white as snow in Salmon] Or, *She was white as snow in* Salmon; not only as the wings of a Dove, but glorious and glittering as snow on that high hill, *Judg.* 9. 47, 48. At the top of the *Alpes* nothing is to bee seen but snow, which hath lain there beyond the memory of man, and as some say, ever since the flood. The same may be as true of *Salmon*, which some here take for a Noun substantive common, and render it *albescet in caligine*, thou shalt wax white in darkness. The old Emperour *Andronicus* lighting upon this verse in his Psalter, and applying it to himself, was much helped and comforted concerning his troubles.

Turk. hist. fol. 164.

Vers. 15. *The Hill of God is as the hill of Bashan*] *Basan* was fat and fertile, but *Sion* was better, because the place where Gods honour dwelled, any relation to whom doth greatly ennoble any place or person: so *Gen.* 17. 21, 22. *Ismael* have I blessed, twelve Princes shall he beget, but my covenant will I establish with *Isaak*. Sion thou hast been precious in my sight, thou hast been honourable, *Isa.* 43. 4.

Vers. 16. *Why leap ye, ye high hills?*] Why do ye pride and please your selves in your privileges of nature, to leave above this of *Sion*? *Quare contenditis magnis gibbis &c.* some render it, and tell us, that the originall word *nasah* in *Syriack* and *Arabick* to envy, to imitate, to rebuke, or contend with any one.

This is the hill which God desireth to dwell in] This low, little, common hill of *Sion* and Gods election maketh the difference, as did of *Aarons* Rod from the rest.

Avenar.

and doth ſtill of the Church from the reſt of the World. The Lamb Chriſt is on Mount *Sion*, Revel. 14. 1.

Verſ. 17. *The Chariots of God are twenty thouſand*] Heb. *The Chariot*, to note the joynt-ſervice of all the Angels, who are here called, *Shinan*, of their changeableneſs now taken away by Chriſt, ſay ſome: of their precellency above other Creatures, ſay others, as being ſecond or next unto God, the chief Princes, the Nobles of that Court, as *Dan.* 10. 13. *Michael* one of *the chief Princes*. The Seventy render it ἐυφροσύνων, *The cheerful ones* [ſuch as are in joy and tranquillity, freely ſerving God in all his Warres, carrying the Elect, and marching about them.

The Lord is among them, as in Sinai] *i. e.* The Angels make *Sion* as dreadful to all her enemies, as thoſe Angels made *Sinai* at the delivery of the Law. See *Heb.* 12. 22.

In the holy place] Holy for the time whilſt God appeared there, ſo 2 *Pet.* 1. 18. *Tabor* is called the *holy Mount*.

Verſ. 18. *Thou haſt aſcended on high*] As a Conqueror doth on his triumphal Chariot; the *Romans* aſcended up to the Capitol, leading their Captives bound behind them, and giving gifts unto the people. They might have this cuſtom from *David*, and theſe words might be the peoples acclamation to *David*, or as ſome think, both the Kings and peoples acclamation to the Ark, that notable Type of Chriſt, to whom St. *Paul* applieth it, *Epheſ.* 4. 8, 9. and teacheth us to underſtand it of his wonderful Aſcenſion. *Plut. in Æmyl.*

Thou haſt led captivity captive] *i. e.* Thou haſt captivated thoſe that once held us in captivity: for ſo Gods juſtice required, *Iſa.* 33. 1. ſo he had fore-promiſed, *Iſa.* 24. *Rev.* 13. 10. and ſo Chriſt hath fulfilled, *Coloſſ.* 2. 15. ſaving his people to the uttermoſt, from Sin, Death, Hell, and the Devil, who had taken them alive captive at his pleaſure, 2 *Tim.* 2. 26.

Thou haſt received gifts for men] Heb. *In man*; ſome render it in *Adam*, *Qualia erant in Adamo, talia dat Chriſtus*, ſaith *Eugubinus*, Chriſt gave ſuch gifts to his people (for if he received with one hand, he gave with the other, and the fruits of his Victories are all for his Subjects) as were in *Adam*. True it is, that hee repaireth Gods once-loſt Image in them, but the *gifts* here meant are mentioned by the Apoſtle, *Epheſ.* 4 11. *viz.* Apoſtles, Prophets, Evangeliſts, Paſtors, Teachers, *for the perfecting of the Saints, for the work of the Miniſtery, for the edifying of the body of Chriſt, &c.* Lo theſe were thoſe gifts that Chriſt beſtowed upon his Church at the day of his Coronation, and ſolemn inauguration into his Throne, at the time of his triumphant Aſcenſion. Theſe he *received* that he might *give*: and he held it more bleſſed to give than to receive. A like expreſſion wee have, *Hoſ.* 14. 2. *Receive us graciouſly*, Heb. *Take good*, ſc. to beſtow it upon us, as *Acts* 2. 23. Sed Beth ſervilis non præponitur proprio nomini.

Yea, for the rebellious alſo] Rebellion at firſt till thou haſt given them a better heart. See *Rom.* 4. 5. & 5. 6. or, if they continue ſo, yet they may ſhare in common gifts, and external priviledges.

That the Lord God might dwell among them] *viz.* in his religion and true worſhippers, for which end he giveth reſtraining grace to the very rebellious.

Verſ. 19. *Bleſſed be the Lord who daily loadeth us*] *ſc.* With bleſſings, or with croſſes turned into bleſſings, as being ſanctified, and having their properties altered; for of themſelves they are fruits of ſin, and a peece of the Curſe. Let us not load him with our iniquities, &c.

Verſ. 20. *He that is our God, is the God of Salvation*] Or, *This God is unto us a God of Salvations*, in the Plural, ſo that he can ſave us, and doth, from a thouſand deaths and dangers; and when he hath delivered us to day, he both can and will do it again to morrow: he hath for his people *omnimodam ſalutem*.

And unto God the Lord belong the iſſues from death.] When we think there is no way but one for us, he appeareth as out of an Engin, and pulleth us out of Deaths jaws. The Lord knoweth how to deliver his, 2 *Pet.* 2, 9. from the moſt deſperate and deadly dangers. *Peter* might well ſay it, for he had the experience of it, *Act.* 12. Chriſt hath *the Keys of death*, Rev. 1. 18. the ſole dominion and diſpoſal of it. *Servat nos à morte, ſicut ipſe primum exiluit à manu mortis.*

Verſ. 21. *But God ſhall wound the head of his enemies*] *Crudelitas caput*, a

wound in the head if deep (and God ſtrikes no ſmall blows) is mortal. Chriſt will *break the head* of thoſe that *bruiſe his heel*, that attempt any thing againſt Him, and his. By *Head* here *Diodate* underſtandeth the Devil, that Prince of the World, *Deut.* 32. 42. *Pſal.* 110. 6. *Hab.* 3. 13. Evil ſpirits in Scripture are called *Shegnirim*, ſhag-haired, *Levit.* 17. 7. *Iſa.* 13. 21. *And they go on in their treſpaſſes*; they do infinitely hate God, and ſin that ſin againſt the Holy Ghoſt every moment. But the moſt underſtand it of wicked men.

And the hairy ſcalp of ſuch a one as goeth on ſtill, &c.] This is Gods enemy, that by his wilful wickedneſs ſtriketh, and as it were ſhooteth at God, runneth upon him, even *upon his neck, and upon the thick boſſes of his Bucklers*, Job 15. 25, 26. *his hairy ſcalp*, ſetting forth his fierceneſs, *Job* 5. 5. Note this againſt *Anti-Roundheads*. See *Ezek.* 44. 20.

Verſ. 22. *The Lord ſaid*] That is aſſurance good enough.

I will bring again from Baſhan] *Og* the Giants Country, where *Iſrael* was in no ſmall diſtreſs, and danger, till that Monſter was taken out of the way, *Numb.* 21. 33. *Deut.* 3. 1, 2. *q. d.* I will, if need require, and as occaſion ſerveth, do as much for mine again, as I did once at *Baſhan*, and at the red Sea. Some interpret this, and the following Verſes, of the calling of the *Jews*. The glorious things (ſaith one) which God will effect in their behalf are here reduced to five heads; Firſt, the bringing of them home from moſt extreme difficulties, naming *Baſhan*, becauſe of the ſlaughter ſpoken of, *verſ.* 14. and the deep of the Sea, alluding to *Exod.* 14. 16. peradventure he meaneth the drying up of *Euphrates* before them. For this firſt Head aimeth at thoſe times, the beginning of the *Jews* repair unto their Country. The Second Head is, the great and famous Victory that God will give, delivering them out of thoſe difficulties and diſtreſſes, *verſ.* 22. See *Iſa.* 63. 1, 2, 3, 4. The Third Head is, the *Jews* thorough converſion, by occaſion of that ſingular mercy of God, *verſ.* 23. and the form of a goodly Church (under the Type of the old Synagogue) ſet up among *Jacobs* poſterity, *verſ.* 24. the Ten Tribes as well as the Tribe of *Judah*, which is concluded by acknowledging their ſtrength to come from God, a prayer to perfect his Work begun, and a ſpur to put into theſe *Kings of the Eaſt* (as they are alſo called, *Rev.* 16. 12.) to preſent in the Temple at *Jeruſalem* (in the publick Congregation) teſtimonies of their thankfulneſs, *verſ.* 25, 26, 27, 28. The Fourth Head is, the taming of their proud enemies, and the forcing them at leaſt to counterfeit a ſubjection, *verſ.* 29. The Fifth Head is, the general calling of all the Kingdoms of the earth to joyn themſelves unto the Church of Chriſt, which ſhall follow the converſion of the *Jews*. And this he ſhutteth up with provoking all Nations, to give unto God the praiſes that are due unto him for it: and his own particular thankſgiving, *verſ.* 30, 31, 32, 33, 34. Thus he.

Verſ. 23. *That thy foot may be dipped*] Heb. *Redded, imbrewed, made gore-bloody*; Hereby is implied a very great ſlaughter. Confer *Rev.* 19. 17, 18, 21.

Diod. Verſ. 24. *They have ſeen thy goings, O God*] Namely, the holy manner of conducting the Ark with even and proportionable reſtings, and ſettings down. See 2 *Sam.* 6. 13. The Ark is here and elſewhere called, *God*, becauſe a ſymbol of his ſpecial preſence. When we are called to hear Gods Word, and pray publickly, though we ſee not God, yet we may ſee his goings: *Deus enim ipſe chorum agit, & primas tenet in illo inceſſu.* *ab.*

Of my God, my King] *David* though he were a King, yet held himſelf but Gods Mandatary, or Subſtitute.

Verſ. 25. *The ſingers went before, &c.*] Thus they were Marſhalled, when the Ark was conducted to Mount *Sion*, every thing being done decently and in order. Chriſt aſcending into Heaven, and ſetling his Kingdom, is perpetually praiſed of his Church.

Verſ. 26. *Bleſs yee God in the Congregations*] i. e. *Catervatim ac turmatim*, by Troops and Companies.

Even the Lord from the fountain of Iſrael] That is, *from the Heart*, ſay ſome, which is the true fountain of praiſing God. Others underſtand it of Chriſt, who is the fountain of *Iſrael*, Rom. 9. 5. there are, that think that the ſtudy of the Hebrew Tongue is here recommended to us. *Reuchlin* was wont to ſay, that the Latins drank out of Ciſterns, the Greeks out of Ponds, but the Hebrews out of the Foun-

Fountain it ſelf. *Calvin*, and the moſt Interpreters read the words, *Yee that are of the fountain of Iſrael*, ſpringing out of his loyns. See *Deut.* 33. 28. *Iſa.* 48. 1. & 51. 1.

Verſ. 27. *There is little* Benjamin, *with their Ruler*] Though before they had ſtood out for *Saul*, and his houſe, yet now they bore a part in this ſolemn celebrity, as being next unto the Sanctuary. Of this Tribe was St. *Paul*, *Tricubitalis ille homuncio, ſed inſatiabilis Dei cultor*, as *Chryſoſtom* calleth him, little in ſtature, but *in laboure more abundant*. The firſt precious ſtone in the foundation of the New *Jeruſalem* is a *Jaſper*, Rev. 21. 19. which in *Aarons* breſt-plate was the laſt, *Exod.* 28. 20. on which *Benjamins* name was graven. This intimateth, ſaith one, the laſt now to be firſt, and chief in Chriſtian Churches. *Ainſw.*

The Princes of Judah, *and their Council*] Or *company*, or *purple-arrayed ones*. *Beza* rendreth it, *Lapidatores eorum*, the ſtoners of the enemies. The word is found here only: and *Forſterus* thinketh that our Saviour alluded to it, when as *Mar.* 3. he calleth *James* and *John* Boanerges.

The Princes of Zebulon] *Sic abſolvitur pompa triumphalis.* Theſe are mentioned as moſt remote, bringing up the rear. In thoſe Tribes Chriſt walked, and therehence he called ſundry of his Diſciples.

Verſ. 28. *Thy God hath commanded thy ſtrength*] A brave expreſſion, admired by *Longinus* a Heathen Rhetorician. See the like *Deut.* 28. 8. *Pſal.* 42. 8. & 44. 4. & 33. 9. God both made and ruleth the World without Tool or toyl, he enableth his people to ſubſiſt, and to reſiſt their enemies by his Will only, and by the efficacy of his Word. *Suppeditavit tibi Deus tantum robur, nequid ſuperbias*, ſaith *Vatablus*.

Strengthen, O God, that which thou haſt wrought for us] *Petamus ut det, quod ut habeamus jubet.* Pray to the God of all Grace, to make us the ſame that hee requireth us to be.

Verſ. 29. *Becauſe of thy Temple*] Or, *out of thy Temple at Jeruſalem*, *q. d.* ſtrengthen us out of thy Temple, out of the fulneſs that is in thy Son, thereby typified.

Kings ſhall bring preſents unto thee] See the Note on *verſ.* 22.

Verſ. 30. *Rebuke the company of Spear-men*] Or, *Launce-men*; Heb. *The beaſt of the reeds*; that is, ſay ſome, voluptuous perſons that wallow in Wealth, plenty, and pleaſure, *Job* 40. 21. *Behemoth lyeth in the Fennes*, which *Gul. Pariſienſis* applieth to the Devil in ſenſual hearts; Reeds grow not but in fat and moyſt places: But they do better, who render it *the Reed*, or *cane of the Cane*; that is, men that bear Reeds or Canes, whereof Spears, Arrows, and Launces were wont to bee made: theſe men, or rather beaſts, cruel, ſavage, and bloudy, *rebuke*, that is, repreſs. *Arab.* Sicut Pontifices, Cardinales, Epiſcopi & horum ſatellites.

The multitude of the Bulls] The Commanders and Chieftaines.

With the Calves of the people] The common Souldiers.

with pieces of ſilver] With an Homage-penny, as they call it.

That delight in War] That make a ſport of it, as *Joab*, 2 Sam. 2, 14. as *Pyrrhus* King of *Epirotes*, who made a recreation of Warfare. So did not *David*, though neceſſitated thereunto for the glory of God; hee was a man of Warre from his youth. If we Princes (ſaid our *Hen.* 7.) ſhould delight in War, or take every occaſion that is offered, the World ſhould never bee quiet, but wearied with continual Wars.

Verſ. 31. *Princes ſhall come out of Egypt*] The *Gentiles* ſhall one day be called, and cauſed *Deum verum cognoſcere & colere*: even *Egypt*, that Arch-enemy of the Church, and *Ethiopia*, the Off-ſpring of curſed *Cham*.

And Ethiopia *ſhall ſoon ſtretch out her hands to God*] Heb. *Shall make her hands to run*; whereby is noted her ſpeedineſs in giving, or in receiving the Goſpel: *Manibus pedibuſq; ohtinè omnia facit.* It is likely that that good *Eunuch*, Acts 8. preached the Chriſtian verity which himſelf had imbraced, for goodneſs is diffuſive, and Birds, when they come to a full heap of Corn will chirp, and call in for their fellows. The *Habaſſines* are ſtill a kinde of Chriſtians, the *Nubians* have forſaken the Faith once delivered, and embraced inſtead of it partly *Mahumetaviſm*, and partly Idolatry: through lack of Miniſters as *Alvarez* reporteth. *Terent. Hiſt. Æthio. cap.* 137.

Verſ. 32. *Sing unto God, ye Kingdoms*] No ſuch joy as that of the converted, *Iſa.* 35. 10. the ranſomed of the Lord ſhall return and come to *Zion* with Songs, and everlaſting joy upon their heads, &c. *Bernard*, for a certain time after his Converſion, remained as it were deprived of his ſenſes, by the exceſſive conſolations he had from God. The like befell *Cyprian*, *Auſtin*, and others.

Verſ. 33. *To him that rideth upon the heavens of heavens*] *i. e.* the higheſt heaven, *Deut.* 10. 14.

Which were of old] And do ſtill remain in the ſame ſtate.

Lo he doth ſend out his voyce] *i. e.* Thundreth, as *Pſal.* 29. whenſoever therefore we hear it thunder, *Scimus Deum ipſum loqui, hoc eſt ſenſibilem reddi.*

ὑψιβρεμέτης. *Altitonans.* Verſ. 34. *Aſcribe ye ſtrength unto God*] The *High-thunderer*; acknowledge your own nothingneſs, ſubmit to his government.

His excellency is over Iſrael, and his ſtrength, &c.] *i. e.* His glory ſhineth no leſs in *Iſrael*, than the Thunder roareth in the Clouds.

Verſ. 35. *O God, thou art terrible out of thine holy places*] So the Sanctuary is called, becauſe divided into three parts; and here hence God was terrible in his manifeſtations to his people, and in his operations to his enemies. See *Pſalms* 67, 2, 3.

Bleſſed be God] Hereupon ſaith one, God was called in Iſrael, *Baruchu*, the Bleſſed, as *Mark* 14. 61. with *Mat.* 26. 63. See *Luke* 1. 68.

PSAL. LXIX.

A *Pſalm of* David] *Quando rebellabat Sheba*, ſaith the *Syriack*, made upon occaſion of *Sheba's* rebellion preſently after *Abſolons*. Hence he cries out as one almoſt over-whelmed,

Verſ. 1. *Save mee O God*] Thou who delighteſt to ſave ſuch as are forſaken of their hopes. The Fathers generally take this Pſalm to be prophetical touching the paſſions of Chriſt, and his praying then to the Father. *David* had his troubles which gave occaſion to the penning of this Pſalm, but thoſe were all but as a picture and prelude of Chriſts farre greater ſorrows. *Spiritus autem ſanctus manifeſtè ſe prodit in hoc Pſalmo.*

For the waters are come in unto my ſoul] Ever after *Noahs* flood (that diſmal deſtruction) great and grievous afflictions were ſet forth by the ruſhing in of waters, and overwhelming therewith. Gods wrath was poured upon Chriſt as a mighty torrent of waters, and therefore this expreſſion applied to him hath a ſpecial *Emphaſis*; his ſoul was heavy even to the death. *Fluctus fluctum trudebat.* One deep called upon another, &c. *O the ſoul of ſufferings which his ſoul then ſuffered!*

Verſ. 2. *I ſink in deep mire*] Heb. *In the mire of depth, or gulf*, as *Babylon* was afterwards called, *Iſa.* 44. 27. Here he ſtuck, and under water, and ſo muſt periſh, if he had not preſent help.

Verſ. 3. *I am weary of my crying*] As a drowning man, whiles he can be heard, cryeth for help.

My throat is dryed] Or, *parched: raucitate laborant fauces.*

Mine eyes fail] With much weeping, and long looking. This is a peece of the curſe, *Levit.* 26. 16. Chriſt became a curſe for us, *Gal.* 3. 13.

Verſ. 4. *They that hate me without a cauſe, &c.*] Chriſt, beſides his inward fears and griefs cauſed by the ſenſe of his Fathers wrath for our ſins, was ſet againſt and aſſaulted both by men and Devils (in that three hours darkneſs eſpecially) with utmoſt might and malice.

Then I reſtored that which I took not away] *Quod non rapui reddebam.* *David* was dealt with as a felon or falſe-dealer. Chriſt alſo was crucified for ſaying that he was the Son of God, *Joh.* 19. 7. though he held it no robbery to be equall with God, *Phil.* 2. 6. The Martyrs likewiſe were loaden with many calumnies and falſe criminations, that they might ſeem to ſuffer not as *Martyrs*, but as *Malefactors*.

Verſ. 5. *O God, thou knoweſt my fooliſhneſs*] *Secundum dicit, non ſecundum ea quæ vere mihi culpæ ſunt.* Thou knoweſt mine innocency, and how falſely I am charged by them, and thoſe foul faults, wherewith they falſely charge me.

Verſ. 6.

Vers. 6. *Let not them be ashamed for my sake*] Give mee not up to passions of dishonour, to opprobrious practices, whereby religion might be reproached, or good people reviled and abused, much lesse staggered, and set at a stand by my sufferings.

Vers. 7. *Because for thy sake I have born reproach*] Whatever mine enemies pretend, they strike at thee Lord, through my sides; and for thy sake alone it is that I am so bespattled, that I am even ashamed to look any one in the face. The most innocent may, upon the fulnesse of an aspersion, be put out of countenance.

Vers. 8. *I am become a stranger to my Brethren*] No otherwise than as if I were a *Mamzer* (so the Hebrews call a Bastard) that is, *a strange blot* to the family. Christ came to his own, but they received him not; yea his own brethren beleeved not on him, *Joh.* 7. This, when the Turks read in our Gospel, they wonder, and the *Jews* therefore slander his miracles, for not so manifest as we conceive.

Vers. 9. *For the zeal of thine house hath eaten me up*] *Non minus qui non zelat.* *Davids* love to God (much lesse the Lord Christs) would not suffer him to beat with Gods dishonour, and the contempt of his ordinances. And this was it that procured him so much ill will, and such a generall alienation from neerest friends and allyes.

And the reproaches of them that reproached thee] Wicked men essoons set their mouths against Heaven, and fall foul upon God himself. This, *David* (and the son of *David*) could not endure, *nec aliter amare didicit*, as *Basil* once answered those that blamed him for appearing so farre for his friend, to his own great danger. Chrysost. lib. 2. d. sacerdot.

Vers. 10. *When I wept and chastened my soul with fasting*] That I might thereby *beat down my body*, and tame that rebel flesh of mine,

That was to my reproach] They said I did it in hypocrisie, and design. So they dealt by the Baptist that *crucifix* of *mortification*, Luk. 7. 33.

Vers. 11. *I made sack-cloth also my garment*] A fashion at solemn fasts among the Easterlings; as if they thought the courcest cloathing too good for them, and but for shame would have gone stark naked.

I became a proverb to them] *Dicterium*, They would say with mocking *Michal*, How glorious was the King of *Israel* to day, as one of the vain fellows? 2 *Sam.* 6. 20.

Vers. 12. *They that sit in the gate*] Men of Authority and Dignity, who should have shewed more grace and gravity. The Saints are sure of enemies of all sorts. *David* was traduced at publick and private meetings: *seriis, & ludicris, sobriis, & ebriis.*

And I was the Song of the Drunkards] Heb. *Of the drinkers of strong drink*: the *Ale-stakes* made Ballads on their Ale-bench, *de musis mea & miseria.* These Varlets tear and toss my Name, as Curs do Carrion.

Vers. 13. *But as for me, my prayer is unto thee, O Lord*] So Saint *Paul*, Being defamed, saith he, *we pray.* Christ in like case committed himself to God in well-doing, 1 *Pet.* 2.

In an acceptable time] Or, *there will be an acceptable time.*

Flebilis principium melior fortuna sequitur.

Vers. 14. *Deliver me out of the mire*] i. e. *De civitate Gehennæ*, saith the Hebrew Scholast, out of that deadly danger whereof he had complained, *vers.* 2. *Alphonsus King of Aragon*, by a gracious condescension helped a laden Asse out of the mire with his own hands, and is renowned for it in History. God helpeth his out full often, and takes notice of it. *Val. Max. Christ. Alt.*

Vers. 15. *Let not the water-flood overflow me*] See *vers.* 2.

Let me be pluckt out] Leave me not helpless, and hopeless.

Libera me Domine de profundo lacu, & non de profundo aquæ.

Vers. 16. *Hear me, O Lord, for thy loving kindness is good*] It is not like the Winter-Sun that lightens, but heateth not; it is like the Summer-Sun, that doth both

Vers.

Vers. 17. *And hide not thy face from thy Servant*] Who am devoted to thy fear, and do therefore implore and expect thy favour.

For I am in trouble] And so, a fit object of thy pity.

Vers. 18. *Draw nigh unto my soul*] Who seemest to be afarre off: so the flesh suggesteth when help is any while deferred.

Because of mine enemies] Who else will exceedingly insult.

Vers. 19. *Thou hast known my reproach*] That is enough for *David*, that God taketh Cognizance of the injuries and indignities cast upon him: for he will surely right him.

Vers. 20. *Reproach hath broken mine heart, &c.*] He knew his own innocency, and yet it much grieved him to be so defamed; for he knew that a good man should be as much as might be not only without fault, but without suspicion of a fault; as *Augustus Cæsar* was wont to say of his house. Howsoever it is happy that a true Christian hath always his cordial by him, 2 *Cor.* 1. 12. Our rejoycing is this, the testimony of our conscience, &c.

And I looked for some to take pity] Heb. *To lament with me*, or to *shake the head over me*, as Mourners use to do, to run to my comfort, and to condole with me. *Davids* friends failed him in this office also. But that was not all,

Vers. 21. *They gave me also gall for my meat*] *Venenum vel scutam*; and so shewed themselves miserable comforters.

And in my thirst they gave me vineger to drink] This befel *David* in Figure, but Christ in the Letter, *Mat.* 27. 34. It were happy if the Vineger given him, might melt our adamantine hearts into godly sorrow.

Vers. 22. *Let their table become a snare before them*] Let them eate their bane, and drink their poyson; whiles all their cates are sauced with the Wrath of God; *Quoniam hoc modo curarunt me*, saith *Kimchi*, because they have served me on this sort. By *table*, saith another Interpreter, we are to understand all means of comfort and refreshing, both of body and soul, which turn to the ruine of the wicked, even an odour of death unto death, 2 *Cor.* 2. 15, 16.

And that which should have been, &c.] *Tremellius* rendreth it, *Pro retributionibus, laqueo pro tendicula ipsis*, for recompenses, for a trap to them, *Rom.* 11. 9. Others, *Pacifica in rete!* Others again, *Et ubi pacem sperant, illic impingant*, Where they hope for peace, let them fall.

Vers. 23. *Let their eyes be darkned*] Let them be infatuated, and besotted, that they may go hoodwinkt to Hell.

And make their loyns continually to shake] *Ne fugiant*, saith *R. Obadiah Gent*, that they may not be able to fly, or otherwise to help themselves: for in the loyns and reins of a man lieth his strength, *Deut.* 33. 11. The Syriack hath it, *Lumbi eorum sint curvi, viz.* under their enemies burdens. See *Rom.* 11. 10. bow down their backs.

Vers. 24. *Pour out thine indignation upon them*] By *Indignation*, saith *Bull*, we are to understand speedy vengeance; by *Wrath*, durable. This is plain the Nation of the *Jews* to *the utmost*, 1 Thess. 2. or *to the end*, as some render it.

Vers. 25. *Let their habitation be desolate*] Heb. *Their Palace*, or *Castle*, so named of being fair, and high built, in row and order. It is here put not only for their Habitation, but for their Function. See *Acts* 1. 20.

And let none dwell in their Tents] *Lege & lege*, saith one, speaking of the ruine of *Jerusalem* by the *Romans*, under *Titus*, and again under *Adrian*, by whom all *Judea* was left almost unhabited, the *Jews* utterly banished, and forbidden upon pain of death to look toward their own Country, viz. this they durst do, not so be found in *Jerusalem* it self an hundred households of *Jews*. Behold the severity of God for the contempt of Christ, and his people.

Dio in Adrian. Dicerv. Enquir.

Vers. 26. *For they persecute him whom thou hast smitten*] Christ was *smitten of God, and afflicted*, Isa. 53. 4. Him they persecuted to the death, and abused, when he was at the *greatest under*, with bitter taunts, and sarcasmes; so the Pagans, and Papists dealt by the dying Martyrs, and so profane persons, and [illegible] Dogge that is worried: and as when a Deer is shot, the rest of the Herd [illegible] of their company: so here. Now if it could be said of *Mithridates*, that he [illegible]red

ted such as maliciously persecuted vertue forsaken of Fortune: much more may we think doth God abhor such cruel Caitiffs he ate first spoken of. See *Isa.* 47. 6. *Obad.* 1. *Zech.* 1, 15.

And they talk to the grief of those whom thou hast wounded.] Never satisfied, they frame discourses to the grief of thy wounded ones, pouring into their wounds not Oyl, or Balsome, but vineger, or salt-water. Heb. *They number, or sighs to the grief*; that is, saith one, they study and devise new ways of torturing them, so that hee who would speak of them all, must keep a remembrance of their number.

Vers. 27. *Adde iniquity unto their iniquity*] Punish one sin with another (by giving them up to a reprobate sense, to an incureable hardness) and plague them soundly for their sin. The same Hebrew word signifieth both *sin* and *punishment*: these two are tied together with chains of Adamant.

And let them not come into thy righteousness] *i. e.* Hold them not righteous, nor bestow upon them thy crown of righteousness.

Vers. 28. *Let them be blotted out, &c.*] Wherein they were never indeed written among those *living in* Jerusalem, *Isa.* 4. 3. those first-born whose names are written in Heaven, *Heb.* 12. 23. but they accounted themselves of that number, and were so esteemed by others. This was a mistake, and the Psalmist prayeth God to make it appear so, *Ne videantur in album coronæ vitæ quibus nulla vitæ donum destinasti.*

Vers. 29. *But I am poor and sorrowful*] The Church is usually so, and may sing as here, *Vaani gnani, &c.* but her comfort is; 1 That Christ saith unto her, as *Rev.* 2. 9. I know thy sorrow and poverty (but that is nothing) *Thou are rich.* 2 That her poverty is not *penal*, but *Medicinal*; Gods dispensation to fit her for better riches: As a wise Physician purgeth a foul body till he bring it almost to skin and bone; But why? That having made it poor there may bee a spring of better bloud and spirits.

Vers. 30. *I will praise the Name of God*] *i. e. Agnitionis Deum.* I will thankfully agnize, and recognize Gods great goodness to me in this deliverance, with mine uttermost zeal and skill.

Vers. 31. *This also shall please the Lord better, &c.*] True thankfulness is *optimum & optimum sacrificium*, those calves of our lips. *Hos.* 14. 3. *Heb.* 12, 15. These Calves or Bullocks (as in the Text) must 1 Have *horns and hoofs*, bee young and tender, the very best of the best. 2 They must bee slain, our thanks must proceed from a mortified minde. 3 They must be sacrificed; where is required, 1 An Altar, our praises must be tendred in the mediation of Christ. 2. Fire, our hearts must be enflamed with zeal and ardency. 3. Our hands must be laid on the head of the Bullock, That is, we must in all humility confess our unworthiness, &c. This will surely please the Lord better than an Oxe, or *Bullock that hath horns and hoofs.*

Vers. 32. *The humble shall see this and be glad*] *Davids* great care was for others confirmation and comfort, much more Christs, witness that holy prayer of his, *Joh.* 17.

Your heart shall live] Which before was *all-more*. Pray that your joy. *David* did so often, *Psal.* 6. &c.

Vers. 33. *For the Lord heareth the poor*] He is the *poor mans King*, the wronged mans refuge. *Trajan* the Emperour is renowned for this, that when he was mounted for a battel, he alighted again to hear the complaint of a poor Woman that cried unto him for Justice; and our Edw. 6. for this, that he would appoint certain hours to sit with the Master of the Requests, only to dispatch the Causes of the poor. God is much more to be magnified. All Spare. Engl. Bliss.

Vers. 34. *Let the heaven and earth praise him*] As they do in their kind: and have good cause so to do for their restauration by Christ, *Rom.* 8. 21.

Vers. 35. *For God will save Sion*] *i. e.* The Church universal.

And will build the Cities] The particular Churches.

That they may dwell there] *viz.* The seed of his servants, *vers.* 36.

And the seed also of his servants shall inherit it] That is, their posterity after them shall be incorporated into the Church, and partake of all good things to all perpetuity.

PSAL.

A Psalm of David] Made, likely, or rather made use of from *Psal.* 40. 14, 15, &c. when *Sheba* the Son of *Bichri* was up in rebellion after *Absolom* death, 2 *Sam.* 20. 1. &c. See *Psal.* 69. title.

To bring to remembrance] Worthy to be remembred, and followed as a pattern of prayer. Some make this Psalm an Appendix to the former, as *Psal.* 43. is to *Psal.* 42. Others make it a part of the next Psalm; which is therefore, say they, without a title.

Vers. 1. *Make haste, O God, to deliver me*] As a Father runs without legges when his childe is hazarded.

Vers. 2. *Let them be ashamed*] See *Psal.* 40. 14. & 35. 26, 27.

Vers. 3. *Let them be turned back for a reward*] *Vel sint pernicidia vel supplantationem, more Athletarum, a* עקב, Let them be supplanted, defeated.

Thus say, Aha, aha] *Augustine* rendreth it, *Euge, Euge*, that is, *Well done*; and giveth this Note upon it, *Plus persequitur lingua adulatoris quam manus interfectoris*; The tongue of a Flatterer may mischief a man more than the hand of a Murtherer. The Apostle *Heb.* 11. 37. ranketh their tempting and flattering promises among their bloudy deeds, their *tearing* tongues, with their *terrifying* jaws.

Vers. 4. *Let all those that seek thee, &c.*] *Piorum characteres*, saith one, a godly man characterized, by his search after God, his joy in him, his love to him, his praises of him.

Let God be magnified] *In illa quicquid ego sibi, non ego*, saith *Augustine*.

Vers. 5. *But I am poor and needy*] See *Psal.* 69. 29. with the Note.

PSALM LXXI.

Vers. 1. *In thee, O Lord, do I put my trust*] See *Psal.* 31. 1. with the Note. It appeareth by *vers.* 9. & 18. that this Psalm was written by *David* in his old age, when *Absolom*, or *Sheba* was in rebellion against him, though haply for haste, and in that fright he could not superscribe it as he did the rest. The Greek title, *viz.* of David, *A Psalm of the Sons of* Jonadab, *and of them that were first captived*, hath no footing in the Original Hebrew.

Vers. 2. *Deliver me in thy righteousness*] Let my deliverance be the fruit of thy promise, and of my prayers: and to it will be much the sweeter.

Vers. 3. *Thou hast given Commandement, &c.* To thine Angels, and all other thy Creatures: or, thou hast *commanded*, that is, thou hast *promised*.

Vers. 4. *Out of the hand of the unrighteous*] That seeketh by fraud to undermine me, and by force to overturn me.

And cruel man] *Qui totus in fermento jacet*; foure as leaven, sharp as vinegar.

Vers. 5. *For thou art my hope*] Helpless I may seem, but hopeless I am not.

Vers. 6. *By thee have I been holden up from the womb*] As in the Womb I lived upon thee, so from the womb. The same that breeded us, feeded us, that nurtered us, nourisheth the Childe in the Womb, striking up into the breasts, and by a further concoction becoming white is made milk for us.

Thou art he that took me out of my mother's bowels] Else I had never been born to live. That a childe is bound, *Puer videns*, saith *Galen*, *Sed quomodo fiat, admirari desinit, postquam didicerit*, ceaseth to admire it. *Quae supra mirabilia, omnia mirabilia*, the greatest wonder in the World. Surely, if a Childe were born but once in an hundred years space, we should all run to see so strange a work, saith another.

Vers. 7. *I am as a wonder unto many*] Or, *unto the great ones*, a Monster to the mighty, *Quia credo quod vim videt, ut Augustinus* gloseth, because I believe what I yet see not, *viz.* that this frail childe shall shine, even [and] be rolled in my Throne.

Vers. 8. *Let my mouth be filled with thy praise*] Minister unto me still fresh matter for my Psalm of work upon, the Church.

Vers.

Verſ. 9. *Caſt me not off in the time of old age*] For now I have moſt need of thee. The white Roſe is ſooneſt cankered, ſo is the white Head ſooneſt corrupted.

Sæpe nigrum cor eſt, capus album.

Satan maketh a prey of old *Salomon*, *Aſa*, *Lot*, others; whom when young, he could never ſo deceive. The Heathens therefore well warn us to look well to our old age, as that which cometh not alone, but is infeſted with many diſeaſes both of body and minde. This *David* knew, and therefore prayed, as here, *Caſt me not off in the time of old age, forſake me not when my ſtrength faileth.* He is a rare old man that can ſay with *Caleb*, Joſh. 14. 10, 11. *Omnia ferè ætas, animum quoque.*

Verſ. 10. *For mine enemies*] Who, rather than their lives, would bereave me of mine; theſe would double murther me, firſt by detraction, and then by deadly practice.

Verſ. 11. *God hath forſaken him*] For his late ſin againſt *Uriah*, and as may appear by his preſent diſtreſs, his forlorn proſcribed condition.

Verſ. 12. *O God, be not far from me*] The inſolency of his enemies ſets an edge upon his prayers; *Oratio ſine malis eſt avis ſine alis.* Our Saviour in his Agony, prayed the more earneſtly, *Luk.* 22. 44.

Verſ. 13. *Let them be confounded and conſumed*] Here he beginneth, *Diris devovere*, to devote his foes to deſtruction, who ſoon alſo found that theſe were not *ignita fulmina*, as the Popes Bulls are (wittily compared by one to a fools Dagger, rating and ſnapping without an edge) but that there was an energy in them, though haply not felt for preſent: and that they had better have angered all the Witches in the Country than occaſioned *David* thus to curſe them in the Name of the Lord.

Verſ. 14. *But I will hope continually*] I will *lengthen out* mine hope, as a line drawn out. *Tremellius* renders it, I am in expectation ſtill of compleating thy praiſe, and will go on therein, *viz.* when thou ſhalt have compleated my deliverance.

Verſ. 15. *My mouth ſhall ſhew forth thy righteouſneſs and thy ſalvation*] Lo here a ſweet and comfortable conjunction of Gods Righteouſneſs, and our Salvation. See 2 *Theſſ.* 1. 6, 7.

For I know not the numbers thereof] Or, *Though I know not*, &c. by a modeſt correction, ſith they may be celebrated, but not enumerated.

Littora quot conchas, quot amœna roſaria flores,
Quotve ſoporiferum grana papaver habet:
Sylvæ feræ quot alit, quot piſcibus unda natatur,
Et tenuem pennis aëra pulſat avis. *Ovid.*

So many, and ten thouſand times more are Gods loving kindneſſes. The Pſalmiſt elſewhere venteth himſelf by an Exclamation, *Pſal.* 31. 19. See the Note there.

Verſ. 16. *I will go in the ſtrength of the Lord God*] *Ingrediar in potentias Domini*, I will do what I can, with Gods help, in glorifying his Name, though I cannot do as I would, and as I ought: *Narrabo tua inenarrabilia*, and then intreat thoſe that hear me to think higher things of God than I am able to utter.

Even of thine only] For that is enough, and more than I can well do; I will not once mention (as profane perſons uſe to do) mine own Wiſdom, valour, &c. alas, they are not worthy to be named in the ſame day with thine.

Verſ. 17. *O God, thou haſt taught me*] Happy *David* in ſuch a School-maſter. All the faithful are taught of God; outwardly by his Word and Works, inwardly by his Spirit; *Et quando Chriſtus magiſter quam cito diſcitur quod docetur? Noſcit tarda molimina Spiritus ſancti gratia.* *Aug. Ambroſ.*

Verſ. 18. *Now alſo when I am old and gray-headed*] Now, that the Plumb-tree is full of bloomes, the map of age is figured in my fore-head, the calendar of death appeareth in the furrows of my face: let me do nothing to ſpot my white head. Let me with the Sun give greateſt glimpſe at the going down, and with the Roſe retain my fweetneſs, though I have loſt my colour. See verſ. 9.

And

And thy power to every one that is to come] *Mirus ferver Davidis in celebranda bonitate Dei*, ſaith *Vatablus* here. *David* would propagate Gods praiſe to all poſterity.

Verſ. 19. *Thy righteouſneſs alſo, O God, is very high*] Farre above the reach of human reaſon; yet for the ſtrengthening of my hope, I will look up after it, though mine eye ſhould be tired in the way.

Verſ. 20. *Thou which haſt ſhewed me great and ſore troubles*] *Angustias magnas & malas*, and haſt thereby taught me, *verſ.* 17, *Quæ nocent, docent.*

Shalt quicken me again] And this is one ſingular height of thy righteouſneſs, that thou carryeſt thy people thorough ſo many deaths, and cauſeſt them to aſcend from the loweſt ebbe of affliction, to the higheſt pitch of comfort. Stoicks aſcribe ſuch Occurrences to *Fate*, Epicures to *Fortune*, but *David* to God alone.

Verſ. 21. *Thou ſhalt increaſe my greatneſs*] *Meam, id eſt Tuam, quam mihi dediſti*, ſaith the Arabick gloſs here; *My greatneſs*, that is, thy greatneſs which thou haſt given me.

Verſ. 22. *I will alſo praiſe thee with the Pſaltery*] *In Organo natali*, with an inſtrument made like a bottle.

O thou holy one of Iſrael] Who ſanctifieſt thine throughout, and art to be ſanctified of thine throughout all eternity, *Iſa.* 5. 16.

Verſ. 23. *And my ſoul which thou haſt redeemed*] Heart and lips ſhall concur in this work. The voyce which is *made* in the mouth, is nothing ſo ſweet as that which cometh from the depth of the breaſt. The deeper and hollower the belly of the Lute, or Viol is, the pleaſanter is the ſound: the fleeter, the more grating and harſh in our ears.

Verſ. 24. *My tongue alſo ſhall talk of thy righteouſneſs*] *Adviſedly* talk, and upon due *deliberation*. What a mad Edict was that of *Henry* the ſecond of *France*, that men ſhould not talk at all of Scripture-matters? And that of the Jeſuites at *Dola*, forbidding any talk of God, either in good ſort, or in bad?

PSAL. LXXII.

A *Pſalm for* Salomon] Whom his Father *David* had crowned whilſt yet alive; and now, at point of death, leaveth him this his laſt bequeath as a *Baſilicon-doron*, a direction in point of Government, and a prediction of a moſt flouriſhing reign thereupon; This laſt he ſo deſcribeth, that by a ſpirit of Prophecy, attributing eternity thereunto, he riſeth up from *Salomon* to Chriſt, of whom hee was a type; like as alſo the Promiſe made to *David* concerning *Salomon* and Chriſt, was conceived in ſuch terms by God himſelf, as if they had been almoſt one and the ſame perſon, 2 *Sam.* 7. 13, 14. 1 *Chron.* 22. 10.

Beza.

Verſ. 1. *Give the King thy Judgements, O God*] *i. e.* Give me for that little time I have here to live, and reign, skill and will to do it aright, and as thy Law requireth.

And thy righteouſneſs unto the Kings Son] To *Salomon*, and his Succeſſors: for *Davids* great care was the welfare of Gods people after his deceaſe, for which end he both prayeth, and principleth his Son *Salomon*; and herein his great piety to the end appeareth. I could not but love the man (ſaid *Theodoſius* the Emperour concerning *Ambroſe*) who, as whiles he lived, he heartily wiſhed that the contentions that were in the Church might be quenched, though it were with his bloud, ſo when he dyed, he was more ſollicitous of the Churches welfare than of his own.

Verſ. 2. *He ſhall judge thy people with righteouſneſs*] *ſc.* If thou pleaſe to remember thy promiſe to me, and to anſwer this my prayer of faith founded thereupon.

And thy poor] Or, thine *afflicted*. The people (the poor afflicted eſpecially) are the Lords, and therefore not to bee tyrannized over, and trampled on by their Governours.

Verſ. 3. *The mountains ſhall bring peace*] *i. e.* They ſhall not be ſo peſtered and infeſted by Theeves and Robbers, who uſually harbour themſelves in hilly and hollow places.

By

In righteousness] By right administration of Justice, as it was kept in King *Salomon's* dayes, when undeserved [illegible] were not to be found for the good behaviour of good other; and he who [illegible] to the Throne of Government. The ancientest of these men were called by a peculiar title [illegible]

Vers. 4. *He shall vindicate the cause*] Indeed all are alike, without respect of persons in his sight; the meanest and the Outcast as well as a rich more. Under Christs Government shall be no beggars. I know thy poverty, but thou art rich, saith he, *Rev.* 2. 9. Amongst men both in point of Love, and in Law, *Meum & tuum* are words. Not so here.

And shall break in pieces the oppressor] The *Speakers*, saith the Greek; the *Slanderer*, saith the Latine; the Devil, by name. Over these He shall turn the wheel.

Vers. 5. *They shall fear thee*] Who but a dissembler, doth not fear a good King; such as maketh it his main care to set up God, where-ever he hath to do.

As long as the Sun and Moon endure] The Jews have generally professed, *Messiah filii ejus non cessabunt in generationem & generationem*, Messiah's sons shall not cease for ever. Their Sun shall hold on his course, and will never make a League with Error.

Vers. 6. *He shall come down like rain upon the mown grass*] That is, he shall bee [illegible] and sweet [illegible] to his People. [illegible]

As showers that water the earth] This is closely applied to Christ, who by raising [illegible] Vers. 7. *In his days shall the righteous flourish*] *Ita Targum.* [illegible] *Gen.* 18. 19. [illegible] of righteousness universally, and allowance for ever, *Isa.* 32. 17. Christs subjects [illegible] where in abomination, grace superabounds; a richer Covenant, more than God will [illegible]

Vers. 8. *He shall have dominion also from Sea to Sea*] Reaching South, from the *Mediterranean* Sea, which is the *Western Sea*, or *Indian Ocean* in the North.

And from the River unto the ends of the earth] i. e. From *Euphrates* unto the Northern Countries, to *Angus*, and the utmost parts of all *Africa*. This was a Type of Christs universal dominion throughout the whole World, *Zech.* 9. 9. *Mic.* 5. 4.

Vers. 9. *They that dwell in the wilderness*] Wild, barbarous, rude people; such as were the ancient Britans and Progenitors, till Christ the Sun of righteousness shone upon them, till they were brought to the obedience of faith; *Tuus enim fortis eventus fortes, quibus contigit imperium, curasti subdere, &c.* for thus it was otherwise. Bond in Hosea.

And his enemies shall lick the dust] A Ceremony usual in the Eastern Countries, *Prosternere superbissimum, &c.* saith Herodotus of the Persians; they worship their betters, by falling on the ground before them; and how Tyridates King of Parthia worshipped Nero, is to be read in Dio Cassius. Christs foes shall all bee made his footstools. Lib. 63.

Vers. 10. *The Kings of Tarshish and of the Isles*] i. e. All the Kings of the earth, which being compassed about the Ocean, as the Isles by the old Geographers called *Insulæ*, [illegible] part of the Continent, is called, as *Isa.* 11. 11. *Isa.* 66. 19. because separated from other Countries, with whom God would have his people to have [illegible] Vers. 11. *All Kings shall fall down before him*] i. e. [illegible] chap. 10. 25. perfectly [illegible] Law in Christ. [illegible] saith Kimchi.

Sunt verba scribæ, inquit Aben-Ezra, ex R. Jehudah.

PSAL. LXXIII.

A *Psalm of* Asaph] Who was not only an excellent Musician, but a Prophet also, an Orator, and a Poet; not unlike (for his stile) to *Horace*, or *Persius*. This, and the ten next Psalms, that bear this name in the front, consist of complaints for most part, and sad matters.

Vers. 1. *Truly God is good to Israel*] Or, *Yet God is, &c.* Thus the Psalmist beginneth abruptly after a sore Conflict; throwing off the Devil, and his fiery Darts, where-with his heart for a while had been wounded. It is best to break off temptations of corrupt and carnal reasonings, and to silence doubts and disputes, lest wee be foyled. Hee shoots (saith *Greenham*) with Saran in his own bow, who thinks by disputing and reasoning to put him off.

To such as are of a clean heart] Such as are Israelites indeed, and not Hypocrites and dissemblers. For as for such as *turn aside unto their crooked wayes, the Lord shall lead them forth with the workers of iniquity* (as malefactours are led forth to execution) *but Peace shall be upon* Israel, *Psal.* 125. 5. upon the *Israel* of God, *Gal.* 6. 16.

Vers. 2. *But as for mee my feet were almost gone*] i. e. I was wel-night brought to beleeve, that there was no divine providence: as the Athenians did, when their good General *Nicias* was worsted and slain in *Sicily*; as *Pompey* did, when having the better cause, he was overcome by *Cæsar*; as *Brutus* did (that last of the Romans as he was called for his courage) when beaten out of the field by *Anthony*, he cryed out Ω τλῆμον ἀρετη, Now I see that vertue is nothing, but all things are moderated by Fortun, whom he charged his children therefore to worship, as a goddesse of greatest power. *Thucid.*

My steps had wel-nigh slipt] *Quasi nihil effusi sunt gressus mei*, that is, as *Kimchi* interpreteth it, *Status meus erat tantillus quasi nullus esset pro figendo pede locus*, I had scarce any fastening for my feet, my heels were gone almost. What wonder then that Heathens have been stounded and staggered?

Cum rapiunt mala fata bonos (ignoscite fasso)
Sollicitor nullos esse putare Deos.

Saith *Ovid.* And to the same purpose another Poet.

Marmoreo Licinus tumulo jacet, & Cato parvo,
Pompeius nullo; quis putet esse Deos?

Vers. 3. *For I was envious at the foolish*] Heb. *At the Braggadochios*, the *vain-glorious*, the *mad-boasters*; I emulated, and stomached their prosperity, compared with mine own far-worse condition. Godly men though cured of their spirituall phrenzy, yet play oft many mad tricks; one while fretting at the prosperity of their adversaries, and another while murmuring at their own afflictions, or plotting courses how to conform themselves to the World, &c. *Jactabundos*

When I saw the prosperity of the Wicked] This hath ever been a pearl in the eyes, not of the Heathens only, but of better men. See *Jer.* 12. 1, 2. *Habbak.* 1. 3. *Psal.* 37. &c. Yet *Seneca* writeth a treatise of it, and sheweth the reasons, if at least he beleeved himself therein. *Erasmus* passeth this censure of him; Read him as a Pagan, and he writeth Christian-like; read him as a Christian, and he writeth Pagan-like.

Vers. 4. *For there are no bands in their death*] Or, *No knots and knarles*; they dye without long sickness, or much pain, or trouble of mind. If a man dye like a Lamb, and pass out of the World like a bird in a shel, he is certainly saved, think some. The wicked are here said to dye quietly, as if there were no loosening of the band that is betwixt soul and body. *Julian* the Apostate dyed with these words in his mouth; *Vitam reposcenti natura tam quam debitor bonæ fidei reddituræ incolto*, that is, I owe a death to Nature, and now that she calleth for it, as a faithfull debtour, I gladly pay it. The Princes of the Angles, when they were drawn forth to death by *Alexander* the great, *cernere non formidarunt, triplicesque gradiens minas efferare asperum*, They sang and danced to the place of execution. *Ammian.* *Curt. lib. 7. & Diodor.*

But their ſtrength is firm] They are lively and luſty, they are *pingues & prævalidi*, fat and fair-liking, *fat is their fortitude*, ſo ſome render it; Others, *ſtrong is their parah or Palace*.

Verſ. 5. *They are not in trouble as other men*] But live in a ſerene clime, under a perpetuall calm; as he did of whom it is ſtoried, that he never had any croſſe, but at laſt was nailed to a croſs, *Polycrates* I mean, King of *Egypt*. *Marullus* telleth us, that *Ambroſe* comming once to a great mans houſe, who boaſted that he had never ſuffered any adverſity, he haſted away thence, and ſaid he did ſo, *ne unà cum homine perpetuis proſperitatibus uſo periret*, leſt he ſhould periſh with the man, that had been ſo extraordinarily proſperous. And no ſooner was he and his company departed, but the earth opened and ſwallowed up that mans houſe, with all that were in it.

Marul. l. 5. c. 3.

Verſ. 6. *Therefore pride compaſſeth them about as a chain*] The pride of their hearts breaketh forth in their coſtly habits, whiles they are *torquati, & auro ac gemmis amicti*, ſetting up their plumes as Peacocks, which have their names in Hebrew from the joy they take in their fair feathers; ſo do theſe glory in their pride, and are puffed up with a fooliſh perſwaſion of their own prudence. *Vermis divitiarum eſt ſuperbia.* Charge the rich that they be not high-minded, 1 *Tim.* 6. 17. He is a great rich man, ſaith *Auſtin*, and greater than his riches, who doth not therefore think himſelf great, becauſe he is rich. *Magna cognatio*, ſaith Another, *ut rei ſic nominis, divitiis & vitiis*, He is a rare rich man that is not the worſe for his wealth. The Palm-tree, they ſay, will not grow in a fat ground, but ſalt and aſhes muſt, in that caſe, be caſt at the root, to qualify the ſtrength of the ſoil: So grace will not grow in a fat heart, without the ſalt of mortification, and aſhes of humiliation. *Their heart is fat as greaſe, but I delight in thy law.*

Pſal. 119. 70.

Violence covereth them as a garment] Violence, or wrong-dealing is the perpetual companion of pride, and *covereth them as a garment*, finely fitted to their bodies, as was the Harlots habit, *Prov.* 7. 10. *Aben-Ezra* rendreth it, *obruit eos*, Overwhelmeth them; that is, domineereth over them. Some Rabbines render it, *Mates eorum violentia tegit.*

Verſ. 7. *Their eyes ſtand out with fatneſs*] The Chaldee hath it, The ſimilitude of their face is changed through fatneſs. See *Job* 15. 27. The Greek, *For the wealth which they have, their eyes are lifted up.* The Latine, *Their iniquity proceedeth as it were from fatneſs.*

They have more than heart could wiſh] Heb. *They paſs the thoughts of the heart*; Which the Greek rendreth, No man can think how wicked they are, thoſe ſtall-fed Sodomites for inſtance. So *Aben-Ezra*, *Tranſgreſſiones perpetrant quas cogitare nefas eſt*, they are more wicked than can be imagined; Others, *they covet beyond meaſure, and are inſatiable*, thinking to incloſe the whole World in their net, as *Timothy* the Athenian did Cities and Towns in his toyles. Our tranſlation is not to be diſliked, neither yet are all to be accounted wicked, that have more than heart could wiſh. *Bonus Deus Conſtantinum magnum tantis terrenis implevit muneribus, quanta optare nullus auderet*, ſaith *Auguſtine*.

See Jer. 5. 28.

Plut. in Sylla.

De Civ. Dei l. 5. c. 25.

Verſ. 8. *They are corrupt and ſpeak wickedly*] Their pride before taxed, *verſ.* 6. *budded*, and budgeth, *Ezek.* 7. 10. like a foul ſwelling in the body, it breaketh out into ſores of all ſorts, odious words and deeds, abominable to God and man. *Diffluunt & ſegnantur in mollitia rapinam.* They melt and are ſpilt in ſenſuall delights and diſſolute practices. Or, they let looſe themſelves, and keep not within compaſs. Or, they fly blow and make to ſtink the good names of others, *ſc.* while they ſpeak evill of them, and reproach them. *Tabifici ſum*, ſo *Tremellius* rendreth it.

They ſpeak loftily] *De ſe ſublimia*, from aloft, *loquuntur*, they threaten thunderbolts, throw daggers, *haſtas & voces omnes torquent.*

Dionyſ. commiſſ. ſacrilegio Deum dicebat ſacrilegis benam navigationem concedere. Act. & Mon. fol. 1417. Turk. hiſt. 423. 568.

Verſ. 9. *They ſet their mouth againſt the Heavens*] They hold upward, as Wolves, bark at the Moon, as dogs grin againſt the Sun, belch out blaſphemies againſt God as did *Pharaoh, Sennacherib, Nebuchadnezzar, Dioclesian* the tyrant, *Antiochus Epiphanes, Rex Arabiæ, Pope Julius* the third (for inſtance, who would have his geek-meat (ſo he called him in his Epigrams) *at leaſt as Deo*) The great Turk at the ſiege of Sigeth, and againſt the Queen of Hungary, *Maria* in Queen *Elizabeths* time, and the *Rosieri* in our

And

And their tongue walketh through the earth] Snapping at every one they meet, like a mad dog, and not sparing to speak, or rather to spue out, whatsoever lyeth uppermost. *Then shalt not make up mill down as a slanderer*, or Pedler with his pack, which he openeth ex foro, and disperseth his wares. *Levit.* 19. 16. That's a true saying of *Seneca*, *Ut quisq; est dissolutissimæ vitæ, ita est solutissimæ linguæ.* As any one is more dissolute in his life, so hee is more heedlesse of his speeches.

Vers. 10. *Therefore his people return hither*] i. e. Some good men are as wise (or rather as foolish) as I have been, to mis-censure on this manner, and so repent mee of my repentance, or to say, as *vers.* 11.

How doth God know, &c? because Waters of a full cup are wrung out unto them.] That is, because the wicked drink wine in bowls, their servants wringing the rich ripe grapes thereinto, as *Gen.* 40. 11. Or, because God sendeth them, (his people) perpetual and extreme afflictions, which is meant, say some, by drinking off a cup, and squeezing all the liquor into it. Others read it, *Full Waters are wrung out to them*, that is, say they, their thoughts and speeches savouring of infidelity, shall cost them abundance of tears; as *Peters* fall did him.

Vers. 11. *And they say, how doth God know?*] Even the godly through infirmity, are drawn sometimes to doubt of Gods providence and government, because of the inequality of events in human affairs. It had like to have cost the Psalmist here a fall, and made him almost cast off all care of Religion. *Basil* also was in some doubt of the divine providence, under the heat of the *Arian* persecution. For hath the Lord utterly forsaken his Churches, saith he? is it now the last hour? In the next age *Salvian* (for the satisfaction of some good people) was forced to write eight books, *De gubernatione Dei, & de justa præsentis ejus Judicio*, of Gods governing the World, and the righteousnes of his proceedings. Upon a like occasion *Austin* wrote those twenty two most excellent and elaborate books, *De civitate Dei.*

Vers. 12. *Behold these are the ungodly*] q. d. If God do take knowledge of things here below, and ordereth all events, how it is that the ungodly prosper, whilst better men suffer?

Who prosper in the World] An ill character, every thing considered. See *Psal.* 17. 14. with the Note. Behold these *are the ungodly*, the *fortunate men of the World*, to some render it. He that liveth in the height of the Worlds blandishments, is not far from destruction. *Periculosa est summè bona corporis valetudo*, saith *Hippocrates*. The height of health is neareſt to sickneſse and death.

They increase in riches] They wallow in wealth; God pouring honey into their hives; but for a vengeance.

Vers. 13. *Verily I have cleansed my heart in vain*] For all is to little purpose, if the cards play on this fashion, if the good must be thus extremely under, and the bad atop of the wheel. Surely I have troubled my self to no purpose or profit, *If it be so, why am I thus?* as she said. I read of a prophane souldier, who at the siege of a Town, passing a place of danger, was heard swearing, and when one that stood by warned him, saying, Fellow-souldier, do not swear, the bullets flye, he answered, They that swear come off as well as those that pray; But soon after this, a shot hit him, and down he fell. It is not safe for Saints to symbolize with sinners in such desperate speeches, lest the Lord hear it and be displeased.

Omne trahit sæcum manuinis ire malum. *Ovid.*

Vers. 14. *For all the day long have I been plagued*] Gods best beloved are most afflicted; neither have any out of hell ever suffered more than the heirs of heaven. See my treatise called *Gods terrors.*

And chastened every morning] *Singulis matutinis*, I am no sooner awake than some new misery seizeth mee, *quasi egesset excubias*, as if it had laid wait for mee.

Vers. 15. *If I say I will speak thus*] If I should give way to such a wicked thought, &c. Here the Spirit beginneth to get the upper hand, to gain the ground and the hill of the flesh. The Spirit would always get the house of the flesh, were it upon equal terms. But when the Flesh finds for the foil, as it were all temptations shall

shall have wind to drive the smoak upon the face and eyes of the Combatant, that is, to blind him, upon such a disadvantage he may seem to be overcome.

Behold I shall offend against the generation, &c.] As if they were no children, because so sharply chastened; whereas the Saints are unto God as the apple of his eye, that *little man* in the eye, as the word signifieth. The eye is a tender part; yet when dim and dusky we apply sharp powders, or waters to it, to eat out the web, pearl or blindness, and yet love it never the lesse. No more doth God his Children, though he apply corrosives or caustick to their flesh, if need require.

Vers. 16. *When I thought to know this, it was too painfull for me*] Heb. *It was labour in mine eyes*, labour in vain, I could do no good on't, *sed labyrinthis & Maeandris inextricabilibus implicabar*, I did but tread a Maze, for God's Judgements are unsearchable, and his wayes (of providence) are past finding out, they are farre above the reach of human reason.

Vers. 17. *Until I went into the Sanctuary of God*] And there consulted with the Scriptures, heard the lectures of the law, prayed, went thorough all the exercises of Gods School.

Then understood I their end] To be such as God pronounceth of them in the Scriptures, and as the effect and common experience sometimes declareth. For some wicked God punisheth here, lest his providence, but not all, lest his patience and promise of Judgement should be called into question, saith *Austin.* In Psal. 36.

Vers. 18. *Surely thou didst set them in slippery places*] Where they can have no more certainty than if they went upon the smoothest Ice, or walked upon a mine of gun-powder. The Turks seeing so few of their *Visiers* to dye in their beds, have taken up this proverb, Hee that is even in the greatest office, is but a *straine of glasse.*

Thou castedst them down into destruction] *Improbos ex magna prosperitate tanquam ex Tarpeia rupe in barathrum perditionis praecipitasti. Haman* for instance.

Vers. 19. *How are they brought into desolation, &c?*] Such as the Psalmist expresseth by an exclamation, caused by an admiration at Gods dreadfull Judgements which his faith beheld as present and unavoidable, and such as astonied the beholders. See it in the literall and mysticall *Babylon*, Jer. 51. 37, 41, Rev. 18. 10, 17.

They are utterly consumed with terrours] Heb. They are ended, they are consumed with troublesome frights; especially when from their death-beds they behold that three-fold terrible spectacle, Death, Judgement, Hell, and all to be passed thorough by their poor souls.

Vers. 20. *As a dream when one awaketh*] Such is the wicked mans pomp and bravery, now what are dreams but pleasant follies and delusions, the empty bubbles of the mind, Children and tales of fancy, idle and fruitless notions, meer bawbles? See *Isa.* 29. 7, 8. *The Fisher-man* in *Theocritus* dreamt that he was some demy-god, but when he awaked, all his golden hopes vanished. The Chaldee explaineth it, *As the dream of a drunken man*, who sleeping on the steep of a rock may think himself a King, and starting for joy may soon break his neck at the bottom. Sic Mycillus apud Lucian.

So, O Lord, when thou awakest thou shalt despise their image] That is, that whereof they dreamt, and whereon they do still doat, *viz.* their worldly pomp and pride, which is nothing else but *magnum nihil*, a glorious phancy, a non-entity. Some read it thus, *When thou shalt raise up* (the dead) *thou shalt despise their image*, that is, their souls, they shall rise to everlasting shame and contempt, *Dan.* 12. 2.

Vers. 21. *Thus my heart was grieved*] Heb. *Imbittered* and soured, *fo.* with the greatnesse of godly sorrow, *& quasi aceto asperfundebatur*, it was steeped as it were in Vinegar. So *Peter* wept bitterly, waters of *Marah* flowed from his eyes.

And I was pricked in my reins] *Pricked at heart*, as those, *Act.* 2. put to as much pain as those that have the stone in the kidneyes, exceedingly grieved for my misconstruing and mis-censuring of Gods wayes and people.

Vers. 22. *So foolish was I and ignorant*] By this self-folding, and self-brassing him-self, hee retracteth and bewaileth his former fluctuation and folly, *vers.* 2, 3. This

to the proper fruit of his godly fervour, verſ. 21.

I was as a beaſt before thee] Heb. *Behemoth*, as a great beaſt, or as many beaſts in one. Thus he aggravateth, and layeth load upon his ſin, and ſo muſt we.

Verſ. 23. *Nevertheleſs, I am continually with thee*] Oh, ſir, I was always with thee, &c. when at worſt. Infirmities diſcredit us not. The Marriage knot is not diſſolved by every falling out, nor the League between Friends broken by the wrongs done by Pirates.

Thou haſt holden me by my right hand] Thus I ſtood perpetually faſt from there, there was ſtill a ſupporting grace.

Quando non mens vacillabat, Aben-Ezra.

Verſ. 24. *Thou ſhalt guide me with thy counſel*] We had his repentance, verſ. 21, 22. his faith, 23. and here we have the hope of mercy here, and ſalvation hereafter.

And afterwards receive me] As thou doſt holy Henoch.

Verſ. 25. *Whom have I in heaven but thee*] *I would I were in heaven with thee*, ſaith *Ambroſe*. Even reaſon teacheth it: and ſo the ſame ſenſe, *Quem habeo in cœlo, &c.* and *nihil volui ſuper terram quod non vel cum Domino verſetur*.

Verſ. 26. *My fleſh faileth, and my heart faileth*] Some think that the Pſalmiſt, through egreſſion of affection unto God, having ſpent and exhaled his ſpirits, fell into a ſwooning, out of which he recovered again by the joy of the Lord, which was his ſtrength, even the rock of his heart. The Greek faith, *The God of my heart.*

Verſ. 27. *For lo, they that are farre from thee ſhall periſh*] How can they do otherwiſe, when as *Salvation is farre from the wicked*, Pſal. 119. 155. And upon this ground it is, that I ſo ſtrictly deſire to be with thee; ſaith

That I may declare (or *that my tongue may confeſs*,) *all thoſe that go a whoring from thee*] Having their hearts full of Idolatry, as appeareth by their cleaving the Creature.

Verſ. 28. *But it is good for me to draw nigh to God*] To hang ever upon thee, (in this general defection of others) by the faith of the Goſpel, *Heb.* 7. 19. by ſtirring my truſt in thee, that I may declare all thy works, and relate my experiences. A circle is the moſt perfect figure, becauſe it beginneth and endeth, the laſt grace-act in the ſaint is the firſt from whence it came. We ſhall never come to perfection or ſatisfaction, till we draw nigh to God, till God make the circle even, &c.

PSAL. LXXIV.

A Pſalm of *Aſaph*] Concerning the *Babylonish* Captivity, ſaith *Kimchi*, which Author was here miſled by *Jerom*, *Aſaph*, or inſcribed for another of that name, who lived at that very time, when the Jews groaned under thoſe grievous calamities.

Verſ. 1. *O God, why haſt thou caſt us off for ever*] The apoſtrophes of their grief and diſtreſſes of their miſery draw from them ſuch expreſſions of diſcontent, as if they were doubtful of their future deliverance.

Why doth thine anger ſmoke againſt the ſheep of thy paſture?] Danger is a fire, and in moſt of other Countries, a houſe is ſooner ſeen to ſmoke of than to flame. Where they are angry, they kindle fire.

Verſ. 2. *Remember thy congregation*] Thy Church, thy Spouſe, thy Dove, &c. Thus the Church is ſometimes called, as here, for the excellency of it, and the intereſt that God has in it, as in the Goſpel, John 3. 29. Rev. 21. 2. Pſal. 45. 13. as at other times, it is called by the Name of Jeruſalem, Sion, Jacob, Iſrael, Iſhurun, &c. from the Patriarchs, Princes, Prophets, Kings, Cities, &c. of the Old Teſtament, from whence it had its firſt riſe, and from which it is denominated, as to its Original, and Succeſſion, as to its Doctrine, Worſhip, Government, &c. and as to its Glory, and Beauty, in the New Teſtament, as to its Perfection, Purity, Liberty, Extenſion, &c. and as to its Conſummation, and Glory in Heaven, &c. *The rod of thine inheritance*]

XUM

Polycrat. figna Ins. figna. Kimchi. Ar. Montan.

Herodot. in Vrani

Vers. 11. *Why withdrawest thou thy hand?*] Some by *hand* understand the *left hand*, and so both hands are withdrawn, yea held behind (*retrorsum*) after the manner of those that have little to do, and lesse to care for.

Out of thy bosom] Another posture to the same purpose. *Prov.* 19. 24. & 26. 15.

Vers. 12. *For God is my King of old*] He is the same, yesterday, to day, and for ever. I doubt not therefore but he will see to the safety of his loyall subjects.

Working salvation in the midst of the earth] i. e. Openly, and to the view of all. *Jerusalem* is in the midst of *Judea*, and *Judea* is in the midst of the earth; the very center and navel of the habitable world, say the Fathers; it joyneth those of the East to the West by the Midland-sea, and those of the North to the South by the same Sea, running out as farre as the lake of *Maeus*, very farre North, and by the red Sea descending very low into the South. This Country therefore God seemeth purposely to have *espyed out*, as himself speaketh, that thereby he might send abroad salvation into all parts. And hereabout, some gather from *Joel* 3. 2. Christ will sit to judge the world, at the last day, *Psal.* 50. 1, 2.

Vers. 13. *Thou didst divide the Sea, &c.*] *Thou* in this and the following verses is emphaticall and exclusive, *q. d.* Thou, and none but Thou.

Thou brakest the heads of the Dragons] Or, *Crocodiles*. So he calleth *Pharaohs* chiefains who were Satans servitours, and with him had their heads broke at the red Sea.

Vers. 14. *Thou brakest the heads of* Leviathan] i. e. Of *Pharaoh* himself. See *Isa.* 27. 1. & *Ezek.* 29. 3. *Egypt* is situate between two seas; and a great part of it overflowed by the River *Nilus*. *Pharaoh* therefore is fitly compared to the Master-fish, and his Captains to Crocodiles.

And gavest him to be meat to the people inhabiting the wilderness] i. e. To the birds and wild-beasts, who fed upon the dead carcasses of the *Egyptians* cast upon the shore, the *Israelites* having first taken the spoil of them, whereby they were provided of many necessaries for their voyage toward *Canaan*.

Vers. 15. *Thou didst cleave the fountain and the flood*] i. e. *Fontium & torrentium scaebras & lacebras*, thou didst set the rock abroach once and again, *Exod.* 17. 6. *Numb.* 20. 11. *naturae legibus*.

Thou driedst up mighty rivers] *Jordan* (wherein some say met two great Rivers, *Jor* and *Dan*) whereunto the Chaldee here addeth *Arnon* and *Jabbok*, whereof see *Numb.* 21. 14. *Deut.* 2. 37.

Vers. 16. *The day is thine, the night also is thine*] He had argued with God, and strengthened his own faith from Gods extraordinary works; and now he doth the like from his ordinary works in nature, with the alternal course thereof, wherein appeareth a kind of image of the seasonable driving away of calamities, and turning all things into a desired state, *Psal.* 30. 5. *Lam.* 3. 23.

Thou hast prepared the light and the Sun] i. e. That first light scattered abroad the heavens, but afterwards gathered into the Sun, as into a vessel. By light some understand here the Moon, that other great *luminary*; it being the manner of the Hebrews, *omnia generis restringere ad speciem deteriorem*.

Vers. 17. *Thou hast set all the borders of the earth*] Securing it from the overflowings of the Sea, and appointing to the several Nations the bounds of their habitations.

Thou hast made summer and winter] *Plasmatis id.* Now thou that hast done all this, and more for mankind in general, wilt thou be wanting to thy Church?

Vers. 18. *Remember this*] Forgetfulnesse befalleth not the Lord, nevertheless he giveth us leave to be his *Remembrancers*, and not to keep silence when he is concerned. *Isa.* 62. 6.

That the enemy] See *vers.* 10.

And that the foolish people have blasphemed thy Name] This irketh the Saints worse than their own particular sufferings. The *Egyptians*, out of their respect to their *Mercurius Trismegistus*, would not rashly pronounce his name; no more would the Grecians their god *Jupiter*, no not when they sware by him. Should not we be much more tender and respective of the holy and reverend name of our God, taking it ill when by any it is blasphemed?

Turtur minimus censetur ita columbarum genere, Aristo

Vers. 19. *O deliver not the soul of thy Turtle-dove*] *Turturilla tua*, that groaneth

Columb. mas & fœmina dormiunt & pascuntur eodem in loco. Arist. hist. anim. lib. 8. c. 3. Patitur & non rapit. Kimchi.

unto thee, being not more innocent, chaft, mild, simple and sociable, than weak, shiftlesse, and unable to defend her self from those beasts of prey. Pliny observeth, that no fowl is more preyed upon by Hawks, Kites, &c. than the Dove, yet are there still more Doves than Hawks or Kites for all that. So the Church increaseth, notwithstanding all persecutions.

Unto the multitude] Or, *To the beast*, the wild company. The same word is put here also immediately for the Congregation or lively flock of Christ.

Vers. 20. *Have respect unto thy Covenant*] That the Church knew to be her best plea; and therefore she so pleadeth it.

For the dark places of the earth are full of cruelty] That is, saith Kimchi, those places where men are in the darkness of ignorance, not knowing God, are full of ambition and tyranny. Others make this the sense. We can hide our selves no where, but the Persecutors ferret us out.

Vers. 21. *O let not the Oppressed, &c.*] *Confusus non revertatur confusus*, let him not take the repulse, be disappointed of his expected help from Heaven.

Vers. 22. *Plead thine own cause*] For if we miscarry, Thou art sure to suffer among the proud Chaldees, as an impotent God.

Remember how the foolish man, &c.] See *vers.* 18.

Vers. 23. *The tumult of those that rise up against thee increaseth daily*] Heb. *ascendeth*, *viz.* up to Heaven, as *Jon.* 1. 2. there is no hoe with them. *Mundi laudis est impunita nequitia.* If the Lord take them not a link lower, as we say, they will grow intolerably insolent.

PSAL. LXXV

TO *the chief Musician Al-taschith*] That is, *Destroy not*; The Chaldee paraphraseth, *In the time when* David *said, Destroy not the people.* The Psalm seemeth to have been made either by *Asaph* in *Davids* name, or by *David* himself (and by him committed to *Asaph*) at such time as the difference depending betwixt him and *Isboseth*, many were slain on both sides: This drew from *David* an *Al-taschith*, not long before he was anointed King over all *Israel*, 2 *Sam.* 5. 1, *&c.*

Vers. 1. *Unto thee O God, do we give thanks*] Heb. *We celebrate thee, O God, we celebrate thee*; viz. both for mercies and crosses sanctified, for these also are to be reckoned upon the score of Gods favours.

For that thy Name is near] *Nomen, id est numen*, Thy Name, that is, thy self are near, *ad liberandum invocantem*, as *Aben-Ezra* expoundeth it: to deliver those that call upon thee.

Vers. 2. *When I shall receive the Congregation*] i. e. The government of all the twelve Tribes, as I believe I shall do shortly, according to Gods promise to me by *Samuel*.

I will judge uprightly] That a man is in truth, that he is his own particular place and station; that he is *really*, that he is *relatively*.

Vers. 3. *The earth, and all the inhabitants thereof are dissolved*] Both Church and Common-wealth here are utterly out of order; I shall indeavour mine utmost to set all to rights, and so to preserve the World from ruine, which subsisteth by and for the sake of Gods *Israel*. *Absq; stationibus non staret mundus.*

I bear up the pillars of it] *Semen sanctum statumen terræ*, *Isa.* 6. 13. The holy seed upholdeth the State, *David* did, (as *Lucan* saith of *Cato*) *sic pondera fortior urget mundi.* Jesus Christ much more; he is the true *Atlas*, upholding all things by the word of his power, *Heb.* 1. 3.

Vers. 4. *I said unto the fools, deal not foolishly*] Boast not your selves so proudly and petulantly, but submit to Gods decree, and my government, how much more to Christs?

Lift not up the horn] *Metaphora à ruminantibus cornutis.*

Vers. 5. *Lift not up your horn on high*] Against the High God; so *Tremellius* rendreth it.

Speak not with a stiff neck] Some render it *with an old neck*, let old things pass, and now speak with a new and humble throat. Hard words and stout speeches proceed from a mind vehemently moved out of its place (as the word here used,

used, importeth) shall be one day dearly answered for. *Jud.* 15. 7.

Vers. 6. *For Promotion cometh neither from the East*] *Dignitas & opulentia ex Oriente.* Ambitionists use to look this way and that way how to advance themselves, but all in vain. *Hebræus Monarcha Catholicus dicitur Augustinus Steuchus, Eutopia*, saith One,

Nor from the South] Where the warm sunshine is.

Vers. 7. *But God is the Judge*] He sitteth at the stern, and ordereth all human affairs, according to the good pleasure of his will.

He putteth down one, and setteth up another] As was seen in *Jews* and *Persians* in the four great Monarchies, in *Balaam* and *Tamerlan*, besides many others. Vertue exalteth the meanest, when villany tumbleth down the mightiest. *Agathocles* the son of a Potter became King of *Sicily*. *Valentinian* the son of a Rope-maker became Emperour of *Rome*. *Justinus* was first a Swineherd, then an Herdsman, then a Carpenter, a Souldier, and after all, an Emperour. *Alexander*, to shew his greatnesse, advanced *Abdolominus* from a poor Gardiner to be King in *Sidon*. What cannot the Lord do? *Tamerlan* having overcome *Bajazet*, asked him whether ever he had given God thanks for making him so great an Emperour? who confessed ingenuously he never thought of it. To whom *Tamerlan* replyed, that it was no wonder so ungratefull a man should be made a spectacle of misery. For you, said he, being blind of one eye, and I lame of a leg, was there any worth in us, why God should set us over two great Empires of Turks and Tartars, to command many more worthy than our selves?

Anno. Chr. 518.

Reinerus Anconitanus Turkish. p. 1. de ortu ac loco ad prædam pertinentibus. Mercat.

Vers. 8. *For in the hand of the Lord there is a cup*] A cup of affliction, whereof all must drink more or lesse. The Chaldee calleth it a *cup of curse*. Affliction is in it self a fruit of sin, and a peece of the curse.

Prov. 23. 31, 32.

And the wine is red] And so more powerfull, and peircing. That is an affliction, and grievous, that God maketh to be so.

Vitringa archidiaticus.

It is full of mixture] i.e. Ready prepared, as *Prov.* 23. 30. *Rev.* 14. 10. of mingled with spices to make the wine more hot and inebriating.

And he poureth out of the same] The Saints sip of the top only, they drink *illud solum quod est suavius & limpidius*, the sweeter and clearer part of Gods cup, excellently Mr. *Bradford* Martyr, in a certain letter of his. Drink, saith he, of Gods cup willingly, and at the first when it is fullest, peradventure if we linger, we drink at length of the dregs with the wicked, if at the beginning we drink not with Gods Children.

Act. & Mon. fol. 1487.

But the dregs thereof] The full vialls of divine vengeance.

All the wicked of the earth shall wring them out, and drink them] They shall drink them every drop, yea though it be eternity to the bottom. This shall be worse to them than was that ladle-full of scalding lead poured down the throat of a drunken man, by the command of a Turkish Bashaw.

Vers. 9. *But I will declare for ever*] viz. Gods great goodness in mine advancement to the Kingdome, and the rest of those wonderfull works.

I will sing praises, &c.] This thankfull man was worth his weight in the gold of Ophir.

Vers. 10. *All the horns of the Wicked also will I cut off*] By promising the due administration of vindictive and remunerative Justice, hee seeks to insinuate into the peoples affections, who, after *Absolom's* death, came in to make him King.

But the horns of the Righteous shall be exalted] Dignity shall wait upon desert, which shall cause it again to be waited upon by retinue. Thus it should be in the Courts of all Princes. In *Cyrus* his Court, though a man should look at it blindfold, he could not passe of a good man, saith *Xenophon*.

Cyropæd. l. 8.

PSALM LXXVI.

A Psalm or song of Asaph] Or for *Asaph*. Either made or penned by *Asaph* himself, or by some other Psalmist who committed it to *Asaph* to be played and sung. The Hebrews say it is made *de bello Gogi & Magog*, that is, the Barbarous Western Antichristian Army of Gog and Magog, that is to destroy the Church of God. Of *Sennacherib* and his host, saith *Jerome*.

In Hieronym.

is such as very well agreeth with that overthrow. Conf. Psal. 48. 5. 6.

Vers. 1. *In Judah is God known*] *Notus est*, Latin Translation; *Notior est*, saith another Interpreter, *i. e.* Better known he is now than ever, not by his Word only, which is preached in *Judah*, but by his wondrous works; this especially of destroying the *Assyrians* at *Lachish*, in the Tribe of *Judah*.

His name is great in Israel] Greater now than ever: God having made himself a glorious name, *Isa.* 63. 14. *Magnus* sang of this slaughter of the *Assyrians* as *Herodotus* testifieth; so did all other Countries, doubtless.

Vers. 2. *In Salem also is his Tabernacle*] I. e. In *Jerusalem*, which was first called *Salem*, Gen. 14. 18. Heb. 7. 1. Secondly, *Jebus*, 1 Chron. 11. 4. Josh. 15. 8. 18. 28. Thirdly, *Jerusalem*, Josh. 15. 63. & 2 Sam. 5. 6. ex quali loco ædificato, urbs Mœnitissima; *Salemum* Temple (as *Hesychius* would have it, and hence likely came the appellation *Hierusalem*) but from that famous *Jehovah Jireh*, Gen. 22. 14. with 2. which *Jireh* being added to *Salem* maketh it *Jerusalem*, the vision of peace. Here God was pleased *to pitch his Tabernacle*, moveable, and mean, in respect of Gods greatness, 1 King. 8. 27.

And his dwelling place in Sion] Which therefore he will save and see to, as every man doth to the place of his habitation.

Vers. 3. *There brake he the arrows of the bow*] There? Where? Surely in *Sion*, in the holy Assemblies where the Saints were praying: there the Arrow, Shield, Spear, &c. were broken. This made the Queen Mother of *Scotland* say, that she more feared the prayers of *John Knox*, than an Army of thirty thousand fighting Souldiers. The King of *Sweden*, as soon as he set foot in *Germany* fell down to Prayer, and what great things did he in a little time? *Now for the sword of Prayer* cryed those great Gallants at *Edge-hil* fight, and did great exploits. The word here rendred *Arrows* signifieth *fiery Darts*, see *Eph.* 6. 16. a burning coal, *Job* 5. 7. a light bolt, *Psal.* 78. 48. the Plague, or Carbuncle, *Deut.* 32. 24. *Habak.* 3. 5. *Strabo* saith, that *Orites*, *Gymnetes*, and *Ethiopians* shot fiery Arrows: so might the *Assyrians*. Conter *Psal.* 120. 4.

The shield, and the sword, and the battle] Both the Men, and the Munition. This *Herodotus* had heard of, but mis-relateth the History, *vb.* 2.

Vers. 4. *Thou art more glorious and excellent*] Or, *more bright and magnificent*. Glorious God was before, but now more glorious by this late deliverance; illuminating his people with his marvellous light.

Than the mountains of prey] Those vast Hosts of *Assyrians* lying now upon the Mountains round about *Jerusalem*, and plundering the Country at their pleasure. Thou Lord art farre more illustrious and admirable than all those *Grassatores populi*, *& reges qui insultant Deo*; *those Robbers and Rovers of Lands and Kingdoms*, Cæsar 4. 8. the Kingdoms of this World, enemies to the Church.

Vers. 5. *The stout-hearted are spoiled*] Heb. *have yielded themselves up for a prey*: those that escaped the stroke of the Angel, fled as fast as they could for their lives, leaving all behind them. The Rabbines expound it, they are spoyled of their understandings, amazed.

They have slept their sleep] Their long Iron-sleep (as the Poets call it) of Death. The destroying Angel hath laid them full enough, and safe enough.

And none of the men of might have found their hands] *Viri Divitiarum*, the vulgar rendreth it, *Men of riches*, but not of might & power: their main of their hands could not make their hands, when God's Angel took away their breath.

Vers. 6. *At thy rebuke, O God of Jacob*] I. e. With thy mighty word of Command, and without any more ado. God can find meet to destroy his *Psal.* 68. 20. and throw them into Hel, *Job* 4. 9. rebuke them to death, as here: do it with as much ease as he that *sweareth stretcheth forth his hand to heaven*, Isa. 65. 12.

The Chariot and the Horse] The Chieftains of the Army,

is Gods Wrath revealed plainly and powerfully, Rom. 1. 18. and therefore he oft appeareth for his people, as out of an ambush.

The earth feared] All was hush, as when Thunder claps.

Vers. 9. *When God arose to judgment*] Being stirred upon it with, by the prayers of his people, as vers. 2, 3.

To save all the meek of the earth] Who cease not to seek the Lord, to find righteousness and judgement, *Zeph.* 2. 3.

Vers. 10. *Surely the wrath of man shall praise thee*] As when *Semacherib* the enemy was destroyed, the *Israelites* sang praise, yea the *Egyptians* built Altars to *Isis*, &c. God by his wisdom ordereth, and draweth the blinde and brute motions of the worst Creatures unto his own honour; as the Hunts-man doth the rage of the Dogges to his pleasure, or the Mariner the blowing of the Winds to his voyage; or the Artist the heat of the fire to his Work; or the Physician the blood-thirstinesse of the Leech to a Cure, saith a Reverend man.

The remainder of wrath shalt thou restrain] Heb. *Thou girdest*, that is, curbest and keepest within compass. The Greek hath it, *It shall keep holy days to thee*, that is, cease from working, or acting outwardly, how restless soever it be within. ἑορτάζειν σοὶ

Vers. 11. *Vow and pay to the Lord*] A plain precept, and yet *Tertullian* saith, *Vovere nefarium est praeceptum.* As for vowing to Saints, he granteth, that when the Scriptures were written, the Church had no such custom. Saint-worship then is but new worship. Lib. 2. de Monarch. cap. 17 De cult. Sanctor. cap. 9.

Let all that be round about him] All the neighbouring Nations; and so they did, after *Ashurs* overthrow, 2 *Chron.* 32. 21, 23.

To him that ought to be feared] Heb. *To fear*, that is, to God the proper object of fear, called therefore *Fear*, by an appellative property.

Vers. 12. *He shall cut off the spirit of Princes*] *Vindemiabit*, he shall slip them off as one would do a bunch of Grapes, or a Flower between ones fingers: easily, suddenly, as he deals by *Sennacherib's* Princes. Auferet de vita, ut de vitibus uvas.

He is terrible to Kings] Enemies to his Church, as most Kings are.

PSAL. LXXVII.

A *Psalm of Asaph*] Or, *for Asaph*, *Davids* melancholy Psalm some call it; made by him when he was in grievous affliction and desertion. Out of which he seeketh to wind by earnest Prayer, by deep Meditation upon Gods former favours, and unchangeable nature; and lastly, by calling to minde Gods wondrous works of old, both in proving, and in preserving his Church and chosen.

Vers. 1. *I cried unto God with my voice, &c.*] I prayed instantly and constantly, and sped accordingly. No faithful prayer is ineffectual.

Vers. 2. *In the day of my trouble*] The time of affliction is the time of supplication, *Psal.* 50. 15.

My sore ran in the night] Heb. *My hand was poured out*; that is, shredded out in prayer; or was with continual weeping. *Non fuit remissa, nec remisit se lubens.*

And ceased not] Or, *was not staid*; in allusion, belike to *Moses* his hands held up against *Amalek*; though

My soul refused to be comforted] I prayed on, though I had little heart to do it, (as *David* afterwards did in the *Kings* work, though he were sick) or though with much infirmity, whilst I rather wrangled with God, by cavilling objections, than wrestled with him, as I ought to have done, by importune prayer.

Vers. 3. *I remembered God, and was troubled*] *Tumultuor*, I stormed, perplexed how I should get God restored to be mercy, and to cast out my prayers; this made me mourn, and little less than murmur.

My spirit was overwhelmed] With fears of Sin, and fear of Wrath. This was a very grievous and dangerous temptation, such as we must pray not to be led into, or at least not to be left under, lest we utterly despair.

Vers. 4. *Thou holdest mine eyes waking*] The

Thou

That I cannot speak.] *Curta locutio lamentantis, & ejus qui stupet.*

Vers. 5. *I have considered the days of old*] What thou didst for *Adam, Abraham, Israel,* in *Ægypt,* &c. all which was written purposely, that we through patience, and comfort of the Scriptures, might have hope. See *Deut.* 32. 7.

Vers. 6. *I call to remembrance my Song in the night*] *i. e.* My former feelings and experiences, being glad in this scarcity of comfort, to live upon the old store, as Bees do in winter.

I communie with mine own heart] *Psal.* 4. 4. see there.

And my spirit made diligent search] For the cause, and cure of my present distempers.

Vers. 7. *Will the Lord cast off for ever?*] No, not at all, though the extremity and length of the Psalmists grief put him upon these sad interrogatories, with some diffidence, touching the Nature, and Promise of God.

Will he be favourable no more?] So the Devil, and carnal reason would have perswaded him; and did haply for a time. But this very questioning the matter sheweth, he yet lay languishing at *Hope Hospital,* waiting for comfort. The Soul may successively doubt and yet believe.

Vers. 8. *Is his mercy clean gone for ever?*] They that go down into the pit (of Despair) cannot hope for Gods truth, *Isa.* 38. 18. but so doth not any Saint in his deepest desertions.

Doth his promise fail for evermore?] Hath he retracted his Promises, recalled his Oracles confirmed with Oath, Seal? No, he will not suffer his faithfulness to fail, nor alter the thing that is gone out of his mouth, *Psal.* 89. 33.

Vers. 9. *Hath God forgotten to be gracious?*] So it seemeth sometimes to those that are long afflicted, and short-spirited. But what saith the Prophet? Can a Woman forget her sucking childe, that she should not have compassion on the Son of her Womb, yea they may forget (they may prove unnatural, and grow out of kind, as *Medea,* and those *Suevian* women, who threw their young Children at the *Romanes* (under the conduct of *Drusus* Son in Law to *Augustus*) instead of Darts) yet God will not forget his people, *Isa.* 49. 15. Indeed he can as soon forget himself, and change his nature.

Hath he in anger shut up his tender mercies?] These things the Psalmist speaketh not as utterly despairing, but as one courageously wrastling against an old Man-slayer, and a misgiving heart of his own. *Homines vero securi, & voluptatibus ebrii, nihil horum intelligunt.* This is little understood by profane Sensualists, who therefore reap no great benefit by the reading of these Psalms.

Vers. 10. *And I said, this is my infirmity*] My frailty, and folly. Here he begins to recollect, and recall himself, as every good soul will, after its extravagancies and out-bursts. *Vatablus* rendreth it, *Mors mea est,* This is my death; *Beza, Cædes mea hæc,* This is my Deaths-wound, *sc.* whereof I should surely dye, were it not for the change of Gods hand upon me.

But I will remember, &c.] This is supplied out of the following verse. Some make no such supply, but render the text thus, *The right hand of the most High can change these things.* Others, *This is the change of the right hand of the most High,* and is therefore to be taken patiently; Shall we receive good at Gods hands, and not evil, *Job* 2. 10? I am not utterly deserted, but only the case is a little altered, the right hand of the most High alternated.

I will remember the works, &c.] Remember, and, *commemorate,* as the Hebrew (by a double reading) importeth.

I will remember thy Wonders] God is wonderful in counsel, and excellent in working, *Isa.* 28. *fult.* and as we behold the Sun in the waters, so God in his works. See *Lavater Theatrum,* the World is a glass or theatre, but specially the Church, wherein God setteth forth his wonders to the view of all.

Vers. 11. *And meditate upon all of all thy works, &c.*] See the Note on *Psal.* 63. 3d or 4th verse from the end.

Vers. 13. *Thy way O God is in the Sanctuary*] There is no true, lasting satisfaction about the providences, *Psal.* 73. 17. There [illegible] shall thou [illegible] and all the matter, and holy skill [illegible] Consider this text, *Thy way O God is* [illegible]

ven-

vers. 19. Thy way is in Heaven, farre above mans reach.] *Who is so great a God as our God?*] And therefore no wonder his wayes are so incomprehensible.

Vers. 14. *Thou art the God that doest wonders*] In the daily defence and government of thy Church. Thou art the great *Thaumaturgus*, or wonder-worker.

Thou hast declared thy strength among the peoples] As among the Egyptians, Canaanites, Philistines, &c. *Vere magnus est Deus Christianorum*, said one *Calocerius*, an Heathen.

Vers. 15. *Thou hast with thine arm redeemed thy people*] *viz.* Out of the bondage of *Egypt*, that memorable mercy; but nothing to that of ours and theirs from sins thraldome.

The sons of Jacob, *and* Joseph] *Joseph* is instanced, *quia nobilis inter fratres, vel in malis quæ pendit, vel in bonis quæ rependit*, as *Austin* hath it. De Doct. Christ. lib. 4. c. 7.

Vers. 16. *The waters saw thee, O God — they were afraid*] This is check to such as will not see to fear so mighty a God. Lord, saith the Prophet, *when thy hand is lifted up they will not see; but they shall see and be ashamed for their envy at the people, yea the fire of thine enemies shall devour them*, Isa. 26. 11.

Vers. 17. *The clouds poured out water, the skies, &c.*] *Calvin* taketh this to be a description of that hideous tempest, *Exod.* 9. the seventh Plague of *Egypt*. But others with more probability hold, that the Prophet here hath respect to that very time mentioned in the former verse, when the Lord looked unto the hoast of the Egyptians out of the fiery and cloudy pillar, and so troubled and turmoiled them with stormy tempests, that their Charret wheels fell off, and themselves sank as lead in the mighty waters, *Exod.* 14. 24, 25. & 15. 10. Of these terrible tempests mention is made also by *Justin*.

Vers. 18. *The voice of thy thunder was in the Heaven*] Heb. In the *Sphere* or *round-orb* of the air. Of the thunder in the air, see *Job* 37. 2 — 5. *Psal.* 29. This made the Egyptians say, Let us fly, for God fighteth for *Israel* against us.

The lightenings lightened the world] Such flakes of fire there were with flashes of lightening, as darkened the Sun, and made the whole Heavens seem to be on a light fire.

Vers. 19. *Thy way is in the Sea, &c.*] A way of thine own miraculous making. God usually goeth a way by himself.

And thy footsteps are not known] Not so much as is the way of an Eagle in the air, the way of a Serpent upon a rock, or the way of a ship in the midst of the Sea, *Prov.* 30. 19. Let God alone with his own work, commit we our selves to him in well-doing, and it shall go well with us, no question of it. *Pii viam desperatæ salutis, impii foveam insperatæ mortis intrant.* *Oros.*

Vers. 20. *Thou leddest thy people like a flock*] And so he still leadeth his Church with much love and care, by good Magistrates and Ministers, who are as his undershepheards.

PSAL. LXXVIII.

Maschil of Asaph] *Ode didascalica Asaphi.* The six first verses are proœmial, wooing attention from the dignity, difficulty, antiquity, certainty, &c. of the matter in this Psalm discoursed on, containing an abstract of the whole *Pentateuch*, and acquainting us with the ancient way of preaching, which was an historicall narration of the miraculous mercies that God had from time to time conferred upon his people, their hatefull abuse of his benefits, and their punishments thereupon. This is to be seen in sundry Psalmes, in St. *Stephens* Sermon, *Act.* 7. and St. *Pauls*, Act. 13. *& est sane valde venerandum istud tam antiquitatis monumentum.* This is a very venerable monument of holy antiquity, and teacheth us the right use of history, *quæ dicta est παρὰ τὸ ἱστάναι τὸν βίον* saith *Plato*.

Vers. 1. *Give ear O my people to my Law*] i. e. To my Doctrin, which hath its name in Hebrew from *darting* it into the soul; and these are the Psalmists words in Gods name, calling for utmost attention.

Incline your ears, &c.] Lay them close to my lips, that no parcel of this sacred language fall to the ground by your default. ἐνωτίζεσθαι, *auribus haurire*, Receive

ceive it into your ears, yea draw up the ears of your mind to the ears of your bodies, that one ſound may pierce both, *Act.* 2. 14. *Iſa.* 55. 3. Hear and give ear, be not proud, for the Lord hath ſpoken it, *Jer.* 13. 15.

Verſ. 2. *I will open my mouth in a parable*] I will ſpeak freely and plainly (*I will open my mouth*, Mat. 5. 2. Act. 10. 34.) and yet acutely and accurately. See *Pſal.* 49. 4. with the Note.

I will utter dark ſayings of old] Heb. I will *mel-out* (as from a ſpring or fountain) dark or ſharp ſayings, tranſacted and recorded of old, but of good uſe for ever. Difficulty doth not diſcourage, but rather whet on heroick ſpirits to a more diligent inquiry. *Aben-Ezra* noteth here, that *verſe* 9. *The children of Ephraim*, &c. is a parable, and *verſe* 25. *Man did eat Angels food*, is a riddle, or dark ſaying.

Verſ. 3. *Which we have heard and known*] Hearing and ſeeing are the two learned ſenſes, whereby knowledge, yea life, entreth into the ſoul, *Prov.* 2. 2, 10. *Iſa.* 55. 3.

And our Fathers have told us] Have delivered down to us from hand to hand, whetting upon us the written word, *Deut.* 6. 7. and adding thereunto, for explication, many other things fit to be known.

Verſ. 4. *We will not hide them from their children*] The manifeſtation of the ſpirit is given to every man to profit withall, 1 *Cor.* 12. 7. neither is any one born, (much leſs born again) for himſelf; but muſt be as uſefull as may be in his Generation.

Hor. *Pastum ſepulta diſtat in pertia*
Celata virtus.

The praiſes of the Lord] The praiſe-worthy acts of God for his people, and againſt their enemies, for theſe two are not ſundred, *Phil.* 1. 28.

Verſ. 5. *For he eſtabliſhed a teſtimony in* Jacob, &c.] Leſt any ſhould attribute too much to ancient traditions, and to ſhew that Antiquity muſt have no more authority than what it can maintain; the Pſalmiſt here (as afterwards the Prophet *Eſay*) calleth them, *to the Law, and to the Teſtimonies*; for if any ſpeak not according to this word, it is becauſe there is no light in them, *Iſa.* 8. 26.

Verſ. 6. *Who ſhall ariſe and declare them*] i. e. Succeed their Parents both in their place and office of teaching their poſterity; not ſuffering the *truth which is after godlineſs*, (*Tit.* 1. 1.) to fall and fall in the ſtreets, *Iſa.* 59. 14, 15. or if it do, raiſing it up again, and reſtoring it to their utmoſt.

Verſ. 7. *That they might ſet their hope in God*] *Summa legis divinæ & ſcopus*, this is a brief of the Bible, *viz.* to beleeve in God and obey his law; both which men ſhall the better do, if they forget not his works.

Verſ. 8. *And might not be as their Fathers*] Fathers are not alwaies to be followed, *Ezek.* 20. 18, 19. He *zealouſly affected* his Fathers, *but not well*, who ſaid, I will follow them *ſicut bos armentum, etiamſi ruant*, though I fall with them.

Cicero Epiſt.

A ſtubborn and rebellious Generation] *Averſatrix & irritatrix.*

A Generation that ſet not, &c.] Double-minded men, unſtable in all their wayes, *Jam.* 1. 8. having *religionem ephemeram*, as *Beza* ſaid of *Baldwin*, that *Ecebolius* the ſecond.

And whoſe ſpirit was not ſtedfaſt with God] As was that Martyrs who ſaid, Though you may pluck the heart out of my body, yet you ſhall never pluck the truth out of my heart. The Heavens ſhall ſooner fall, ſaid Another, than I will forſake the Truth I have once received.

Verſ. 9. *The children of* Ephraim *being armed, &c.*] This the Rabbines interpret of eight thouſand Ephraimites, who would needs break priſon, as it were, out of *Egypt* (before the time that God had ſet for their deliverance thence) and ſeize upon *Paleſtina* the promiſed Land: but with evill ſucceſſe, for they were ſlain by the men of *Gath*, to the great grief of their Father *Ephraim*, 1 Chron. 7. 21, 22, 23 and to the increaſe of their ſervitude in *Egypt*, Exod. 1. This is *hiſteria Cabalica*. See *R. Solomon* on thoſe words, *Exod.* 15. 14. the people ſhall hear and be afraid: ſorrow ſhall take hold on the inhabitants of *Paleſtina*, who remembring what a ſlaughter they once made of theſe Ephraimites, ſhall fear the juſt revenge of that cruelty. Others interpret this text by *Judg.* 1. 29. and ſome by 2 *King.* 17. with

Hoſ.

Hoſ. 10. 6, 7, 8, &c. but this to mee ſeemeth likelieſt. Theſe are *ancient things*, and of ſuch the Pſalmiſt promiſeth to treat, *verſ.* 2, 3.

Being armed and carrying bowes] Truſting to their own ſtrength, and warlike preparations; and chuſing rather to be counted *temerarious* than *timorous*.

Turned back in the day of battel] Carnal confidence ſeldome comes home, otherwiſe than weeping.

Verſ. 10. *They kept not the Covenant, &c.*] And ſo betrayed themſelves into the hands of divine juſtice, they were worthily worſted. See 2 *Chron.* 15. 2.

And refuſed to walk in the law] They were ſet upon it, and would not be ruled by their Father *Ephraim*, or any other that counſelled them to the contrary; and haply ſaid the like to them that *Archidamus* did to his over-daring ſon, *Aut viribus adde, aut animis adime*, Either adde to thy forces, or abate of thy courage.

Verſ. 11. *And forgat his works and his wonders*] Forgetfulneſs is a grave; *& ingrato quicquid donatur, deperditur*, all is loſt that is conferred on an ungratefull perſon.

Verſ. 12. *Marvellous things did he, &c.*] Whereof they were eye-witneſſes; and therefore could not plead ignorance, or exciſe. The Hebrew hath it, a *marvel*, or a *miracle, collectivè*.

In the field of Zoan] Corruptly called afterward *Tan* and *Tanis*; a populous and principall City of *Egypt* even in *Iſaiahs* time, *chap.* 19. one hundred and eighty furlongs from *Memphis*, ſaith *Joſephus*; there *Moſes* wrought his miracles. *Ptolom. Strabo.*

Verſ. 13. *He divided the Sea*] Making it fordable for them, and fixing thoſe fluid waters, like ſtone walls on each hand of them, whiles they paſſed thorough with eaſe and ſafety. Every main affliction is our Red-ſea; which while it threats to ſwallow, preſerveth us.

Verſ. 14. *In the day-time alſo he led them with a cloud*] This cloud not only conducted them, but alſo compaſſed them in on every ſide, both to keep them from the parching heat of the Sun, and to ſave them from the ſight and violence of their enemies, *Exod.* 13. 21. A figure of Gods guidance of his Church, and protection over the ſame, *Iſa.* 4. 5. *Neh.* 9. 9.

Verſ. 15. *Hee clave the rocks*] And ſet them abroach, both that in *Rephidim*, Exod. 17. and the other in *Cadeſh*, Num. 20. *Moſes Nehemides*, on *Exod.* 17. ſaith, that the old Jew-doctors held that the Rock of *Rephidim* not only yeelded waters like a river all thoſe forty years wherein they were in the wilderneſs, but followed them alſo there whitherſoever they went. This agreeth well with that of the Apoſtle St. *Paul*, 1 *Cor.* 10. 4. who ſweetly *allegorizeth* this hiſtory.

As out of the great deeps] i. e. In great abundance. Rocks ſooner yeeld fire than water; but what cannot God do? *Ad (quicquid) uſque.*

Verſ. 16. *He brought ſtreams alſo out of the Rock*] *Idem enuntiat per Epexegeſi, ad miraculi magnitudinem oſtendendam.* The ſame again, to ſet forth the greatneſs of the miracle. This was a ſtanding miracle, as was alſo the pillar of cloud, the pillar of fire, and the *Manna*.

Verſ. 17. *And they ſinned yet more againſt him*] The better he was to them, the worſe were they toward him; as if God had hired them to be wicked; and this was ordinary with them, and is ſtill amongſt us. Oh the divine patience!

By provoking the moſt High in the wilderneſs] *In terra aridâ ubi Deo indies indigebant, ibi peccabant*, ſaith *Aben-Ezra* here. This was another aggravation of their ſin.

Verſ. 18. *And they tempted God in their hearts*] *In their hearts* firſt, but afterwards alſo with their lips. The Pſalmiſt here ſtriketh at the root of their wickedneſs.

By asking meat for their luſt] Not for their neceſſity (that had been more excuſable, *Prov.* 6. 30.) but to ſatisfie their inordinate appetite, to gratify their licoriſh palat.

Verſ. 19. *Yea they ſpake againſt God*] Their villanous and foul thoughts bluſtered and brake out at their lips.

Can God furniſh a table?] This was a blaſphemous queſtion. God can do more than he will; but whatſoever he will do, that ſhall be done, and nothing can hinder it. *Lord, if thou wilt, thou canſt make mee clean*, ſaid he in the Goſpel. And thus

was better than that of the other, who ſaid, *If thou canſt do any thing, help us*, Mar. 9.

Verſ. 20. *Behold he ſmote the Rock, &c.*] And ſo ſhewed his power; we cannot deny it, but now for his will.

Can he give bread alſo, &c?] They ſhould have ſaid, *will he ſerve our luſts?* but that they were aſhamed to ſay.

Can he provide fleſh for his people?] i.e. Dainty and delicate fleſh, ſuch as is that of Quailes, meat for a King; for they carryed their cattle out of *Egypt* with them; and ſo they could not be without ordinary fleſh, too good for ſuch unthankful miſcreants.

Verſ. 21. *Therefore the Lord heard this, and was wroth*] *Efferbuit, excanduit.* Anger is a kind of fire, a boyling of the blood about the heart, thorough deſire of revenge. But *fury is not in me*, ſaith God, *Iſa.* 27. 4. If anger be aſcribed unto him, as here, it is an expreſſion fitted to our apprehenſion, becauſe he doeth that which angry men uſe to do, *viz.* chide, and ſmite for ſin; but all in a way of juſtice, and without the leaſt perturbation.

So a fire was kindled] It began to ſmoak and burn.

And anger alſo came up] *Aſcended, i.e.* Flamed, for anger beginneth at the heart, and then commeth up into the brain, face, noſtrils.

Verſ. 22. *Becauſe they believed not in God*] As faith is a radicall and complexive grace, ſo is unbeleef a radicall ſin, a teeming vice, *Heb.* 3. 12. a wel-ſpring of wickedneſs. Many ſins are bound up in it, as *Cicero* ſaith of *Parricide*.

And truſted not in his [ſalvation] *i.e.* In his ſaving promiſes.

Verſ. 23. *Though he had commanded the clouds*] Though he had ſerved them as never Prince was ſerved in his greateſt ſtate, yet all ſerved not turn.

And opened the doors of heaven] *Rupturas nubium* raining down upon them plenty of *Manna*, ſo that it was not *hunger*, but *humour* that ſet them a luſting.

Verſ. 24. *And had rained down Manna upon them*] *Manna* ſignifieth, *what's this?* whereunto in the Allegory anſwereth, *This is my body*. Or, according to others, it ſignifieth a prepared portion, prepared by God, ſo that they might preſently eat of it, though they might grinde, or pun, or bake, or boil it alſo, they might do any thing with it, as they might with meal; whence it is here called the *corn of heaven*, that is, a feed which was unto them in ſtead of corn.

Pan de nobles Hiſpan.

Verſ. 25. *Man did eat Angels food*] Heb. *the bread of the mighty*. (Angells are called *mighties*, Iſa. 10. 34. Rev. 18. 21.) ſuch delicate bread as might beſeem Angels to eat, if they did eat any at all; ſuch as the Poets faign to be their *Nectar*, and *Ambroſia*. Or, the *bread of the mighty*, ſc. that mightily ſtrengthened them.

He ſent them meat to the full] Heb. *Meat taken in hunting*; ſo called, becauſe dainty as venſon, or, *quia ſemper ambulabant, & in via quaſi eam venabantur*, ſc. Joſh. 1. 11.

Aben-Ezra.

Verſ. 26. *He cauſed an Eaſt-wind to blow*] *Pergere*, to go, to paſs away, and to give place to the South-wind.

And by his power he brought in the South-wind] That it might bring in the Quails. Now *Pliny* writeth, that Quails, though they love to flye with the wind becauſe of their heavy bodies and ſmall ſtrength, yet not with the Southwind, becauſe it is moiſt and ſo more heavy than the Northwind, which therefore they rather delight in. And if this be true, here's another miracle, ſaith an Expoſitour, that theſe Quailes were brought in by that wind, which when it bloweth, they commonly reſt and hide themſelves.

Lib. 10. c. 23.

Verſ. 27. *He rained fleſh alſo upon them as duſt*] *Dapibus illos compluit.* This he had done once afore for them. See *Exod.* 16. with *Numb.* 11. their unbeleef therefore and impatiency this ſecond time was the more hainous.

Verſ. 28. *And he let it fall in the midſt of their camp*] A dayes journey on each ſide, and about two cubits above the earth, *Num.* 11. 31. in ſuch abundance, that *Moſes* could not beleeve it were poſſible to be done, though all the fiſh in the Sea ſhould be gathered together, and turned into fleſh. *Ib.*

Verſ. 30. *So they did eat and were filled*] But better they had faſted. Many eat that breaketh, which they muſt digeſt in hell; theſe here were murthering morſels.

He gave them their own desire] They were heard, *ad voluntatem, non ad utilitatem. Deus sæpe dat irato quod negat propitio.* Gods gifts to a graceless man are *giftless gifts*; and he had better a great deal be without them.

Vers. 30. *They were not estranged from their lust*] Satiated they were, but not satisfied. It is as easie to quench the fire of *Ætna*, as the thoughts set on fire by lust.

Vers. 31. *The wrath of God came upon them*] Heb. *Ascended*, as a flame, which the bigger it groweth, the higher it getteth.

And slew the fattest of them] Those that had glutted and stuffed themselves like a wool-pack, being *mitida & bene curata cute pingues*, fat and fair-liking.

And smote down the chosen men of Israel] Or, *The young men*, who by a hasty Testament bequeathed that new name *Kibroth hattaavah*, that is, the graves of lust, to the place they lay buried in.

Vers. 32. *For all this they sinned still*] They utterly lost the fruit of their calamities; which godly men hold a very great loss.

And believed not] Neither mercies nor crosses duly affected them.

Vers. 33. *Therefore their dayes did he consume in vanity*] So that they never saw the promised land, for the which they came out of *Egypt*; but their carkasses fell in the wilderness. Who knoweth, saith a Reverend man, whether God purpose not to wear out this present Generation that hath been defiled with the superstition of the land, that we may not see the good that he will bring upon this Church?

And their years in trouble] Or, *in terrour*, for they were in continuall fear of Gods wrath, of their enemies round about; of wild beasts, fiery Serpents, &c.

Vers. 34. *When he slew them, then they sought him*] *Fictis scilicet, quibusdam & fucatis pœnitentiæ motibus*, with a few dissembled devotions. So many now, when deadly sick, will be wondrous good. *Nuper me amici cujusdem languor admonuit, optimos esse nos dum infirmi sumus.* As Iron is very soft and malleable whiles in the fire, but soon after returneth to its former hardness; so many, whilst afflicted seem very well affected, but afterwards soon shew what they are. *William Rufus* in a fit of sickness at *Glocester* vowed upon his recovery to see all vacancies in the Church furnished; which he did, but with so great adoo, as shewed that having escaped the danger, he would willingly have deceived the Saint, saith the Chronicler. In the sweating-sickness here in *England*, so long as the ferventness of the Plague lasted, there was crying, *Peccavi, peccavi*, the Ministers were sought for in every corner; *You must come to my Lord, you must come to my Lady, &c.* but this lasted with many little longer than the disease; so deceitfull is mans heart, and desperately wicked. Most men are nailed to the earth (saith One well) as *Sisera* was by *Jael*; and will not so much as lift up their eyes to Heaven, unless it be as Hogs do, who go nodling down; and rooting in the earth all their life, and never look upward, till being ready to be killed, they are laid flat upon their back and forced; so these, till wrastling with the pangs of death, they are fastened to their sick beds, &c.

Plin. Ep. 16. l. 7.

Dan. Hist. fol. 58.

And they returned] but they gave but the *half-turn*, they turned not *even unto God with all their heart*, as *Joel* 2. 12.

And enquired early after God] Heb. *Manicabant sive aurorizabant Deum, aurora velut anticipata*; they were up and at it by peep of day.

Vers. 35. *And they remembred*] Misery is the best art of memory. But this remembrance of God was but as letters written in the sand, or as a picture drawn on the Ice, that long continueth not; 'twas but a flash, and while they were in a good mood; 'twas but as *Nebuchadnezzars* dream, which he had soon forgotten. They remembred God, *lingua non corde*, with the tongue, but not with the heart, as *Aben-Ezra* here glosseth. They gave God a messe of fair words, calling him *Rock, Redeemer, &c.* but he is not to be so courted and complemented, Goats may be fed with leaves, but *God is not mocked*.

Vers. 36. *Nevertheless they did flatter him with their mouth*] They looked piteously, as the Fox caught in a gin doth, but it is only to get out; they spake God fair, as the Devil in the Gospel did our Saviour, but it was only to be rid of him. They worshiped him, as the Indians do the Devil, that he may do them no hurt. The Latine word *Colo*, to worship, is by some derived of the Greek word κολακεύειν to flatter, and the English word *flatter*, from the Greek λατρεύειν to worship.

worſhip. Sure it is that many mens devotion is meer diſſimulation.

And they lied unto him] *ſc.* While they called him *Rock, Redeemer*, and all was but from the teeth outward; which how much God abhorreth as a ludibrious devotion, ſee *Jer.* 3. 4, 5. And here is ſaid to be the *middle* of the *Pſalter*; for hitherto the Hebrews reckon one thouſand two hundred ſixty and three verſes; and as many they note to be yet left in the Second part.

Verſ. 37. *For their heart was not right with him*] It was ſtill the *old heart*, without any ſincere change; and that can never hold out the hardſhip of Holineſs, but will deviate and falſifie: The Rack may make it roar, the Rod flutter, but all is in Hypocriſie. An Hypocrite would couſen God of Heaven if he could tell how.

Neither were they ſtedfaſt,] See *verſ.* 8.

Verſ. 38. *But he being full of compaſſion*] Not ſtanding upon terms, not taking advantages; a ſin-pardoning God, whoſe Mercy rejoyceth againſt (or glorieth over) Judgement, *Jam.* 2. 13. it is of his mercy that we are not conſumed, *Lam.* 3. 22. if he ſhould deal with us in ſtrict juſtice, *Et delicta noſtra ad calculos vocare*, there were no abiding by it, *Pſal.* 130. & 143.

Yea many a time turned he his anger away] With patience and pity, he overcame their provocations, although they tempted him *ten times*, that is very often, *Numb.* 14. 20.

And did not ſtir up all his wrath] Heb. he *multiplied to turn away his wrath*, *Strenue curavit ut cohiberet iram ſuam*, he let fall ſome drops of his wrath, but would not ſhed the whole ſhower of it.

Verſ. 39. *For he remembred that they were but fleſh*] i. e. Frail and feeble, full of ſin and miſery, (See *Gen.* 6. 3.) altogether unable to grapple with Gods wrath.

A wind that paſſeth away, &c.] *Et in ſuis reciprocationibus evaneſcens.* For Winds neither return thither whence they blow, nor yet paſs from one coaſt to another, but are waſted in the middle of the World, by the force of the Sun, and by their own motion, as *Ariſtotle* concludeth in his Diſcourſe concerning Meteors. Now, what is man (ſaith *Nazianzen*) but ſoul and ſoyl, breath and body; a puffe of Wind the one, a pile of Duſt the other, no ſolidity in either?

Exclamatio pathetica.

Verſ. 40. *How oft did they provoke him in the Wilderneſs?*] Ten times at leaſt in the firſt two years, *Num.* 14. & 19. What then in all the reſt? *Quis fando poſſit enarrare tot rebelliones.* From the very day they came out of *Ægypt*, they were alway contending againſt the Lord, as *Moſes* telleth them, when he was taking his leave of them, *Deut.* 31.

And grieve him in the Deſart] Where they were at his mercy, and at his immediate finding.

Verſ. 41. *Yea they turned back and tempted God*] They did it afreſh, and after ſome reſolutions and ſhort-winded wiſhes of doing better.

And limited the holy one] *Deſignarunt*, they preſcribed to him, and ſet him his bounds which he muſt not paſs; as *Popilius* the *Roman* Embaſſadour drew a Circle round about King *Antiochus*, and bade him give anſwer ere he ſtirred out of it, for he would be put off no longer. Now God is *limited*, when as either his power is queſtioned, as *verſ.* 20. or his will circumſcribed, as if he were bound to ſerve mens luſts, or means appointed him whereby hee muſt work, and not otherwiſe.

Verſ. 42. *They remembred not his hand*] Forgetfulneſs is the root of rebellion and of all vice, as the *Geneviſts* well note here. Eaten bread is ſoon forgotten, *Nihil citius ſeneſcit quam gratia.* *Seneca.*

Nor the day when he delivered them] *viz.* From *Pharaoh*, but ſo ſoon as they had ſucked the Honey, they deſpiſed the flower.

Verſ. 43. *How he had wrought his ſigns in Ægypt*] That Stage of Wonders. See *verſ.* 12.

In the field of Zoan] A great City in *Ægypt*; whereof read *Eſ.* 19. 11. 13. & 30. 4. *Ezek.* 30. 14. *Joſephus* Antiq. lib. 1. cap. 9. See *verſ.* 12.

Verſ. 44. *And had turned their rivers into blood, &c.*] Seven of thoſe Ten Plagues of *Ægypt* are here inſtanced, to aggravate the forgetfulneſs and perfidy of the *Iſraelites*. Good-turns aggravate unkindneſſes, and our offences are increaſed by our obligations.

And

And their ſtands that they could not drink] *Tiſq; valor ut aqua potabiles torum, aliorum ſtagnantium Ægyptum, deficerent.* The Rabbines ſay (but who told them, I know not) that out of the ſame veſſel an *Ægyptian* drank bloud, and an *Iſraelite* water. *Midras Tehilling.*

Verſ. 45. *He ſent divers ſorts of Flies amongſt them*] *Miſcellam muſcarum venenatarum*, venemous Flies, and flying Serpents, whoſe poyſon and ſting did even corrupt the Land, *Exod.* 8. 24. The Greek rendreth it κυνομυῖαν, the Dog-fly.

Verſ. 46. *He gave alſo their increaſe unto the Caterpiller*] Together with the Graſhopper, *Exod.* 9. Gods great army, *Joel* 2.

And their labour] *i. e.* The fruits of the earth, which they had laboured for; they loſt both their Husbandry, and their Harveſt.

Verſ. 47. *He deſtroyed their Vines with hail*] Heb. *He killed. Quia planta habet animam quæ et arum, ut* Job 14. 8. ſaith *Kimchi.*

And their Sycamore trees with froſt] Or, with *great hailſtones* mingled with fire, running along, and catching, *Exod.* 9. 24. Confer *Rev.* 16. 21.

Verſ. 48. *He gave up their Cattel alſo to the Hail*] *Moſes* ſaith men alſo, who were brained and burned by it.

Verſ. 49. *By ſending evil Angels amongſt them*] *i. e.* Some meſſengers of his wrath and diſpleaſure, whether good or evil Angels it skills not.

Verſ. 50. *He made a way to his anger*] Heb. *He weighed a path*, recompenſing their unjuſt ſtifneſs with his juſt Judgements, and proceeding in his anger from lighter plagues to that heavieſt of all the reſt, the ſlaying of all the flower of *Ægypt* in one night, *verſ.* 51.

Verſ. 51. *And ſmote all the firſt-born in* Egypt] *Certo peſtis genere perniciciſſimo & acutiſſimo.* The Rabbins ſay, that in each houſe was a dead corps, *viz.* the Chieftain of the Family, whether there were a firſt-born in it or not, *Exod.* 12. 30.

In the Tabernacle of Ham] Who was the Father of *Mizraim*, the founder of the *Ægyptians*, Gen. 10. who vainly boaſted that they were αὐτόχθονες, as ancient as their Land. *Herodotus* the Author of that Story, tels us alſo of a certain great Town in *Ægypt* called *Chemmim*, from *Cham* likely. *Her. lib. 2.*

Verſ. 52. *But made his own people to go forth like ſheep*] *i. e. Tuto & lente*, ſoftly and ſafely, as *Gen.* 33. 13. tending them with all tenderneſs, and providing for their neceſſities.

Verſ. 53. *And he led them on ſafely, ſo that they feared not*] Or, if they did, it was without cauſe; *Cur enim metuat bovinem homo in ſinu Dei poſitus.*

Verſ. 54. *And he brought them to the border of his Sanctuary*] *i. e.* Of *Judæa*, which Country he had conſecrated to himſelf for the place and chief ſeat of religion: whence it is called, *the holy Land.* It had been a *loathſome Land*, Ezra 9. 11. filled with filthineſs from corner to corner, but now otherwiſe. How it was afterwards again polluted, ſee *Iſa.* 1. 21, 22, 23.

Even to this mountain] *Moriah*, whereon ſtood the Temple: or, to this mountainous Country of *Judæa.*

Which his right hand, &c.] See *Pſal.* 44. 3.

Verſ. 55. *He caſt out the Heathen alſo before them*] *i. e.* In their ſight, and for their ſake.

He divided them an inheritance by line] Not a material Line, but Mathematical, ſaith an Interpreter; whereby we may perceive that the way of making Maps was anciently in uſe among the Hebrews. *Geneb.*

And made the Tribes of Iſrael, &c.] Notwithſtanding all their former provocations. See that none render evil for evil to any man, but ever follow (by Gods example) that which is good, both amongſt your ſelves, and toward all men, 1 *Theſ.* 5. 15.

Verſ. 56. *Yet they tempted and provoked, &c.*] Neither Gods Judgements on their enemies, nor his Mercies to themſelves, could keep them within the bounds of obedience; but in a Land of uprightneſs they would deal unjuſtly, and not behold the Majeſty of the Lord, *Iſa.* 26. 10.

Verſ. 57. *But turned back, &c.*] They had a kind of willingneſs and *velleity*, a kinde of *wambling*, as one ſpeaketh, but it boyled not up to the full height of reſolution for God.

They were turned aside like a deceitful bow] *Non ſemper ferit quodcunq; minabitur arcus*, but a deceitful bow, that *turneth back into belly*, as we ſay, will be ſure to deceive the Archer, though he level his eye and his arrow never ſo directly to the Mark, and think with himſelf to hit it. Lo, ſuch a falſe rotten bow is mans deceitful heart; and hence the arrows of his purpoſes and promiſes vaniſh oft in the air as ſmoke.

Verſ. 58. *For they provoked him to anger with their high places*] After the manner of the Heathens; yet with a good intention as they called it; becauſe God is to be every where worſhiped. But this was againſt an expreſs law, *Deut.* 14. *Exod.* 20.

Verſ. 59. *When God heard this*] Sin cryeth aloud in Gods ears, though it be never ſo cloſely and cunningly carried.

And greatly abhorred Iſrael] As appeareth all along the book of *Judges*, whereof this verſe is a ſummary.

Verſ. 60. *So that he forſook the Tabernacle of* Shiloh] Whither it had been brought from *Gilgal*, and where it had reſted a long while, but was forſaken of God when once idoliſed, 1 *Sam.* 4.

The Tent which he placed amongſt men] Which was a very great condeſcenſion, *Iſa.* 66. 1. Confer *Job.* 1. 14. *Pro.* 8. 31.

Verſ. 61. *And delivered his ſtrength . . his glory, &c.*] i. e. His Ark which is elſewhere called the *ſtrength of God*, 1 Chron. 16. 11. 2 Chron. 6. 41. and the glory of God, *Pſal.* 26. 8. & 63. 3. becauſe out of it he was wont to declare his power and glory, and to make himſelf viſible after a ſort.

Verſ. 62. *He gave his people alſo unto the ſword*] *ſc.* Of the Philiſtines, who ſlew thirty thouſand of them in one battel, 1 *Sam.* 4. they loſt him and themſelves too; the Ark having been a far better defence to them than the *Palladium* to the Trojans.

Verſ. 63. *The fire conſumed*] The fire of warlike force, which quickly licketh up all, and layeth waſte.

And their Maidens were not given in marriage] Heb. *Praiſed*, as they wont to be at their weddings with nuptiall ſongs, and *Epithalamia's*, which the Hebrews call *Hillulim*, and the bride-chamber, *Beth-hululah*, the houſe of praiſe.

Verſ. 64. *Their Prieſts fell by the ſword*] *Hophni* and *Phineas* did, 1 *Sam.* 4. 11. both in one day, as had been foretold, 1 *Sam.* 2. 34.

And their Widdows made no lamentation] As being themſelves either kild with grief, as *Phineas* his wife, or carryed captive. Here were *ingentia, beneficia, flagitia, ſupplicia.*

Verſ. 65. *The Lord awaked, as one out of ſleep*] *Humanitus dictum*, the Philiſtines haply had ſuch bald conceits of him, that either hee ſlept; or if awake, that he was overcome with wine.

Verſ. 66. *And he ſmote his enemies in the hinder parts*] viz. With emrods, 1 *Sam.* 5. 6, 9, 12. *infami podicis ignominia affecit illos*, he puniſhed them, as we do puny-boyes on their *poſteriours.*

Verſ. 67. *Moreover he refuſed, &c.*] He would dwell no longer at *Shiloh*, which was in the Tribe of *Ephraim.*

Verſ. 68. *But choſe the Tribe of* Judah] He choſe it for his love, and then loved it for his choice. The word *Tribe* we borrow from the Romans, who at firſt divided the multitudes into three parts, called thereof *Tribes.* The Hebrew name ſignifieth a *rod* or *ſceptor*, and fitly agreeth to *Judah.*

Verſ. 69. *Like high palaces*] Not *places*, as ſome books abſurdly have it. Like the *earth*, There ſhall be a Church to the Worlds end.

Verſ. 70. *He choſe* David *alſo*] God chuſeth not as man doth, 1 *Cor.* 1. 26. yet *Alexander* the great advanced *Abdolominus* a poor Gardiner to be King in *Sidon.*

And took him from the ſheep-folds] The art of feeding cattle, and the art of ruling men are ſiſters, ſaith *Baſil.*

Verſ. 71. *From following the Ewes*] So *Saul* from ſeeking Aſſes, *Agathocles* from making pots, *Valentinian* ſuper, &c. *Placilla* called upon her husband *Theodoſius* the Emperour, to remember from what mean eſtate God had called him to the higheſt honours, ἐξ ἄλων, εἰς ἅλα.

Hiſt. tripart. lib. 9.

Verſ.

Verſ. 72. *So he fed them, &c.*] See *verſ.* 70. He was not *malus vir bonus fuit cæpit* (as is ſaid of our *Richard* the third) but every way accompliſhed, and active for the good of his ſubjects.

PSAL. LXXIX.

A *Pſalm*] Of like ſubject, with *Pſalm* 74. bewayling the ſame calamity of the *Jews*, whether under *Nebuchadnezzar* or *Antiochus* is uncertain: but foreſeen by *Aſaph*, or deſcribed by ſome other Prophet, and committed to ſome of *Aſaphs* ſucceſſours to be ſung. *Cantant juſti etiam in adverſis*; as birds in the Spring tune moſt ſweetly, when it raineth moſt ſadly.

Verſ. 1. *O God, the Heathen*] *Ex abrupto orditur*: q. d. canſt thou endure it? Is it not high time for thee to ſet in? Lo they have filled the *breadth of thy land, O Immanuel*, Iſa. 8. 8. that is, O thou who art *God with us*, who giveſt with the Father, who prayeſt with the ſuitor, and who in all our afflictions art afflicted.

Cum parte datur, inter nos petitor. Aug.

The holy Temple have they defiled] *Spoliando, funeſtando, & omnia profana impiaq; munera obeundo.* See *Pſal.* 74. 7.

They have laid Jeruſalem *on heaps*] *In rudera*, into an *Orchard-keepers cottage*, ſaith the Vulgar. An elegant *Hypotypoſis*.

ὀπωροφυλάκιον. *Sept.*

Verſ. 2. *The dead bodies of thy Servants*] Either they denyed them the honour of buriall (which is reckoned among the τὰ νομιζόμενα. *the dues* of the dead) or elſe they mangled their dead bodies, and exerciſed their rage upon them, as the Papiſts did upon *Huſſe*, and *Zuinglius*, and many of the Engliſh Martyrs. A barbarous practice, as *Pauſanias* judged it in *Herodot. Calliope.*

νεκρῶν λυμαίνεσθαι πρέπει μᾶλλον βαρβαροῖσιν, *&c.*

The fleſh of thy Saints, &c.] Of thy beneficiaries, whoſe ſouls are with thee in Heaven; theſe have not ſo much as a burying-place on earth, but lye like common carrion *Morticina*, like cattle that dye of the murrain, and are moſt ignominiouſly dealt withall: And yet theſe are Gods Saints, and in ſome ſenſe, Martyrs.

Verſ. 3. *Their blood have they ſhed like water*] They made no more reckoning of it, than of ditch-water; and were ready to ſay as *Hannibal* did when he ſaw a ditch full of mens blood, *O formoſum ſpectaculum!* O beautifull ſight!

Contemptim vel abjecte.

And there was none to bury them] Either none to bury them at all: which the *Jews* accounted worſe than death, *Eccleſ.* 6. and the Romans extreme cruelty: Or none to bury them, *cum ritibus* with the accuſtomed rites and ceremonies, as *Jacob* was buried, *Gen.* 50. but not *Jeconiah*, Jer. 22. 18.

Immanitatis eſt Scythicæ non ſepelire mortuos. Sen. ad Martiam.

Verſ. 4. *We are become a reproach to our neighbours*] To the Edomites, Philiſtines, Syrians, Tyrians, &c. who do now compoſe comedies out of our tragedies.

A ſcorn and derſion to them that are round about us] *Quorum opprobriis, ludibriis, & contumeliis ſumus expoſiti.* This was more grievous to them than ſtripes or wounds, ſaith *Chryſoſtom*; becauſe theſe being inflicted upon the body, are divided after a ſort betwixt ſoul and body; but ſcorns and reproaches do wound the ſoul only. *Habet quendam aculeum contumelia*, they leave a ſting behind them, as *Cicero* obſerveth.

Act. 5. in Verr.

Verſ. 5. *How long wilt thou be angry, &c?*] Or, *How long? wilt thou be angry for ever?* The Pſalmiſt knew that the enemies were but Gods executioners; and that if he were but once pacified, they ſhould ſoon be put out of office.

Shall thy jealouſy] viz. For our Idolatry, *Exod.* 20.

Verſ. 6. *Pour out thy wrath, &c.*] Even the full vials of it.

That have not known thee] More than by the book of the Creatures, wherein there is indeed a τὸ γνωστὸν τοῦ θεοῦ, ſomething of God manifeſted, *Rom.* 1. 19, 20. even his eternal power and God-head, rendring men without excuſe, but nothing of his goodneſs and patience leading them to repentance, *chap.* 2. 4.

That have not called upon thy Name] A note of prophaneneſs, *Pſal.* 14. 4.

Verſ. 7. *For they have devoured Jacob*] As Wolves, and other ravenous creatures do the ſimple ſheep.

His dwelling-place] Or, *his cottage*, his ſheep-coat.

Verſ. 8. *O remember not againſt us former iniquities*] Or, *The iniquities of them that were before us*, wherewith we alſo are juſtly chargeable, *the ſin of the golden calf*, ſaith

ὡς προδό-τας ἐκόλασεν. *Diodor. Curt. lib. 7.*

ſaith the Arabick here, an ounce whereof is in all our ſufferings to this day, ſay the *Jews*. *Alexander* ſlew the *Brambidæ*, and utterly deſtroyed their City, becauſe their Fore-fathers had long before indeavoured to betray *Greece* into the hands of *Xerxes*.

Speedily prevent us] Leſt they come too late; for we are at laſt gaſp.

Verſ. 9. *Help us -- for the glory of thy Name*] A ſpeeding argument. God will do much for his own glory, his wife as it were.

Purge away our ſins] Which nothing can do, but tender mercy.

Verſ. 10. *Where is their God?*] See *Pſal.* 42. 3. So Turks at this day (when they have the better of Chriſtians) cry, *where is the Chriſtians God? We are the right Muſalmans, &c.*

By the revenging of the blood of thy Servants, &c.] For the which make thou inquiſition, and do juſtice.

Verſ. 11. *Let the ſighing of the priſoner, &c.*] It was lately in many places of this land a like difficult thing, to find a wicked man in the enemies priſons, or a godly man out of them. The ſighs of ſuch were ſhril in Gods ears.

Preſerve thou thoſe that are appointed to dye] Heb. *The children of death*, thoſe that being deſtined to deſtruction ſeem to be as much in deaths power, as children are in their Parents. The Arabick rendreth it, *Redime filios occiſorum*, Redeem the children of thoſe who are ſlain, leſt the name of their Parents be blotted out.

Verſ. 12. *Into their boſomes*] Full meaſure, preſſed down, ſhaken together, and running over, *Luk.* 6. 38. See *Iſa.* 65. 6, 7. *Jer.* 32. 18.

Wherewith they have reproached thee] viz. In reproaching us, who do quarter armes, as it were, with thee.

Verſ. 13. *So wee thy people -- will give thee praiſe*] A ſervice which the Saints know to be ſo acceptable to God, that they commonly promiſe it, and accordingly perform it, *Hoſ.* 14. 2. ingaging alſo their children, as here, to do the like.

PSAL. LXXX.

UPon *Sheſhannim Eduth*] Which ſome render the *lillies of the Teſtimony*, and interpret of the Jewiſh politie or Common wealth called by *Joſephus* θεοκρατία, that is, a *God-government*. *Kimchi* ſaith that *Sheſhannim Eduth* is *ſpecies toni nobis hodie ignota*, a kind of muſicall ſtrain not known to us now adayes.

Verſ. 1. *Give ear, O Shepheard of* Iſrael] Thou that feedeſt thy people, watcheſt over them, defendeſt, redeemeſt, reduceſt them; Thou that handleſt them, cureſt them, waſheſt them, driveſt them as they are able to go, carryeſt them in thy boſome, doeſt all the offices of a good Shepheard for them. In calling upon God, it is wiſdome to make choice of fit appellations and attributes, ſuch as may ſtrengthen our faith, and increaſe our fervour.

Thou that leadeſt Joſeph] *Joſeph* is named *quia nobilis inter fratres*, ſaith *Auſtin*, the firſt-birth-right was taken from *Reuben*, and given to *Joſeph*, 1 Chron. 5. hence he is put for the whole people.

Thou that dwelleſt between (or *ſitteſt upon*) *the Cherubims*] Thoſe winged creatures that covered the mercy-ſeat, the Ark, and the two Tables of the Law within it; And all, to ſet forth Chriſt covering the curſes of the Law, and graciouſly dwelling with the ſons of men, to the admiration of Angels.

Shine forth] Shew thy power in ſaving thy people, and puniſhing their enemies. Shine as the Sun doth in his ſtrength.

Verſ. 2. *Before* Ephraim Benjamin and Manaſſeh] Theſe three Tribes went next after the Ark, when it removed, *Num* 2. & 10.

Stir up thy ſtrength] Which ſeemeth at preſent to lye, *dormant*.

Verſ. 3. *Turn us again*] Turn again our captivity, or ſhew thy ſelf reconciled unto us in Chriſt, who is here called *the face of God*, as ſome conceive.

Verſ. 4. *O Lord God of Hoſts*] *Jehova belliporens Deus*. God hath his upper and nether forces, as his horſe and foot ready preſt, ſay the Rabbines.

How long wilt thou be angry?] Heb. *Wilt thou ſmoak?* As angry people ſeem to ſend out ſmoak at their noſtrils.

Againſt the prayer of thy people] This is a ſore affliction to the Saints, that their prayers ſeem to be ineffectuall.

Verſ.

Verſ. 5. *Thou feedeſt them with the bread of tears*] *Panibus fletu intinctis.* It is as ordinary with them to weep, as it is with men to eat and drink. *Chald. Kimchi.*

And giveſt them tears to drink in great meaſure] *Trientales* they are *Tricongii* in a ſenſe, to their ſorrow. They are afflicted even to utmoſt ſatiety. See *Pſal.* 42. 3. Holy *Bradford* oft mused at his meat, having his hat over his eyes, from whence came commonly plenty of tears dropping on his trencher. Act. & Mon. 1457.

Verſ. 6. *Thou makeſt us a ſtrife unto our neighbours*] We have as many enemies as neighbours, all ſtriving to enſlave us. We are cruſht betwixt them as corn is betwixt milſtones.

And our enemies laugh among themſelves] Make them merry in our miſery, revel in our ruines.

Verſ. 7. *Turn us again O God of Hoaſts*] See *verſ.* 3. and obſerve that there it was only, *Turn us again, O God*, here *O God of Hoaſts*, and *verſe* 19. *O Lord God of Hoaſts.* As the bird by much waving gathereth wind under the wing, and mounteth higher; ſo doth faith in prayer, *vireſq; acquirit eundo.*

Verſ. 8. *Thou haſt brought a vine out of* Egypt] The Church is oft ſet forth by this ſimilitude. The Rabbins ſay, that *Solomon* made a vine of gold in the Temple. *Athenæus* telleth us, that the Kings of *Perſia* ſat under a golden vine having bunches of ſmaragds and other ſtately ſtones. All this was nothing to Gods Vine that plant of renown, brought out of *Egypt* (where it got no good, *Ezek.* 20. 8) and ſet in a better ſoil. Lib. 12.

Verſ. 9. *Thou preparedſt room for it*] Eſpying out a fit place to plant it in, *Ezek.* 20. 6. and making *clean work* before it, as ſome render the words, by pulling up thoſe bad and barren weeds the Canaanites, that might have hindred its growth. Expurgaſti coram ea.

And didſt cauſe it to take deep root] viz. by thy digging, dreſſing, watering and mounding it; as of all poſſeſſions, none requireth greater care than that of Vineyards, ſaith *Cato*; and there is a peculiar affection in men toward the Vine above all trees, as another obſerveth.

Verſ. 10. *The hills were covered, &c.*] The Iſraelites grew amain in wealth, Power and multitude of men; witneſſe their huge armies, and valiant acts, though the Country was not above two hundred miles long, and fifty miles broad.

Verſ. 11. *She ſent out her boughs unto the Sea*] The midland Sea.

And her branches unto the river] *Euphrates.* This was firſt done in *Davids* dayes.

Verſ. 12. *Why haſt thou then broken down her hedges?*] i. e. Taken away thy mighty hand hitherto held over her. This befell not till they degenerated into a ſtrange Vine, *Jer.* 2. and brought forth wild grapes. *Iſa.* 5.

Verſ. 13. *The Boar out of the Wood*] All Swine (but wild ones eſpecially) are *vitibus inimici*, ſaith *Theodoret*, deſtructions to Vines. And *Melanchon* thinks that therefore God forbad the *Jews* to eat Swines fleſh. *Eo quod ſues omnia ſurſum deorſum vertant vaſtentq;*, becauſe they turn up all, rooting things up by the roots, as the word here ſignifieth. *Auſtin* underſtands it of *Veſpaſian*, others of *Antiochus*, or Antichriſt. Man. Loc. com. Exvineavit. ἐλυμήναντο αὐτήν, Sept. Luk. 1. 78.

And the wild beaſt] The ſouldiers, 2 *Chron.* 25. 18.

Verſ. 14. *Viſit this Vine*] Some underſtand it of Chriſts incarnation.

Verſ. 15. *And the Vineyard*] *Vitiarium, ſurculum, plantulam.*

Verſ. 16. *They periſh*] *Scilicet palmites, & propagines*, verſe 10, 11.

Verſ. 17. *The man of thy right hand*] i. e. *Iſrael*, or the *Meſſiah.*

Verſ. 18. *So will not we go back*] A promiſe of gratitude, which is uſually annexed to prayers for deliverance.

Verſ. 19. *Turn us again*] See *verſe* 7. Prayers are like arrows of deliverance, which would be multiplied and enlarged, 2 *King.* 13. 17.

PSAL. LXXXI.

Upon Gittith] An Inſtrument brought from *Gath*, or uſed by *Obed-Edom* the *Gittite*; or a Pſalm to be ſung *at the Vintages*, i. e. at the Feaſt of Tabernacles. It containeth a ſolemn Thankſgiving (for which cauſe alſo that Feaſt was inſtituted) with ſo great joy, that *Plutarch* took occaſion there-hence to write (but falſly)

ὠχοφόρια In sympos. gaudium cantu agendum. that the *Jews* did then keep a Feast, or Holy-day to *Bacchus*.

Vers. 1. *Sing aloud unto God*] Be loud and large in his praises, set them forth cheerfully, and courageously. God loveth zeal in all his services.

Vers. 2. *Bring hither the Timbrel*] These Instruments then used in Gods Service (as a part of the *Jewish* pedagogy) were types of that Spiritual joy which we should express in holy duties, no less than if we heard the most exquisite Musick. There should be continual Musick (habitual joy) in the Temple of the Holy Ghost.

Vers. 3. *Blow up the Trumpet in the new Moon*] And the like at other solemn Feasts, three whereof (all in the seventh Month to be kept) *Beza* thinketh to be here plainly and distinctly noted. These Feasts were a shadow of things to come, but the body is in Christ, *Col.* 2. 16, 17.

Vers. 4. *For this was a statute*] The keeping of it therefore is not arbitrary, but necessary: *Aut faciendum aut patiendum.*

And a Law] Which was to be kept as the apple of the eye, *Prov.* 7. 2.

Vers. 5. *This he ordained in Joseph*] Put for all *Israel*, as *Psal.* 80. 1. though the Chaldee understandeth it of *Joseph* in person, and the next words of his going through the Land of *Ægypt* to gather Corn in the seven plentiful years, and that at his first coming into *Ægypt*, he understood not their Language.

Isa. 19. 18. *Where I heard a Language*] Idolatrous Language, say some, contrary to the Language of *Canaan*: this God *knew not*, that is, *liked not*; Or, rather a strange forrein Language, which is no small grievance, *Jer.* 5. 15. *Ezek.* 2. 6. 1 *Corinth.* 14. 11. to those especially, who understand no otherwise than by blows, as Beasts do men.

Sordidissimo ministerio. Vers. 6. *I removed his shoulder from the burden*] From the woful slavery of *Ægyptian* Tyrants and Task-masters.

His hands passed away from the pots] Or, *Baskets*, wherein was carried earth for brick-clamping, and Pot-making, &c. whereunto they were so close tied that they might not stir a foot from their daily work, till God delivered them. Some say, that the *Pyramides* were built by them.

Vers. 7. *Thou calledst in trouble*] Their trouble called, though themselves had been silent; I have seen, I have seen the afflictions of my people, &c. but they cried to the Lord at the red Sea, *Exod.* 14. 10, 15. and were delivered.

I answered thee in the secret place of thunder] *i. e.* In the Pillar of Cloud, that stood betwixt the two Armies, and thundred against the *Ægyptians*, Exod. 14. 24. Confer *Lam.* 3. 44.

I proved thee at the waters of Meribah] When thou hadst but newly *foot out of snare*; and yet there, and then thou shewedst thy self. O thine ungratefulness! &c. this hath been thy manner from thy youth.

Vers. 8. *Hear O my people, &c.*] Notwithstanding thy many and mighty provocations at *Meribah*, and elsewhere, I made a Covenant with thee at Mount *Sinai*, and gave thee right Judgements, and true Laws, good Statutes, and Commandements, *Neh.* 9. 13.

Vers. 9. *There shall no strange god*] This is the first and chief Commandement, wherein all the rest are contained, saith *Luther*.

Vers. 10. *Open thy mouth wide, &c.*] If thou be straitned tis not in me, but in thine own bowels; he secretly taxeth them for their ὀλιγοπιστία and their ὀλιγοψυχία in prayer, their faithlesness and faint-heartedness, whereby they do deny as it were their own prayers: Ask largely, and speed accordingly.

Vers. 11. *But my people would not hearken*] Here beginneth the Second part of the Psalm which is *objurgatory*, and very suitable to the season of the year at that Feast, that if it were a fruitful year, the *Israelites* might see and acknowledge Gods goodness therein; as if otherwise, they might accuse themselves, and not the Lord.

Perplexis cogitationibus. Vat. *Israel would none*] Heb. *acquiesced not in mee*, was not well affected to mee, but had hearts full of harlotry.

Pœna rebellionis maxima. Vers. 12. *So I gave them up*] I left them as a ship without a rudder, as an horse without reigns to go whither they would, and do what they would. This is a fearfull Judgement, *Hos.* 4. 14. *Rom.* 1. 28. 2 *Thes.* 2. 11, 12.

And

And they walked in their own counſels] To their own ruine, becauſe they took counſel but not of God, and covered with a covering, but not of his Spirit, that they might adde ſin to ſin, *Iſa.* 30. 1.

Verſ. 13. *O that my people had hearkened unto mee*] A wiſh after the manner of men; to ſet forth Gods great deſire of our welfare, which he here uttereth as it were, with a ſigh and a groan.

Verſ. 14. *I ſhould ſoon have ſubdued*] I would have turned the ſcales, and made them as much over-weight to their enemies, as they were to them.

And turned my hand, &c.] God, with a turn of his hand can overturn his enemies, and relieve his little ones, *Zach.* 13. 7. If he but ſpread forth his hands as a ſwimmer ſpreadeth forth his hands to ſwim, he ſhall bring down the pride of oppreſſors together, *Iſa.* 25. 11.

Verſ. 15. *The haters of the Lord ſhould have ſubmitted*] Heb. *Lyed*, that is, yeelded feigned obedience, as *Pſal.* 18. 44.

But their time ſhould have endured for ever] i. e. Their ſtrength, ſaith the Chaldee; their tranquillity and proſperity, ſay others. *Theodoret* referreth it to the enemies thus, The time of their calamity ſhall endure for ever, they ſhall be eternally miſerable.

Verſ. 16. *With the fineſt of the wheat*] Heb. *With the fat or marrow of wheat*, with the choiceſt of picked nouriſhment.

And with honey, &c.] *Hyperbole incomparabilis felicitatis & fecunditatis.* See *Deut.* 32. 13. ſhadowing out the ſweetneſs of the Word and Sacraments.

PSAL. LXXXII

VErſ. 1. *God ſtandeth in the Congregation of the Mighty*] There God is preſent and preſident by a particular providence, as Lord *Paramount*, and chief Magiſtrate, higher than the higheſt, *Eccleſ.* 5. 8. *Job* 31. 14. *Epheſ.* 6. 9. The *Ethiopian* Judges, they ſay, do ever leave the chief ſeat of Judicature empty for him; and *Solomon*, for like reaſon, calleth that ſeat *The holy place*, Eccleſ. 8. 10. There *Elohim* (that is, the *Judge and Avenger*) ſtandeth, or ſetteth himſelf, to behold the actions and affections of Judges, and to paſs a cenſure upon their ſentences. Good therefore was the counſel of *Jehoſaphat* to his Judges when to ride circuit, 2 *Chron.* 19. 6. Take heed what ye do, for ye judge not for man, but for the Lord who is with you in the Judgement. Wherefore now let the fear of the Lord your God be upon you; take heed and do it, &c. Judges ſhould ſit in as great (though not ſo ſlaviſh) a fear of offending, as *Olaus* in the hiſtory did upon the flayd skin of his Father *Silaunes* nailed by *Cambyſes* on the tribunal, or as a Ruſſian Judge, that feareth the boyling caldron, or open bartocking; or the Turkiſh Senate, when they think the great Turk to ſtand behind the Arras at the dangerous doot.

Ut præſes Synodi. Locus orat. dicitur eſt medius locus in cœtibus.

Turk. hiſt. 718.

He judgeth among the Gods] i. e. Among the Magiſtrates (as our Saviour interpreteth it, *Joh.* 10. 34, 35.) who are called gods. Firſt, By *analogie tanquam Deum imitantes*, ſaith *Theodoret*, as reſembling God by having the power of life and death. Secondly, By *participation, tanquam lumina illuminata*, ſaith *Auſtin*, as ſtars participate their light from the Sun, ſo do Rulers their authority from the ſupreme Majeſty. Thirdly, By *deputation* from God, whoſe vicegerents they are, and to whom they muſt be accountable for their *mal-adminiſtration*.

Verſ. 2. *How long will ye judge unjuſtly?*] viz. Thorough a cyclopicall contempt of Gods ſenerity.

Ne pecces, Deus ipſe videt.

Will ye repreſent and expreſſe God to the World as a corrupt, crooked, and unrighteous Judge?

And accept the perſons of the wicked?] Heb. *Lift up their faces*, and ſhew them more favour than others that are much honeſter? *Barrabbas* oft is releaſed, and Chriſt crucified; *Alter habet æquum, ſed alter habebit æquum*, ſaid that partiall Emperour. This man hath the right on his ſide, but the other ſhall carry the cauſe, for all that.

Verſ. 3. *Defend the poor and Fatherleſs*] Theſe are Gods clients, and this is Gods

counsell worthy to be written with letters of gold on the walls of all Judicatories, as having in it better direction for a Statesman than all *Lipsius* his Bee-hive, or *Machiavels* Spider-wed. These two Latine verses are said to be written over the Judgement-seat in Xant.

Hic locus odit amat, punit, conservat, honorat,
Nequitiam, pacem, crimina, jura, bonos.

Vers. 4. *Rid them out of the hand of the wicked*] Heb. *Of the turbulent*, who make a do, as the Devil doth, and vex others.

Vers. 5. *They know not, neither will they understand*] *q. d.* There's no good to be done upon these uncircumcised *vice-gods*, as they may in the worst sense be best stiled; 'tis bootless to advise them to better, for they are *set*; they are as good every whit as ever they mean to be; and as for their duty, *nec cogitant, nec curant*, they neither know it, nor care to know it, but blunder on in the dark, and are led blindling by their base lusts, which so they may satisfy, they pass not what becomes of the weal publick, but oppose with crest and brest whatsoever crosseth their sinfull designs. Hereby they cause mighty concussions, and draw down heavy judgements, *Isa.* 24. 18, 19.

Pessimi dantur, & ruunt omnia.

Vers. 6. *I have said ye are Gods*] As *verse* 1. but doubly so, if *good* too; if they excell both in vertue and power, as *Aristotle* joyneth them; *I have said*, is *vox potestatis constituentis*, whence that of the Apostle, All power is of God, *Rom.* 13. 2.

κατ' ἀρετὴν καὶ τὴν πολιτικὴν δύναμιν. Arist. Polit. l. 3. c. 13. Niceph. l. 18. scribit Sultanum principem gentis Turcicæ dictum fuisse Taisan i. e. filium Dei.

And all of you are children of the most High] Invested (as Princes sons and heirs are oft) with part of my power, and intrusted with the administration of mine earthly Kingdome by the exercise of vindictive and remunerative Justice. The Chaldee paraphraseth, *As the Angels of the High*; and *Kimchi*, *As the Stars*; which have dominion over these inferiour bodies, Confer *Job* 38. 7.

Vers. 7. *But ye shall dye like men*] Yea, if wicked, like beasts; but only for their pillow and bolster. *Super cubilia forsan in honore morientur, quo a bestiis differunt, sed non in morte*, saith *Kimchi*. God who had so highly advanced such, will lay them low enough; even in the slimy valley (if not in hell) where are many already like them, and more shall come after them. *Job* 21. 31, 32. Our *Henry* the eight was told on his death-bed that he should go *to the place of Princes*; which was no great comfort, if the old Proverb be true, that Hell is payed with the Crowns of Princes, and helmets of souldiers. The Spanish Frier used to say, there were but few Princes in hell; for why? there were but few in all.

And fall like one of the Princes] Of the Heathen Tyrants, which are oft slain by the People, as most of the Cesars before *Constantine* were. *Ad generum Cereris*, &c. Some of the Fathers, *Arnobius*, *Chrysostom*, *Theodoret*, &c. understand it of *Beelzebub* and his fellows, *qui acerbissimis & exquisitissimis tormentis cruciantur*, who are most tormented in hell, 2 *Pet.* 2. *Potentes potenter torquebuntur*. Some read it, *And ye, O Princes, shall fall as one*, i. e. as others do. A necessary consideration for great ones, who are apt to dream of an immortality, or at least to drive off the thoughts of death.

Vers. 8. *Arise O God, judge the earth*] Take the matter into thine own hand, for it is but time, all things here being so ill ordered by thy substitutes; *nam alioqui pro judiciorum constupratione terra tota videtur collapsura*, all will bee naught else.

For thou shalt inherit all Nations] Thou Lord Jesus shalt, *Psal.* 2. 8. *Heb.* 1. 2. *Rev.* 11. 15. Come therefore, yea come quickly.

PSAL. LXXXIII.

VErs. 1. *Keep not thou silence O God*] *Ter idem dicit ad vehementiam*, He saith the same thing thrice to shew his earnestness. The Hebrew is, *Be not silent to thee*, that is, in thine own cause, as *verse* 5. The Septuagint and Vulgar have it, *O God, who is like unto thee?*

Concurrant magno impetu, connexu, & ardore.

Vers. 2. *For lo thine enemies make a tumult*] *Thine*, because ours: for there is a league offensive, and defensive between God and his people; the Church must therefore needs bee invincible, because God is so.

Have

Have lift up the head] Being insolent and confident, they bear their noses high in the air, uttering loud and lofty language, as did *Rabshakeh*, sent by *Sennacherib*, 2 *King.* 18. to which times some referre this Psalm, as others to those of *Jehosaphat*, 2 Chron. 20. *Kimchi.*

Vers. 3. *They have taken crafty counsel, &c.*] They have negotiated this league with much subtilty and solicitation, *conferunt & captant consilia*, they are cruel-crafties. *Malignaverunt consilium*, saith the Vulgar.

And consulted against thy hidden ones] *Hidden* under the hollow of thy hand, under the shaddow of thy wing; and therefore safe from strife of tongues or force of hands, *Psal.* 27. 5. & 31. 21. *Commodum instituto epitheton.* The Greek rendreth it, *Thy Saints*, such as whose life is hid with Christ in God, *Col.* 3. 3. 1 *John* 3. 2. The same Hebrew word is used for the inward oracle of the Temple, *Ezek.* 7. 22. a type of Heaven, the Saints Country.

Vers. 4. *They have said come, &c.*] The wicked have their *Come*, Prov. 1. 11. as well as the Saints, *Isa.* 2. 3, 5. *Zach.* 8. 21. but for a worse purpose.

Let us cut them off] *Them*, by way of contempt, as not worth naming, they were so base. The Devill and his Imps would utterly root out the Church, but that cannot bee, *Jer.* 31. 36. *Mat.* 16. 18.

That the name of Israel, &c.] But *Israel* hath still a name, when *Moab*, *Ammon*, *Edom*, *&c.* live but by fame only. See *Jer.* 48. 2.

Vers. 5. *They have consulted together with one consent*] Heb. *With one heart, concordi-ter*, as if they had all but one heart. This was not unity but conspiracie, such as is that of Papists, *Rev.* 17. 13, 14.

They are confederate against thee] Heb. They have stricken a Covenant, *viz.* with oaths and solemn ceremonies, cutting the Sacrifice in twain, and passing between the parts thereof, as *Jer.* 34. 18. Virg. Æneid. 8.

-- cæsa jungebant fœdera porca.

Vers. 6. *The Tabernacles of* Edom, *and the Ishmaelites, &c.*] *Exercitus ex variis gentibus conflatus*, at odds amongst themselves, and yet well agreed for a mischief to the Church, who might ever well say as the Hare in *Martial.*

In me omnis terreq; avimq; manus; rapina est;
Forsitan & cali, si cane astra ferat.

As Dogs fighting and intertearing one another, can give over and joyn together to follow the harmlesse Hare that passeth by them; so here? If *Manasseh* be against *Ephraim*, and *Ephraim* against *Manasseh*, yet they will be both against *Judah.*

And the Hagarens] Who came also of *Hagar*, as well as the Ismaelites, but were a distinct people, and would be called *Saracens*, from *Sarah* the free woman, for honour sake, as if the Promises made to *Abraham* and *Sarah* had belonged to them. *Ptolomy* maketh mention of the Saracens, and placeth in *Arabia* the seat of the *Hagarens*; where there is also a City called *Agra*, of *Hagar*, likely. *Aben-Ezra* saith they came of *Agar*, by another husband. The *Chaldee* calleth them *Hungarians.* Saracens in Arabick is Theeves.

Vers. 7. Gebal *and* Ammon *and* Amalec] *Sic enarrat & enumerat inimicos decem conglobatos.* Answerable whereunto were the ten Kings of Christendome, who gave their power to the beast. *Gebal* might be the inhabitants of *Gebal*, a City of *Phenicia* saith *Stephanus*, or of *Syria*, saith *Strabo*, which *Volaterran* saith was called *Gibel*, in his time, but anciently *Biblis*. See *Josh.* 13. 5. Ezek. 27. 9.

Vers. 8. Assur *also is joyned with them*] The Chaldee paraphraseth *Sennacherib*, also the King of *Assur*, *&c.* So doth the Turk, with the Churches enemies: howbeit *Italy* is the mark he shooteth at, and the Protestants have the happiness (as also *America*) to be further out of his way, and no part of his present aim, for the greatest part of them.

Vers. 9. *Do unto them as unto the Midianites*] And how that was, see *Judg.* 7. & 8. & *Judg.* 4. *Preces sunt bombardæ & instrumenta bellica Christianorum*, saith *Luther.*

Vers. 10. *Who perished at* Endor] A place in the Tribe of *Manasseh* neat unto that ancient River, the River *Kison*, Judg. 4. 7. 1 Sam. 28.

They became as dung] They lay unburied, rotted above ground, and were spred as compost upon soil.

Vers. 11. *Make their Nobles like* Oreb *and like* Zeeb] ערב signifieth a Crow, Zeeb

Zeeb a Wolf, *Zebah* a cut-throat, *Zalmunna* a forbidder of shadow, or quiet to his subjects, fit names for Tyrants, and persecuters of Gods people.

Vers. 12. *Let us take to our selves the houses of God*] Covetous Impropriatours and Oppressours have learned this language. *Possidebant Papistæ, possident Papistæ*, saith One wittily.

Capita carduorum.

Vers. 13. *O my God, make them like a wheel*] Heb. *Like a rouling thing*, such as is thistle-down, saith *K. Solomon*. Gr. like a top, *Torq; illos in modum trochi*, whirle them about as boyes do their tops.

As the stubble] As before he had brought examples, so here similitudes to shew what he would have done to the enemy.

Vers. 14. *As the fire burneth a wood*] *Maximè quando à vento flabellatur*, when blown up by a fierce wind it soon turneth a wood into a waste.

And as the flame setteth the mountains on fire] Those sulphury mountains, such as *Ætna, Vesuvius, Petra malu*, a mountain in the highest part of the *Apennines*, which perpetually burneth, say travellers.

Il Mercurio Italico 178.

Vers. 15. *So persecute them with thy tempest*] *Turbina eos*, that they may stand or stay no where.

And make them afraid, &c.] So fright them with thy heavy judgements, that all their wit and courage wherewith they should help themselves, may bee expectorated.

Vers. 16. *Fill their faces with shame*] By confounding their confidences, and blasting their designs. They promised themselves a triumph, but let them have the canvals.

That they may seek thy name O Lord] *Ut in viti cognoscant quàm sit tam potens Jehovah regitare*, that they may even in despight of their heads, be compelled to inquire after thee. It is storied of *Sennacherib*, that after the destruction of his huge army at *Jerusalem*, demanding of some about him what might be the reason that the unresistable God of Heaven so favoured the Jewish Nation as he had found by sad experience? answer was given that *Abraham* from whom they descended, sacrificed unto him his only Son, which purchased this Protection to his posterity. If that will win him, saith Hee, I will spare him two of my sons, to procure him to be on my side, which *Sharezer* and *Adrammelech* his sons hearing of, prevented their own deaths by his.

Bib. Castal, Tabul.

Vers. 17. *Let them be confounded, &c.*] This and the following verse, are an exposition of the former verse. The Rabbines have a saying *nulla est objectio in Lege, quæ non habeat solutionem in Lege*. The Scripture is its own interpreter.

Vers. 18. *That men may know that thou whose name alone is* Jehovah] The *Essentiator*, Isa. 44. 6. with *Act.* 17. 25. *Rev.* 1. 4, 8. The *Jews* pronounce not this name at all, but use *Adonai* or *Elohim* for it. The first among the Christians that pronounced it was *Petrus Galatinus*, following the pronunciation of the Syriacks and Greeks. *Gentbrard* will have it pronounced *Jahue*, and bitterly enveyeth against *Beza*, and others as prophaners of Gods name, who call God *Jova*, or *Jehova*, *vocabulo novo*, saith he, *barbaro, fictitio, irreligioso & Jovem Gentilium redolente*. It is very likely that of this holy and reverend name of God, the *Gentiles* called their greatest God *Jove* and *Jupiter*, that is, *Jah-pater*. *Pausanias* also telleth us that the Poets thus sang unto him, Ζεὺς ἦν, Ζεὺς ἐστι, Ζεὺς ἔσεται, ὦ μεγαλε Ζεῦ. And *Varro* the learnedst of the Romans thought *Jove* to be the God of the *Jews*. But he and all men should have known, as here, that *Jehovah* is *God alone*; and so have sought to the *Jews* (of whom alone was salvation, *Joh.* 4. 22.) for better understanding in the things of Gods Kingdome, acknowledging him to be *the most High above all the earth*, and contemning *simulacra, ifos deos modo Jovem sui proritus haberet*, as another Heathen said.

Aug. de consens. Evang. l. 1. c. 22.

PSAL. LXXXIV.

A Psalm] Of the same subject with the forty second, and made when *David* was banished either by *Saul* or *Absalom*, or else when buried abroad in his wars, 2 *Sam.* 8. and so, debarred from the use of Gods publick ordinances.

Vers. 1. *How amiable are thy Tabernacles*] viz. For thy Words sake that is there preached

preached, and thy worships there performed. The Protestants at *Lions* in *France* called their place for publick meetings to serve God, *Paradise*, *Chrysostom* calleth it *the place of Angels and Archangels, the Kingdome of God, yea Heaven it self.* Another calleth it, *The heavenly Exchange betwixt God and his people*; they present duty, he conferres mercy. *Luther* saith, he would not live in Paradise without the Ordinances; as with them he could frame to live in Hell it self: And a small village with a godly Pastor, and a good people in it, is an earthly Paradise, saith He. If that Italian Martyr could date his letter *From the delectable Orchard of the Leonine prison*, what may we think of the free use of the ordinances? what of Heaven? *nam facile Hierusalem transferunt ad Spiritum.* Hom. 36. ad 1 Cor. 14.

Vers. 2. *My soul longeth*] As she did, who said, Give mee Children or else I dye. His soul once longed for the waters of the well of *Bethlehem*, but not so earnestly as now to *draw waters with joy out of those wells of salvation.*

My heart and my flesh] *Ut sit sanctitas in corde, & sanitas in corpore.* And for obtaining of this, whole *David* cryeth aloud, as a child when hungry cryeth every whit of him, hands, feet, face, all cry; and then the Mother flings by all, then she flyes and out-runs her self: So here; *The desires of the Righteous shall be satisfied*, Prov. 10. 24.

Vers. 3. *Yea the sparrow*] *Avis communissima*, haunteth about houses, buildeth about windows, and there chirpeth. The Heb word *ken* for a nest hath the first letter bigger than the rest, to note Gods providence in teaching birds to build. Exclamatio pathetica ex abrupto. Trem.

And the Swallow a nest for her self, &c.] She hath her name in Hebrew from her liberty to flye boldly, and to nestle in mens chimneyes, *Prov.* 26. 2.

Even thine Altars] Or, *Oh thine Altars!* (so some read it) by a passionate exclamation, importing strongest desires after them. The want of Gods Ordinances should pinch us to the heart.

Vers. 4. *Blessed are they that dwell in thy house*] viz. Those *Menial-servants* of thine, the Priests and Levites, who have their lodgings near thee, and their imployment about thee. This is still the happiness of Gods Ministers, whose holy function and calling (both in the preparation to it, and execution of it) leadeth them to God, and holdeth them with him.

They will be still praising thee] As having hearts full of Heaven, and consciences full of comfort. There cannot but be musick in the Temple of the holy Ghost.

Vers. 5. *Blessed is the man whose strength is in thee*] i. e. Who is enabled by thee, both in body and mind, to come from the place of his aboad to the solemn feasts.

In whose heart are the wayes of them] Here the old translation, *In whose heart are thy wayes*, is far better. i. e. As he bringeth his body to the Ordinances, so he hath thy wayes or laws ingraven in his heart.

Vers. 6. *Who passing thorough the valley of* Baca] That is, *of tears*, say some, of *Mulberry-trees* say others; the one are moist, the other use to grow in more dry places. Betwixt them both, they may serve, saith One, to make up a more compleat emblem of this miserable World, made up of woes and wants. *In hoc exilio* saith *Bernard, in hoc ergastulo, in hac peregrinatione, in hac valle lachrymarum, &c.* ἐν τῇ φάραγγι τοῦ κλαυθμῶνος. *Sept.*

Make it a Well] They are as chearfull in their travel to Gods house, as if they had plenty of water all the way. *Finis edulcat media*, the joy of the Lord is their strength, whereby they are carried on an end, as they say, to their journeys end, the joyfull preconceit of appearing before God in *Zion*; allaying their great thirst.

Vers. 7. *They go from strength to strength*] i. e. Lustily and constantly, *turma turmæ subinde sese adjungente*, one company comming this way, and another that, out of their several parishes, and so they grow stronger, and go more comfortably on together. Some render it, *de doctrina in doctrinam, vel de academia in academiam*; they grow til they come to a perfect knowledge of God. Pergunt turmatim. Beza

Every one of them in Zion *appeareth before God*] And then think their pains though never so great, well bestowed, though then they saw Gods face, but obscurely in the dark glass of the ceremonies. Popish pilgrims though used hardly, and loose much of their estates, yet satisfie themselves in this. I have that I came for, *viz.* the sight of a dumb Idol. What then should not we then suffer to see God in his ordinances, &c?

Vers. 8.

Vers. 8. *O Lord God of Hosts hear my prayer*] Satisfie mine earnings, pantings, and inquietations of mind after the liberty of thy Sanctuary, *vers.* 2. These very *desires* he calleth *prayers*.

Vers. 9. *Behold*] Not only *Hear*, see *Psal.* 34. 15. with the Note.

Look upon the face of thine anointed] *Christi, cujus festinus adventus*, saith *Kimchi*: do me good for Christs sake.

Vers. 10. *For a day in thy Courts*] Every Flower hath its sweetness; so hath every holy duty its comfort.

I had rather be a Door-keeper] As the *Korites* were, to whom this Psalm was committed; and for whose incouragement this might be spoken. A Door-keeper is first in, last out; so would *David* be in holy assemblies. Tardy hearers would be loath to beg this office out of his hand.

In the tents of wickedness] *Tentoriis vexationis*, Kimchi.

Vers. 11. *For the Lord God is a Sun and Shield*] An universal All-sufficient and satisfactory good, proportionate to our necessities.

The Lord will give grace and glory] One would think that were enough, yea but then here is more than enough, *No good thing will he with-hold, &c.* and thence is *Davids* desire, so to be about him.

Vers. 12. *O Lord of Hosts, &c.*] *Conclusio Epiphonematica.*

PSAL. LXXXV.

Vers. 1. *Lord, thou hast been favourable, &c.*] Gods free grace and favour is fitly premised, as the Fountain and Mother of all the following Mercies. This is that other Book, *Rev.* 20 12. that hath our names in it, and our pardon.

Thou hast brought back the captivity of Jacob] Of old from *Egypt*, and alate from the *Philistines*; who after *Sauls* death miserably tyrannized over *Israel*, till *David* delivered them. Some hold that this Psalm was composed at the end of the *Babylonish* Captivity. Others conceive it may be a prayer for the conversion of the *Gentiles*, who are brought in speaking, the whole Psalm throughout.

Vers. 2. *Thou hast forgiven the iniquity, &c.*] This is worthily mentioned as a main mercy, as a chief fruit of Free-grace.

Thou hast covered all their sin] That, that filthy thing may be no longer an eye-sore unto thee. In the Original there are Six *Homoioteleuta*, which is an elegancy not to be englished.

Vers. 3. *Thou hast taken away all thy wrath*] Heb. *Thou hast gathered it*, thou hast recollected it, that we might not bear it; when Sin is once remitted, Wrath is soon removed.

Thou hast turned thy self from the fierceness, &c.] Here are six *Hasts* drawing in the next *Turn*, vers. 4. God hath, and therefore God will, is a strong *Medium* of hope, if not a demonstration of Scripture-Logicks. See 2 *Cor.* 1. 10.

Vers. 4. *Turn us, O God of our salvation*] Turn us, and we shall be turned; do as thou ever hast done, for thou art Jehovah, thou changest not, but art yesterday, to day, and the same for ever.

And cause thine anger, &c.] *Labefactatio iram tuam ergo nos.*

Vers. 5. *Wilt thou be angry with us for ever?*] *Dilata Christo tuo vel tuo adventu?* Such expostulations mixt with faith are *Vis Deo grata*, as saith *Tertullian*, such as God is well pleased with.

Vers. 6. *Wilt thou not revive us again?*] Who for present are all amort, as it were, *free among the dead?* free of that company?

That thy people may rejoyce in thee] A joyless life is a lifeless life, *Mortis habet vices qua trahitur vita gemitibus.*

Vers. 7. *Shew us thy mercy, O Lord*] Thy fatherly mercy, στοργήν.

And grant us thy salvation] Thy Christ, and our Jesus, *Luke* 2. 30.

Vers. 8. *I will hear what God the Lord will speak*] I will not repine, but listen what answer God giveth to my prayer, and patiently wait a good issue of my troubles.

For he will speak peace unto his people] *viz.* by his Promises, and by his Providences.

And to his Saints] For all Gods people are righteous ones, *Isa.* 60. 21. justified and sanctified, 1 *Cor.* 6. 11.

But

Bow down thine ear, &c.] Let me be the object of thy pity, and of external relief, let every member have part of thy favour.

Vers. 9. *All nations whom thou hast made, &c.*] Though many are in darkness with errors, that they cannot see the way to heaven, yet many have a desire after looking for it, *Isaiah* 60.

Thou great one, &c.] The Father both by *salvation* and *glorification*.

Vers. 10. *For thou art great, &c.*] And God (like a loving parent) is very tender of his children, and will not suffer them to be oppressed by others, but will be sure to punish the oppressors of God's people, as the Kingdom of Babylon, &c. *Isaiah* 14. *Revel.* 18.

Teach me thy way, O Lord, &c.] Make me thoroughly to know by experience to the practice of the Christian Religion, *John* 17. 3. *Phil.* 3. 10. *1 Pet.* 1. 22. *1 John* 2. 3.

Vers. 11. *Unite my heart to fear thy name.*] i. e. Heavenly and Gracious, both of truth and righteousness. Hearts undisposed and unprepared for Christ, *Isa.* 57. 15. Others concerning the extraordinary Glory of all good things.

Vers. 12. *For thou shalt give the saints a gift.*] The *Gift of all gifts*, the holy Spirit (*Luke* 11. 13. with *Matthew* 7. 11.) with a *largess* of outward comforts.

Vers. 13. *Righteousness shall go before him.*] Men shall walk before God in holiness and righteousness all the days of their lives, *Luke* 1. 75. they shall not rest in outward blessings, *vers.* 12. or be satisfied with such low things, but be led up thereby to the care of higher.

And shall set us in the way of his steps.] So that we shall go an upper (or rather a better) way, *Prov.* 15. 24. having our feet where others must tread over us; and so *departing from Hell beneath*, which here gapeth for the unrighteous.

PSALM LXXXVI.

A Prayer.] Left for a form, for a help to devotion, as most also. *Psal.* 90. 1. *Title.*

Vers. 1. *Bow down thine ear, O Lord.*] As the cordial Physician doth to his feeble Patient: to *Deaf* gladsomeness.

For I am poor, and needy.] Having nothing to live on but what my friends privily send me, or what I can get by hour-looking from the Lords suitors, *1 Sam.* 30. 28.

Vers. 2. *Preserve my soul, for I am holy.*] Or, *a Saint*, *a Saint-like*, *a Saint-like* man, such an one as upon which from the tender mercies of the Almighty, *Paul* speaks changedly, *de Saints in common Phrase*. *David* took the Penitent Nazarite, and fled into him, for was holy, as God is holy; and sanctified, as God is sanctified (in quality though not in equality) but all of free grace; and this he pleads for his own safety.

Save thy servant.] *Serva servum tuum*, thy devoted Servant, and not thy beneficiary only.

Vers. 3. *Be merciful unto me.*] Left my friends by the former grants (I confidently) suspect him to be a merciful Master, for he grants many, with readiness and constancy of remark.

Vers. 4. *Rejoice the soul of thy servant.*] True and solid joy cometh sensibly by the doors of heavenly prayer.

I lift up my soul.] [illegible]

carrying [illegible]

Vers. 5. *For thou, Lord, &c.*] [illegible] God by prayer.

Vers. 6. *Give ear, O Lord, &c.*] The hearing of our [illegible] and reckoned among our chiefest mercies.

Vers. 7. *In the day of my trouble, &c.*] Gods Penitents muſt pray and believe

Jam ſiles & pax, & honeſt pudorq; Prifci: & hæc ſeclis reditre virtus Audet; apparetq; beata pleno Copia cornu, *Horat. Iren. Aug.*

and believe and pray unto him. David had said before, God is infinite in mercy to all that call upon him: Hope he affureth, and concludeth, he shall find mercy of my trouble will call upon him, therefore he will answer me.

Vers. 8. *Among the Gods*] Whether deputed or reputed.

There is none like unto thee] Either in essence, or in operation, see Exod. 15. 11. *Rev.* 4. *ult.* 'tis to be hoped they shall, *Ezek.* 11. 16, 17, 20, not by change of place, but of affection, translation, and becoming unto Christ the essence of faith. Some understand this of that general harmony at the last day.

Vers. 10. *For thou art great*] Great is the Lord without quantity, good without quality, everlasting without time, omnipresent without place, containing all things without extent, within all things, and contained of nothing without all things, and following of nothing, &c. Now the least glimpse of this knowledge is worth all the dreams of human wisdome.

Thou doest wondrous things] The Gentiles have laid down a threefold way of knowing God; First, Negation or Imperfections. Secondly, Affirmation of Perfections. Thirdly, Contemplation of great works.

Vers. 11. *Teach me thy way*] David knew much of God, and yet he desireth to be taught more; delivering himself up to Gods discipline, and saying as one *Solus did*

Unite my heart to fear thy name] i. e. To serve thee with simplicity and godly sincerity, *Col.* 3. 22, desiring to thee with full purpose of heart, *Act.* 11. 23, and attending upon thee without distraction, 1 *Cor.* 7. 35. As thou art God alone (*verse* 10.) so let my heart be toward thee alone. Behold I find it divided, disjointed, and so disabled for duty (for *animus dispersa fit minor*) Oh do thou unite it I beseech thee, giving me that one heart thou hast promised, until we all come unto that oneness of the faith, and of the knowledge of the Son of God unto a perfect man, &c. *Ephes.* 4. 13.

Vers. 12. *I will praise thee*] While he prayed, he found his prayer answered, and therefore thus breaketh forth into praises.

Vers. 13. *Thou hast delivered my soul from the lowest hell*] That is, from deadly and desperate dangers. Some understand it of the damnation of hell which *David* had deserved by his sins. The Rabbines gloss is, *Ab eo qui est in profundo.*

Vers. 14. *O God, the proud*] *Zedim* strangers some read it (by the change of a letter in the original) who are commonly cruel.

And the assemblies of violent men] *Arisim*, some render it, sturdy varlets, *seipsos*

Vers. 15. *But thou O Lord art a God full, &c.*] These are part of those thirteen attributes of almighty God let down and proclaimed by himself, *Exod.* 34. 6. 7. which the Hebrews call them, that is, *Properties.*

Vers. 16. *O turn unto me*] Or, *Look toward me*, the life of a believer consisteth in the light of Gods countenance.

Give thy strength unto thy servant] Master, may lend me your hand, saith the (creature to his Maker, wherein we want.

And save the son of thine handmaid] *A.* 1. *I was born in my house*, came of religious Parents, &c. therefore do unto good for their sakes at least, as *Hezekiah* was

Vers. 17. *Shew me a token for good*] Make this thy promised, that they may be convinced of their malice and madness. At the death of some [illegible] dead so full, that he was forced to look [illegible]

PSAL. LXXXVII.

A *Pſalm or ſong*] Made, likely, by *David*, after that he had ſetled the Ark in Mount *Sion*, 2 Sam. 6. and underſtood that the Temple ſhould be built in Mount *Moriah*. In which two mountains (or rather one mountain with two tops) the Rabbines ſay that this Pſalm was compoſed; and thereunto they draw the next words, *His foundation*, or the argument of this Pſalm, *is in* and of thoſe *holy Mountains*. But this ſeemeth not to be the ſenſe.

Verſ. 1. *His foundation is in the holy Mountains*] Which cannot be removed, but abide for ever, *Pſal.* 125. 1. Some read it, *The foundation thereof*, viz. of the Temple, but eſpecially of the Church univerſall that ſpirituall Temple (built of living ſtones by God the beſt Architect, Chriſt himſelf being the chief corner-ſtone) *is in the holy Mountains*: For out of *Zion* went forth the law, and the word of the Lord from *Jeruſalem*; which is therefore called the Mother-Church, and τῶν ἐκκλησιῶν μητρόπολις, the chief Church, the root of the *Gentile*-Churches, *Rom.* 11. the converſion whereof is here foretold, *verſe* 4. and perpetuall happineſſe promiſed. Damaſc. l. 4. c. 13.

Verſ. 2. *The Lord loveth the gates of* Zion] Nothing but his meer love moved him to make choice of it, above all other places there to declare his power, preſence, and goodneſs. He firſt choſe it for his love, and then loved it for his choice; and ſo he doth his Church.

Verſ. 3. *Glorious things are ſpoken of thee*] *Dicta & praedicta*, told and foretold *of thee*, Heb. *in thee*, ſc. by the holy Prophets, eſpecially concerning the Chriſtian Church. See *Iſa.* 40. to the end of that Prophecy. *Nihil honorificum non praedicatur de te; & nihil praedicatur de te quin ſit honorificentiſſimum.* *Jun.*

Thou City of God] The God of glory, *Act.* 7. 1. the great King, *Mat.* 5. 35. the only potentate, 1 *Tim.* 6. 15. who maketh his Church the place of his reſidence, &c.

Selah] *O rem dignam perpetua admiratione, O wonderfull!*

Verſ. 4. *I will make mention of* Rahab *and* Babylon] *Rahab* is *Egypt*, and ſo called for its ſtrength, and pride. *Babel* the chief City of the Babylonians. Theſe were deadly enemies to *Jeruſalem*, which was ground betwixt them as betwixt a pair of Milſtones, but they ſhall be reckoned hereafter, ſaith God, among my domeſticks, among thoſe that know mee, or rather are known of mee. See *Iſa.* 19. 19, 21, 25. 1 *Pet.* 5. 13.

Behold Philiſtia] The Philiſtines were ever bitter enemies to the Iſraelites, but ſhall be converted and become children of the Church. See *Iſa.* 54. 1. & 44. 5.

And Tyre] Which ſhall leave heaping and hoarding, and imploy her Merchandiſe to feed and cloath Gods Saints. *Iſa.* 23. 18. *Act.* 21. 3, 4.

With Æthiopia] Heb. *Cuſh*, of *Cuſh*, the ſon of *Ham*, their Father and founder, *Gen.* 10. 6. *Æthiopians* they were called from their *burnt faces*. The *Eunuch* received the Goſpel, and publiſhed it, *Act.* 8. the Chriſtian faith was profeſſed among them, as 'tis thought, from the Apoſtles time; though now, for above an hundred years, they have again forſaken it.

This man was born there] *Natus, id eſt renatus in illa.* The men of theſe ſeveral and other Countries were born, that is, born a new, and ſo made free-deniſons of the new *Jeruſalem*, fellow-citizens with the Saints, and of the houſe-hold of God, *Epheſ.* 2. 19.

Verſ. 5. *And of* Zion *it ſhall be ſaid, This and that man was born in her*] i. e. Converted; and ſo a daily acceſſion made to the Church of Chriſt, as was by *Peters* ſermon, &c. and now ſo many Nations; *Behold the World is gone after* him, ſaid thoſe envious Phariſees, *Joh.* 12. 19. and the Papiſts grudge as much at the late glorious Reformation begun by *Luther*, wherein ſo many rejoyce, and ſhall do to all eternity. *Bucholcerus* bleſſeth God that he was born in the dayes, and was bred under the diſcipline of holy *Melanchon Luthers* colleague,

Diviſa his opera, ſed mens fuit unica; pavit
Ore Lutherum ovet, ſtore Melanthon apes.

Beatus Ludovicus would be called *Ludovicus de Piſſiaco*, rather than take greater titles, becauſe there hee became a Chriſtian. Hee thought no birth to a new birth in Chriſt; no parenta ge to that of God to his Father, the Church to his Mother, Chriſt to his elder Brother, &c. Some apply this text to the places of holy mens birth, and tell us, that he loves the very ground his ſervants tread on, the very air they firſt breath in, their walls are continually before him, *Iſa.* 49. 16. he thinks the better of the houſes where they dwell.

And the higheſt himſelf ſhall eſtabliſh her] So that the gates of Hell ſhall not unſettle her. Other States and Polities have their times and their turns, their riſe and their ruine, not ſo the Church.

Verſ. 6. *The Lord ſhall count when he writeth up the people.*] When he maketh his *Cenſe-book* (called the writing of the houſe of *Iſrael*, *Ezek.* 13. 9. the Lords book of remembrance, *Mal.* 3. 16. the Regiſter of the living in *Jeruſalem*. *Iſa.* 4. 3.) he ſhall muſter them in the roll of his ſouldiers, number them in the catalogue of his Citizens, call them in the *nomenclatura* of his Diſciples, &c. A glorious priviledge ſurely.

As well the ſingers as the players, &c.] There ſhall be an exuberancy of joy in the holy Ghoſt, the only comfortable ſoul-raviſhing muſick, far beyond that of the materiall Temple.

Calvin. *R. Solomon.* *All my ſprings are in thee*] i. e. All my thoughts run upon thee, with greateſt delight; *My eyes are wholly fixt upon thee*, ſo ſome read it: Others, *My bowels are in thee*, making theſe to be the words of the Pſalmiſt. But methinks they do better that make them to be the words of God, promiſing plenty of grace and comfort to his people, as from ever-flowing over-flowing fountains.

PSAL. LXXXVIII.

A *Song or Pſalm*] *Pſalmus totus luctuoſus*, a dolefull ditty beginning and ending with complaints; and therefore ſung in the primitive times, among other penitentiall Pſalms, at the publick confeſſion of perſons excommunicated.

Upon Mahalath Leannoth] A muſicall inſtrument ſounding heavily as a ſhaulm doth; and therefore called *Infirmity*, *for humbling*, or for *Antiphonies*. A fit title.

Maſchil *of* Heman *the Ezrahite*] i. e. The inſtruction of *Heman*, who was a very wiſe man, 1 *King.* 4. 31. deſcended of *Zerah* the ſon of *Judah*, 1 Chron. 2. 4. and thence called the *Ezrahite*, Brother to *Ethan* who penned the next Pſalm. 1 *Chron.* 2. 6. *Nobile par fratrum.*

Verſ. 1. *O Lord God of my ſalvation*] This is the only one expreſſion of his faith found in this whole Pſalm; and it muſt be underſtood that he thus beleeved and prayed, as here, and *verſe* 2, when he was at worſt, and moſt deſpairingly complained.

I have cryed day and night before thee] Though in ſuch a ſtate as they were. *Act.* 27. 20. when neither Sun nor Star appeared, yet he caſt anchor, and prayed ſtill for day.

Verſ. 2. *Let my prayer come before thee*] He did not caſt out bruiſh and wild complaints and moans in miſery, as 'tis naturall for people to do, but poured forth his ſoul into Gods bleſſed boſome, and now prayeth an anſwer.

Verſ. 3. *For my ſoul is full of trouble*] *Hypotypoſis hominis inſtar poſſimi affecti.* Here we have the lively picture of a man under bitter affliction. Extraordinary wiſe he was, and extraordinary troubles he had. None out of hell ſuffer more than Gods deareſt children. This good man felt himſelf in the ſuburbs of hell, as it were.

And my life draweth nigh unto the grave] Or, *Unto hell*. The ſame word ſignifieth both, becauſe death is hells harbinger, and would be ſo to the cleſt, but for Chriſt.

Verſ. 4. *I am counted with them, &c.*] I am looked upon as irrecoverable, given up for deſperate. *Concluſum eſt.*

I am as a man that hath no ſtrength] A man no man; weak as water, σὺ ἂνερ ἄνθρωπος.

Verſ. 5.

Vers. 5. *Free among the dead*] Free of that company, one of the Many among the *Manes*, or Ghosts; a free denizon of that society, of that moiety of mankind that are dead. Yea, I am *mortuorum minimus*, as *R. Jonah* rendreth it, according to the Arabick. A mundo maximis missus.

Like the slain that lye in the grave] That are thrown on heaps into a pit, as after a field fought. *R. David.*

Whom thou remembrest no more] As to this present world, and as it may seem to others, with whom out of sight, out of mind, dead folk are soon forgotten. *Varro* thinks *Lethum* death, hath its name *ἀπὸ τῆς λήθης*, from *forgetfulness*; because they which have now forgotten all the world, should soon be forgotten of the world.

And they are cut off from thine hand] Thy providence over them in matters belonging to life is at an end.

Vers. 6. *Thou hast laid me in the lowest pit*] *In cisterna inferiorum*, in the deepest dungeon, *in lutoso lacu*, such as *Jeremy* was cast into, *chap.* 37.

In the deeps] *In voraginibus*, out of which none escapeth, nothing can be *hoyed* up, as they call it.

Vers. 7. *Thy wrath lyeth hard upon me*] So it did upon *David*, *Psal.* 32. 3. but especially upon the Son of *David*, the Lord Christ, of whose sufferings these were but types, or as chips of his cross.

And thou hast afflicted me with all thy waves] But all this while it is thy doing, and that carrieth comfort in it.

Vers. 8. *Thou hast put away mine acquaintance, &c.*] *Job* and *David* complain of the like misery. *Optimum solatium sodalitium*, but woe to him that is alone.

I am shut up] Miserably inclaved in this forlorn comfortless condition, a perpetual prisoner.

Vers. 9. *Lord, I have called daily upon thee*] Which he would not have done, if he had cast away his confidence; for how shall they call upon him, on whom they have not beleeved, *Rom.* 10? The Saints when they want the Sun, yet they have the day-star in their hearts.

Vers. 10. *Wilt thou shew wonders to the dead?*] Wilt thou delay to deliver me till I am dead, and then raise me again by a miracle, that I may praise thee? But he should have considered, that God neither needeth our poor praises, nor can his help ever come too late.

Shall the dead arise] Heb. *The Giants*, that is, those that are swallowed up of death, as the Giants were of the deluge.

Vers. 11. *Shall thy loving kindness, &c.*] The same again, and *verse* 12. a third time, *pro more dolentium*. See *Psal.* 6. 5. & 30. 9.

Vers. 12. *In the land of forgetfulness*] So the state and place of the dead is called, and why, see the Note on *verse* 5.

Vers. 13. *But unto thee have I cryed*] O condescend to thy poor crying creature in extremity.

In the morning] See the Note on *Psal.* 5. 3.

Vers. 14. *Lord why castest thou off, &c.*] *Luther* saith of himself, that after his conversion he lay three days in desperation. And afterwards, he sometimes suffered such desertions, *ut nec calor, nec sanguis, nec sensus, nec vox supersesset*, saith an eye-witnesse. Just. Jon. Ep. ad Melan.

Vers. 15. *I am afflicted, &c.*] He was brought up in the School of temptations, and kept in this form from his youth. He was put soon to't, and to deep lessons had he set him, that he had like to have lost his wits. I am distracted, saith hee, I am held upon the wheel.

Vers. 16. *Thy fierce wrath, &c.*] As rivers of brimstone.

Have cut me off] *Multis exitiosis, ideoq; duplicatur Tau.*

Vers. 17. *They compassed me about*] As the water compasseth the earth like a girdle.

Vers. 18. *Lover and friend, &c.*] See *verse* 8. and mark how mournfully he concludeth; as doth also the Church, *Lam.* 3. *ult.*

PSAL.

PSAL. LXXXIX.

Maschil of Ethan the Ezrahite] Who having out-lived *Salomon*, and seen both the defection of the Ten Tribes from the House of *David*, and the woful work made by *Shishack* King of *Ægypt* in the Kingdom of *Judah*, 2 Chron. 12. composed this Psalm (as it may seem) and left it for an *eruditive*, or instruction to all succeeding Ages what to do in such dismal changes and concussions. That Jew-Doctor mentioned by *Aben-Ezra* was more nice than wise, who would neither read nor hear this Psalm, *Quia videtur dura de Deo proferre*, because it seemeth to speak hardly of God, *vers.* 39.

Vers. 1. *I will sing of the mercies of the Lord*] Gods Mercies moved him to promise, his faithfulness bindeth him to perform; *Ethan* promiseth to celebrate both, were the times never so bad, their case never so calamitous.

I will make known thy faithfulness] Which yet I am sometimes moved to make question of. Thus the Psalmist insinuateth before he complaineth, *Vt faciendum docent Rhetores in causis invidiosis*; wherein he sheweth himself a right Rhetorician.

Vers. 2. *For I have said*] *I believed, therefore have I spoken it*, I dare say it shall be so, because *thou hast said it* (so the Greek here hath it) what God saith we may write upon it, because all the words of his mouth are in righteousness, neither is there any thing froward or perverse in them, *Prov.* 8. 8.

Mercy shall be built up for ever] Till the top-stone be laid, and judgement bee brought forth into victory, *Mat.* 12. 20. the sure mercies of *David* fail not.

Thy faithfulness shalt thou establish in the heavens] Or, *with the very heavens*; that is, so sure as they are established. If that Martyr could say, The Heavens shall sooner fall than I will forsake the truth I have learned; how much more may we say so of Gods unfaileable faithfulness? See *vers.* 33.

Vers. 3. *I have made a Covenant with my chosen*] *i. e.* With Christ (who is Gods elect one, *Isa.* 42. 1.) and in him with all his people, *Ephes.* 1. 4.

I have sworn unto David] The Father and Figure of Christ, who is frequently called *David*, and is here chiefly to be understood. O happy we, for whose sake God hath sworn, saith *Tertullian*! and O most wretched, if we beleeve him not thus swearing!

Vers. 4. *Thy Seed will I establish for ever*] *Davids* for a long time; but Christs for ever and aye.

And build up thy throne to all generations] Christs Kingdom hath no end, *Isa.* 9. 7. *Luke* 1. 33. This is very comfortable. The *Jews* understanding this promise of *Davids* Kingdom, have oft attempted the restauration of it; but in vain, and to the ruine of their Nation.

Vers. 5. *And the heavens shall praise thy Wonders*] Heb. *Thy Miracle*, viz. in their circumgyration (which sheweth a first mover) in their embroidery, influences, &c. yeelding matter and occasion of praise. And thus, *All thy Works praise thee, O Lord, but thy Saints bless thee*, Psa. 145. 10. and so by *Heavens* here we may understand the Angels of Heaven (as they are called, *Mat.* 24. 36.) as by the *Congregation of Saints*, the Church universal in heaven and earth, by whom God is highly praised for the Covenant of Grace.

Vers. 6. *For who in the heaven can be compared, &c.*] Thou farre transcendest the brightest Cherub, all whose excellency is but derivative, a drop of thine Ocean, a spark of thy flame.

Who among the Sons of the mighty] *Inter eheros Angelorum*, saith the Chaldee; What Angel, what Man?

Vers. 7. *God is greatly to be feared in the assembly, &c.*] Heb. *Daunting terrible in the secret of the Saints very much.* The holy Angels make their addresses unto him with greatest reverence and self-abasements; for they know that he humbleth himself to behold things in heaven, *Psal.* 113. How much more then should we set our selves to serve him with reverence and godly fear, sith our God is a consuming fire? *Heb.* 12. 28, 29.

Vers. 8. *Who is a strong Lord, like unto thee*] Heb. *Who is like thee, mighty Jah?*

This

This is a mighty effect, whereat [ ] get above all Creatures in their conceptions of him.

Quickly shall I slay] Or, *I shall slay*, the word signifies both, and thou art full of faithfulness.

Thou dividest the sea] That is, as was noted above, the work of Gods Power is often celebrated as wrought many, all things confirm it.

Verf. 10. *Thou hast broken Rahab in pieces*] i. e. Egypt, which is called *Rahab*, for its strength and pride.] Or, as read doubly, wounded, or feeble as newly born, dispatche, to here.

Vo; Hilal vel-nerarum lectualium designat.

Thou hast scattered, &c.] See *Isa.* 25. 11 with the Notes.

Verf. 11. *The heavens are thine*] Thou made them by thy Power, and thou maintainest them by thy Providence, and thou governest them as thou wilt in both, *Psal.* 115. 3.

As for the World, &c.] See *Psalm* 24. 1.

Verf. 12. *Tabor and Hermon*] The one West, and the other East, but are here for the West and East of the World; *Jordan* was the *West of the World*, as *Abana*, the river of Damascus, was *East*. *Salem* the Expositor adds, *Abana*, the river of Damascus, was *East*.

Verf. 13. *Thou hast a mighty arm*] Men should therefore tremble before God, and trust in him, 1 *Pet.* 2. 6.

Strong is thy hand] Even thy left hand, *q. d. in potest utraq; manu*, thou hast both hands alike powerful.

Verf. 14. *Justice and Judgement are the habitation* (or basis) *of thy throne*] these are the supporters, and pillars.

Mercy and Truth, &c.] These seem to be Guardians or Satellites. I should much fear Justice and Judgement, if faith assured me not that Mercy and Truth comfort me. *Grata and Veritas vocantur a Justitia*, Lactantius.

Verf. 15. *Blessed is the people that know the joyful sound*] *Jubilum*, the sound of thy Word, the free use of thine Ordinances; serving thee with cheerfulness, and giving thee thanks with exultation of heart, and rejoicing in thee. *Quod quasi vocabulum nos posse fieri Latinum arbitrati sumus, ut dicamus Jubilum, sicut Hinnitum dicimus equorum, Rugitum leonum, Balatum ovium, Ululatum luporum, Mugitum boum, Cubitum columbarum, Gemitum columbarum, Cantum gallorum, Vagitum infantium, quo significatur illa vox quæ de gaudio exprimitur, non quæ de quolibet affectu*, saith *Austin*. *Jubilum est vox quæ significat animum intus aliquid magnum gaudens eructare, cum præ magnitudine gaudii non potest verbis explicare quod concipit*, saith *Cyprian*, writing to *Donatus*, concerning the joy of his Conversion.

They shall walk, O *Lord*, *in the light of thy countenance*] In the *fear of the Lord*, and in the *comforts* of the holy Ghost.

Verf. 16. *And in thy name shall they rejoice all the day*] Or, *many day*. *Exhilarasper festum*, saith *Pagninus*, *Vox apta ad festa celebrata*, saith *Vatablus*, God crowneth the Kalender of good mens lives with many festivals.

Verf. 17. *For thou art the glory of their strength*] And hence it is that they are filled to full with comfort, and do over-abound exceedingly with joy in all their tribulations, 2 *Cor.* 7. 4.

Verf. 18. *For the Lord is our defence*] Heb. *our shield*, the holy nature being wounded, but through the [ ] *and the holy host of Israel our King*] How then can any [ ] cry shame? *Micah* 7.

Verf. 19. *Then thou spakest in vision to thy holy one*] [ ] *I have found David* my servant, *with my holy oil have I anointed him*] I have called *David* to the Kingdom, and qualified [ ] to say [ ] of forgiveness [ ] vulgar.

With my holy oil have I anointed him] Heb. *Chrisma*, [ ] and in many [ ] *I have found David* my servant, *with my holy oil have I anointed him*] I [ ] my power [ ]

Vers. 22. *The enemy shall not exact upon him*] I will overthrow and carry him thorough all conditions with constancy. *See Psal. 18. 32.* with the Note.

Nor the son of wickedness afflict him] I.e. the wicked one, Satan, shall not prevail more strength than the hand.

Vers. 23. *The enemy shall not exact upon him*] Or shall profit nothing, do prosper at all, as the Christian and Church have it.

Nor the son of wickedness] Heb. *Of iniquities with*, one that is set upon mischief, as above [*that people troubled for sin*, Psal. 78. 33.]

Vers. 23. *And I will beat down his foes, &c.*] Victory encouragement is to the Lord. He may venture by confidence on small Moments, One will put to flight whom I take part with, is sure to prevail.

That hate him] That secretly malign him, though they cannot hurt his person, to promote, and my power [*which* Psal. 2. 9. *breaketh all to shivers, shall guard his heart and mind in Christ*, Phil. 4. 7.

Shall his horn be exalted] He shall be victorious and triumphant.

Vers. 24. *And with his horn shall he push the nations, &c.*] Heb. *Even Vice-gods*, Dan. 11. 7. *Here* Note. 3. *How Christ is* [*exalted above all Kings, &c.*] *Psal.* 72. 9. *Isa.* 49. 23. *Persians* earth and water, in token of subjection to *Darius* their King. Christ is the true responder, a noble ancient by stamped by *Sesostris* King of *Egypt*. *Her. in Erat.*

Qui Pharios emensus regnum est vitabus ogti.

Vers. 26. *He shall cry unto me, Thou art my Father*] This was a royalty above all the rest. *Job* 1. 12. 2 *Job* 2. 6. and beyond to Christ the only-begotten son of God; it sets him above all the Angels, *Heb.* 1.

My God] This is the Peculiarity of heavenly honor.

Vers. 27. *Also I will make him my first-born*] Christ is the first-born of every Creature, and in all things hath the pre-eminence. Crowns all to shall be the highest Priest on earth, highest and supremest [*Governour*] of them. *Rev.* 1. 5. *Psal.* 72. 11. *Dan.* 7. *&c.*

Vers. 28. *My mercy will I keep for him*] He shall be ready at all times for his relief, even like [*the mercies of David*, Isa. 55. 3.] *never will I merely take it from him, as I did from Saul.*

And my Covenant shall stand fast with him] Faster than the mountains, *Isa.* 54. 10. firmer than the courses of Sun and Moon, day and night, *Jer.* 31. 35. 36. *&c.* 33. 20, 21.

Vers. 29. *His seed also, &c.*] This is the everlasting covenant of Christ and his Kingdom.

And his throne as the days of heaven] Like the Kingdom of Heaven, eternall; for the as the Hebrew Phrase.

Vers. 30. *If his children forsake my law, &c.*] If they fall into sins of commission.

And walk not in my judgments] If they fall into sins of omission.

Vers. 31. *If they break my statutes*] If they fall into sins of omission, and shoot short. And commission) *recovereth a lost recovenant*, [*Psal.* 51. 12.] *even* commission

Vers. 32. *Then will I visit their transgression with the rod, &c.*] If they break [*their sins never to remember, will forgive them, though I take vengeance* [*compare* 3. 18. *Ezek.* 3. 2. *Sam.* 7. 14.

Vers. 33. *Nevertheless my loving kindness will I not utterly take from him, &c.*] *the Saints.* with the rod of men, *&c.*

Vers.

Verſ. 34. *My Covenant I will not break*] Heb. *I will not prophane my* Covenant, though they have prophaned my ſtatutes *verſ.* 31.

Nor alter the thing that is gone out of my lips] But will pardon their failings, and cauſe them to keep my Commandements.

Verſ. 35. *Once have I ſworn by mine Holineſſe*] Which is as deep an oath as I know how to take; for *my holineſſe is my ſelf*, who am moſt holy, and the fountain of all holineſs. By this I have ſworn once, that is, *once for all, immobiliter, immutabiliter*.

Verſ. 36. *His ſeed ſhall endure for ever*] Chriſt ſhall ſee his ſeed, he ſhall prolong his dayes, and the pleaſure of the Lord ſhall proſper in his hands, *Iſa.* 53. 10. *filiabitur nomine ejus*, Pſal. 72. 17. See there.

Verſ. 37. *It ſhall be eſtabliſhed for ever, as the Moon*] If his ſons be good, they ſhall ſhine as the Sun in his ſtrength (ſaith *Kimchi*) as, if they be not, yet they ſhall be as the Moon that ſhineth, though for a time obſcured or eclipſed. A fit reſemblance (ſaith another Expoſitor) of the throne or Church of Chriſt; which hath not alwaies one face or appearance in the World, though it be perpetuall. The Papiſts would have this Moon alwaies in the full; and if ſhe ſhew but little light to us, they will not yeeld ſhe is the Moon. And yet (except in the Eclipſe) Aſtronomers demonſtrate that the Moon hath at all times as much light as ſhe hath in the full; but oftentimes a great part of the bright ſide is turned to Heaven, and a leſſer part to the earth: And ſo the Church is ever conſpicuous to Gods eye, though it appear not alwaies ſo to us. *Ainſw.*

And as a faithfull witneſs in Heaven] As oft then as we ſee the Sun and Moon in Heaven, let us think of the conſtancy of Gods Covenant, and the perpetuity of Chriſts Kingdome. By this *faithfull witneſſe*, ſome underſtand the *Rainbow*, Gen. 9. 13, &c.

Verſ. 38. *But thou haſt caſt off, and abhorred*] So it ſeemed to the Pſalmiſt through infirmity of the fleſh (though his faith did *ubiq; micare*, appear ever and anon amidſt his complaints) and ſo the enemies reported and inſulted.

Thou haſt been wroth with thine anointed] *ſc.* Out of love diſpleaſed. And here, as likewiſe in the verſes following, *omnia ſunt Aſyndeta, ad vehementiam*

Verſ. 39. *Thou haſt made void the Covenant*] This paſſage a certain Spaniſh Rabbi ſtumbled at (as hath been noted on the title of this Pſalm) but without cauſe; for all theſe things are ſpoken κατὰ δόξαν, and not κατ' ἀλήθειαν, according to opinion, and not according to the truth of things. And therefore *Kimchi* ſaith well here, Many wonder at this Pſalmiſt, and I do as much wonder at their wondring, &c.

Thou haſt prophaned his Crown] By rendring his regal dignity contemptible. The Greek rendreth it, his *Sanctuary*. ἁγίασμα αὐτοῦ.

Verſ. 40. *Thou haſt broken down all his hedges*] Or walls. The walls of *Sparta* were their *Militia*, of *England* are their ſhips, of all lands their *Laws*, Eccleſ. 10. 8.

Thou haſt brought his ſtrong-holds to ruine] Or to conſternation, and deadly fright.

Signa movet gelidâ formidine concutit arcem. *Buchanan.*

Verſ. 41. *All that paſs by the way ſpoil him*] They rob and riffle him; ſuch havock was made by *Shiſhak*, and is ſtill by the Churches enemies, *Heb.* 10. 34.

He is a reproach to his neighbours] Who now look upon him as a *King of Clouts*, and ask, where is his invincible Majeſty?

Verſ. 42. *Thou haſt ſet up*] Thou ſeemeſt to be on their ſide.

Thou haſt made all his enemies] To revell in his ruines.

Verſ. 43. *Thou haſt turned the edge*] Diſarmed and diſabled him.

And haſt not made him, &c.] but turned his courage into cowardiſe.

Verſ. 44. *Thou haſt made his glory to ceaſe*] Heb. *his brightneſſe*, the ſplendent glory and dignity of the Kingdome: Some underſtand it of the Prieſthood, and the following words of the Kingdome.

Verſ. 45. *The dayes of his youth haſt thou ſhortened*] Thou haſt nipped him in the bud, ſnatcht him away by an untimely end, as a young man is ſometimes in his prime and pride.

Thou haſt covered him with ſhame. Selah] Thou haſt wrapped him up in the winding-ſheet of ſhame. Lord, this is true.

Verſ. 46. *How long, Lord, &c.*] Here faith prevaileth againſt fleſh, and falleth a praying, and at length a praiſing God.

Verſ. 47. *Remember how ſhort*] See *Pſal.* 39. 5.

Wherefore haſt thou, &c.] As thou mayeſt ſeem to have done, unleſſe they may chearfully ſerve thee, and enjoy thee.

Verſ. 48. *What man is he that liveth, &c?*] *q. d. Sith dye we muſt, let us live while we may, to ſome good purpoſe.*

Selah] *q. d.* Mark it, and meditate well and oft on this ſavoury ſubject.

Verſ. 49. *Lord where are, &c.*] *q. d.* Thou ſeemeſt to have loſt them, and we would fain find them again for thee.

Verſ. 50. *Remember Lord*] Thou ſeemeſt to have forgotten us and our ſufferings, and we would fain remind thee.

Verſ. 51. *The footſteps of thine anointed*] Heb. The *heels* or *foot-ſoles*, that is, his doings and ſufferings. The Chaldee and others render it, *tarditates, moras Chriſti tui*, the delayes of thy Chriſt in comming, whom therefore they twit us with, *velut tardigradum vel loripedem & claudum*, and ſay, where is the promiſed *Meſſiah?*

Verſ. 52. *Bleſſed be the Lord, &c.*] *ſc.* For a Chriſt; or for adverſity as well as for proſperity; and this, not formally and ſlightly, but earneſtly, and with utmoſt affection, *Amen, and Amen.*

PSAL. XC.

A *Prayer of* Moſes] Made by him, belike, when he ſaw the carkaſſes of the people fall ſo faſt in the wilderneſſe; committed to writing for the inſtruction of thoſe that were left alive, but ſentenced to death, *Numb.* 14. and here fitly placed, as an illuſtration of that which was ſaid in the precedent Pſalm, *Verſ.* 48. *What man is he that liveth, and ſhall not ſee death? Shall he deliver his ſoul from the hand of the grave?* Selah.

Verſ. 1. *Lord, thou haſt been our dwelling place*] In all our troubles and travels thorough this wilderneſſe, and before, we have not been houſeleſſe and harbourleſſe, for *Thou haſt been our dwelling-place*, our *habitacle of refuge*, as ſome render it. We uſe to ſay *A mans houſe is his caſtle.* The civile-law ſaith, *De domo ſua nemo extrahi debet, aut in jus vocari, quia domus tutiſſimum cuiq; refugium atq; receptaculum*, No man ought to be drawn out of his houſe at the ſute of another; becauſe his houſe is his ſafeſt refuge and receptacle. He that dwelleth in God cannot bee unhouſed, becauſe God is ſtronger than all; neither can any one take another out of his hands, *Joh.* 10. Here then it is beſt for us to take up as in our manſion-houſe, and to ſeek a ſupply of all our wants in God alone. It was a witty ſaying of that learned *Picus Mirandula*, God created the Earth for beaſts to inhabit, the Sea for fiſhes, the Air for fouls, the Heaven for Angels and ſtars. Man therefore hath no place to dwell and abide in, but the Lord alone. See *Ezek.* 11. 16. 2 *Cor.* 6. 8, 9, 10.

Maon. habitaculum tutum.

Verſ. 2. *Before the Mountains were brought forth*] And they were made at the creation, not caſt up by the Flood, as ſome have held. *Moſes* firſt celebrateth Gods eternity, and then fetteth forth mans mortality, that *the one being ſet over against the other* (as *Solomon* ſpeaketh in another caſe) God may be glorified, and man comforted, which is the main end of the holy Scriptures, *Rom.* 15. 4. and far beyond thoſe *conſolatiuncula Philoſophica.*

Eccleſ. 7. 14.

Verſ. 3. *Thou turneſt man to deſtruction*] *Ad minutiſſimum quiddam*, ſo *Beza* rendreth it, to a very ſmall buſineſſe, to duſt and powder. Others, *ad contritionem vel confuſionem*; by turning looſe upon him diverſe diſeaſes and diſtreſſes, thou turneſt him out of the World, *Eccleſ.* 1, 13. And generally, thou ſayeſt of all and ſingular ſons of men. *Return ye*] Your bodies to the earth, according to the decree *Gen.* 3. 17, 18, 19. your ſouls to God that gave them, *Eccleſ.* 12. 7. And here the courſe of mans life is compared (ſaith One) to a race in a Tilt or Turney, where we ſoon run to the end of the race as it were, and then return back again. *Intelligit Moſes vitam humanam ſimilem eſſe gyro*, ſaith Another. Mans life is compared to a ring or round, we walk a ſhort round; and then God gathers us in to himſelf. One being aſked

what

what Life was? made an anſwer anſwerleſs, for he preſently turned his back and went his way. We fetch here but a turn, and God ſaith; *Return yee Children of men.* This ſome make to be an irony; as if God ſhould ſay, Live again, if yee can. Some apply it to the Reſurrection, others to Mortification, and Vivification.

Verſ. 4. *For a thouſand years in thy ſight, &c.*] *q. d.* Live men a longer or ſhorter ſpace, *Serius aut citius*, thou endeſt their days; and in compariſon of thine Eternity, *Punctum eſt quod vivimus & puncto minus*, it is a ſmall ſpace of time that the longeſt liver hath upon earth, 2 *Pet.* 3. 8. *Pſal.* 39. 5. *Non multum ſane abeſt à nihilo.* Some would hence inferre, that the Day of Judgement ſhall laſt a thouſand years; *fides ſit penes authores.*

When it is paſſed] We judge better of the ſhortneſs of time, when it is paſt.

And as a watch in the night] Which is but three hours ſpace; for Souldiers divide the Night into four Watches, and our life is full of the darkneſs of errour and terrour.

Verſ. 5. *Thou carryeſt them away as with a flood*] Suddenly, violently, irreſiſtibly, by particular Judgements, beſides that general neceſſity of dying once, *Heb.* 9. 27. This is ſet forth by a treble compariſon, of Floods, Sleep, and Flowers here; and indeed the vanity and miſery of mans life is ſuch, as cannot ſufficiently be ſet forth by any ſimilitudes. See *verſ.* 9, 10.

They are like a ſleep] Or *dream*; the dream of a ſhadow, ſaith *Pindarus*; the ſhadow of ſmoke, ſaith another. σκιᾶς ὄναρ.

They are as graſs] An ordinary compariſon, *Iſa.* 40. 6. *Jam.* 1.

Verſ. 6. *In the morning it flouriſheth*] So doth man in his prime and vigour, his bones full of marrow, his breſts of milk.

In the evening it is cut down] So is man by Deaths mortal Sythe, which moweth down the Lillies of the Crown, as well as the Graſs of the Field. In the evening graſs will cut better, and the Mowers can better work at it.

Verſ. 7. *For we are conſumed by thine anger*] Juſtly conceived for our ſins, *ver.* 8. this is a cauſe of death that Philoſophy diſcovereth not, as being blinde, and not able to ſee farre off, and therefore cannot preſcribe any ſufficient remedy againſt the fear of death, ſuch as is here ſet down, *verſ.* 12. but ſuch as made *Tully* complain, that the Diſeaſe was too hard for the Medicine, and ſuch as left men either doubtful (*Socrates*, for inſtance) or deſperate, and devoyd of ſenſe, as *Petronius* in *Tacitus*, *Qui in ipſis atriis mortis delicias quæſivit*, ſolaced himſelf with ſinging ſuch light Sonnets as this;

Vivamus mea Lesbia atq; amemus,
Rumoreſq; ſenum ſeveriorum
Omnes unius æſtimemus aſſis.

And by thy wrath are we troubled] *Conſternati ſumus*, Death ſtings us and ſticks us; the motion and mention of it is terrible to us, through ſenſe of ſin, and fear of wrath, *Heb.* 2. 15. Symmachus & Aquila tranſtulerant acceleravimus.

Verſ. 8. *Thou haſt ſet our iniquities before thee*] As a Judge doth the miſdeeds of a Malefactor, together with the proofs and evidences.

Our ſecret ſins] Which we either never took notice of, or had utterly forgotten (*the ſins of our youth*, ſome render it, but not ſo well) thoſe ſins which we had hoped to have ſecreted, ſuch was our hypocriſie.

In the light of thy countenance] This light thou haſt made uſe of for the diſcovery of our inmoſt evils, thoſe that lye moſt up in the heart of the Country, as it were, as the murmurings, and misbeleef of our hearts, &c. theſe thy pure eyes, more clear and radiant than the Sun it ſelf, have plainly diſcerned. Nature teacheth us, that the fiery eye needeth no outward light, but ſeeth *extramittendo*, by ſending out a ray, &c.

Verſ. 9. *For all our days are paſſed away*] Heb. *Do turn away the face.* See *verſ.* 3.

We ſpend our years as a tale that is told] The grace whereof is *brevity*. Some render it, *as a thought*, that ariſeth and paſſeth. To this ſence the Greek Poet; *q. d.* dicto citius.

Αἶλα γὰρ ὥστε νόημα παρέρχεται ἀγλαὸς ἥβη.

The Chaldee hath it, *Ut flatus oris in Hyeme*, as the breath of ones mouth in Winter. See *Jam.* 4. 14.

Verſ. 10. *The days of our years are threeſcore, &c.*] So *Solon* in *Laertius* ſaith, the term of mans life is ſeventy years; this few exceed, and fewer attain to. To the ſame ſenſe ſpeaketh *Macrobius* alſo, ſaying, *Septies deni anni à Phyſicis creditur meta vivendi, & hoc vitæ humanæ perfectum ſpacium terminatur, &c.* The Fathers lived longer; but as mens wickedneſs increaſed, ſo their days decreaſed; and now their lives are daily ſhortned, the Generations diſpatcht away, that the World may the ſooner come to an end. If *Moſes* and *Aaron* of old, and *Johannes de temporibus*, and ſome few others of latter time live longer, even to an hundred or more, theſe are ſingular examples, and it is of the generality that the Pſalmiſt here ſpeaketh.

Lib. 1. Som. cap. 6.

D. Maior. *And if by reaſon of ſtrength, &c.*] One readeth it thus; *And if by fortitude fourſcore years, even their latitude is labour and ſorrow*; that is, this inlarging of the time bringeth nothing but labour and miſery, becauſe now the body is diſeaſed, &c.

For it is ſoon cut off] As a Web, or as Graſs.

And we flee away] As a Bird upon the wing, or as an hour of the day:

Qui neſcit quo vita modo volat, audiat horas;
Quam ſit vita fugax, nos docet iſte ſonus.

Enchirid. I am not eternity, ſaid *Epictetus*, but a man; that is, a ſmall part of the whole, as the hour is of the day; I muſt therefore come and go away as the hour doth.

Verſ. 11. *Who knoweth the power of thine anger?*] None doth, ſith it is ſuch as no man can either avoyd or abide; and ſuch is mens ſtupidity, that few will beleeve till they feel it; no though their lives be ſo ſhort, and uncertain.

Even according to thy fear, ſo is thy wrath] *Ira tua non eſt minor timore noſtro*; let a man fear thee never ſo much, he is ſure to feel thee much more, if once he fall into thy fingers.

Verſ. 12. *So teach us to number our days*] The Philoſopher affirms, that man is therefore the wiſeſt of Creatures, becauſe he alone can number. But in this Divine Arithmetick of numbring our days (to the which all other is not to be compared, no though we could, as *Archimedes* boaſted, number the Stars of Heaven, or the Sands by the Sea ſhore) God himſelf muſt be our Teacher, or wee ſhall never do it to purpoſe. *R. Solomon* obſerveth, that the word כֵּן rendred *So*, here, if taken as numeral letters, maketh *Seventy*, and the yeers of our life are ſeventy; out of which, ſay other Rabbines, if we deduct the time of Childe-hood and Youth, which is vanity, the time of ſleep, repoſe, repaſt, and recreation (which is more than the one half) and the time of affliction and grief which we enjoy not, what a poor pittance will life be reduced unto?

Brutа non numerant.

That we may apply our hearts] Heb. *That we may cauſe them to come*; for naturally they hang off, and make ſtrange.

Unto Wiſdom] To the true fear of God, and mortification of ſin, which is the ſting of death, and makes it a trap-door to hell. This is hard to do, but muſt bee done; or men are undone for ever. To live with dying thoughts, is the way to dye with living comforts.

Verſ. 13. *Let it repent thee*] Or, *comfort thou thy ſervants.*

Verſ. 14. *O ſatisfie us early*] As thou didſt our Fathers with Manna.

Verſ. 15. *Make us glad according*] Let us have a proportion at leaſt.

Verſ. 16. *Let thy work appear*] Thy proper work, which is to ſhew mercy; for to do Juſtice is thy work, *thy ſtrange work*, Iſa. 28. 21.

And thy glory unto their children] That they at leaſt may enter into the Land of *Canaan*, according to *Numb.* 14. 31.

Verſ. 17. *And let the beauty of the Lord, &c.*] i. e. The bounty; the *Italian* rendreth it, *La Giocondita, jucunditas Domini ſit in nos.*

And eſtabliſh thou the work, &c.] Thus we had all need to pray; for,

Nullius

Nullius est felix conatus et utilis unquam,
Consiliam si non det q; juvetq; Deus.

PSAL. XCI.

VErs. 1. *He that dwelleth in the secret place, &c.*] The safety of a Saint is in this whole Psalm (*Quo nihil neq; solidius neq; splendidius dici potest*) set forth to the life, *Verbis vivis, animatis sententiis & spiritus fervore flagrantissimis.*

Shall abide under the shadow of the Almighty] Under the pleasant and assured defence of God; he shall lodge under the shadow of *Shaddai*, and there sing away care, and fear.

Vers. 2. *I will say of the Lord*] I dare say it is so as I have said, said the Psalmist, (whom the *Jews* make to be *Moses*) and I will presently make proof of it in my self; *Non verbis solum prædicans, sed exemplis.* Some conceive that the Beleever having heard the former Proposition, *vers.* 1. is here brought in professing his faith, and saying to the Psalmist, Behold, I dwell in the secret place of the most High, and shall I abide under the shadow of the Almighty? The Answer follows.

Vers. 3. *Surely he shall deliver thee from the snare of the Fowler*] *i. e.* Of the Devil, and his Emissaries, 2 *Tim.* 2. 26. who by force and fraud seek to insnare the Saints. *Gratiæ privativæ multò plures sunt quam positivæ*, saith *Gerson.* God daily delivereth his from innumerable deaths and dangers. By Fowler here, some understand the punishing Angel, 2 *Sam.* 24. and conceive that this Psalm was penned upon occasion of that great Plague that followed upon *Davids* numbring the people; for then, if ever, both Prince and People stood in need of special comfort, and here they have it. Divine consolations are therefore sweet, because seasonable and suitable.

And from the noysome Pestilence] That uncomfortable and contagious disease. The vulgar rendreth it, *and from rough words.* In Hebrew *Dabhar* signifieth a word, *Debher*, a *Pest*; an evil tongue hath the Pestilence in it. Ab excidio etiorum.

Vers. 4. *He shall cover thee with his feathers*] As the Hen doth her Chickens; *Fides est qua te pullastrum, Christum gallinam facit, ut sub pennis ejus speres; nam salus in pennis ejus*, saith *Luther*: It is Faith which maketh thee the little Chicken, and Christ the Hen; that thou maist hide, and hope, hover, and cover under his wings; for there is health in his wings.

And under his wings shalt thou trust] For without Faith what use is there to us of the Promises. *Non de se debet sperare Christianus; si vult esse firmus vapore materno nutriatur, ut pullus gallinaceus*, saith *Austin*; Let no man hope for safety or strength, but under Christs wings graciously stretcht out over him.

Vers. 5. *Thou shalt not be afraid for the terrour by night*] Thou shalt be freed, if not from the common destruction, yet from the common distraction.

Impavidum ferient ruinæ.

Nor for the arrow that flyeth by day] Sudden ill occurrences *quæ nec prævident nec præcavent fideles*, the arrows of Death shall come whisking by thine ears, and not hit.

Quid quisq; vitet unquam homini sat is
Cautum est in horas. — Improvisa lethi
Vis rapuit, rapietq; gentes. Hor. lib. 2. Od. 13.

True Faith is a Target, and saveth a man, if not from the smart, yet from the hurt of evil accidents.

Vers. 6. *Nor for the Pestilence*] Called before *Terrour*, and *Arrow*, as some conceive. *Hippocrates* calleth it τὸ θεῖον, the Divine Disease, because sent more immediately from God, as an evil Messenger. Not but that a good man may dye of the Plague, as did *Oecolampadius*, and many others; *Hezechiah* is thought to have had it, so had reverend *Beza* (his Family was four several times visited here-with) who

was

was much comforted under that and other heavy afflictions by this ſweet Pſalm, which therefore he hugg'd and held moſt dear all the dayes of his life, as himſelf witneſſeth in his argument, and uſe of this Pſalm.

Nor for the deſtruction that waſteth at noon-day] For the *noon-day-Devil* (ſo the Vulgar rendreth it after the Sept.) as, for *Peſtilence walking in darkneſs*, one old Engliſh Manuſcript hath *Goblin*. The Chaldee here expounds it, the company of Devils. As, in the next verſe, A thouſand ſhall fall at thy ſide, and ten thouſand, &c. *R. Solomon* expoundeth, A thouſand Devils ſhall pitch their tents on thy right hand, and on thy left; but ſhall not hurt thee; becauſe the good Angels ſhall counterguard thee againſt them. But it is better to underſtand all (as before) of the Peſtilence, though I doubt not but the Devil that old man-ſlayer hath a hand in this, and other common calamities; yet not without the Lords over-ruling power limiting him.

Verſ. 7. *A thouſand ſhall fall, &c.*] This deadly diſeaſe layes heaps upon heaps, (as we have had lamentable experience) and ſcarce leaveth living enow to bury the dead, as in the dayes of *Decius* the Emperour.

But it ſhall not come nigh thee] Thou ſhalt be antidoted, and priviledged; *ſc.* if God ſee it good for thee. See *verſ.* 6. and thou be carefull to ſerve his providence. The Turks ſhun not the company of thoſe that have the plague; but pointing upon their foreheads, ſay, It was written there at their birth when they ſhall dye. Thus to do, is not to truſt God, but to tempt him.

Verſ. 8. *Only with thine eyes ſhalt thou behold*] And ſay, O the ſeverity of divine juſtice! O the venemous and miſchievous nature and effects of mens ſin! Behold the goodneſſe and ſeverity of God; on them which fell ſeverity, but toward mee goodneſſe, if I continue in his goodneſſe; otherwiſe I ſhall alſo be cut off, *Rom.* 11. 22.

And ſee the reward of the wicked] Thy ſelf being as it were ſhot-free; thy ſincerity prevailing for thy ſafety.

Verſ. 9. *Becauſe thou haſt made the Lord which is my refuge, &c.*] Becauſe thou haſt done, as I do, thou ſhalt ſpeed as I have ſped; for God is rich in mercy to all his.

Even the Moſt High thy habitation] See *Pſal.* 90. 1.

Verſ. 10. *There ſhall no evill befall thee*] No *devoratory* evill, as *Tertullian* expreſſeth it; nothing that tendeth *ad exitium, but only ad exercitium*, and ſuch as ſhall end in thy good.

Neither ſhall any plague] What a wonderfull ſeparation made the Lord betwixt the houſes of the Iſraelites and the Egyptians, *Exod.* 11. 7? See *Job* 5. and take theſe places, as *verſe* 6. For it may befall a Saint to ſhare in a common calamity; as the good Corn and weeds are cut down together, but for a different end and purpoſe,

-- Non te tua plurima, Penthen,
Labentem texit pietas --

Verſ. 11. *For he ſhall give his Angels charge over thee*] This guard of Angels, many Angels, yea all, if need be, to ſecure every poor beleever, how meanly ſoever he thinks of himſelf, or is eſteemed by others, is no ſmall priviledge. See *Mat.* 4. 6. with the Note.

To keep thee in all thy wayes] In all thy lawfull and Chriſtian undertakings; for no further doth God or his holy Angels take charge of thee. If we keep not within Gods precincts, we cannot look for his protection. Wefts and ſtrayes fall to the Lord of the ſoil. The State ſecureth none that are abroad at undue hours, that travell not betwixt Sun and Sun. Divines obſerve, that the Devil, citing this Text, *Mat.* 4. 6. left out theſe words on purpoſe, as not for his purpoſe; yet doth not our Saviour ſo much as upbraid him with this mutilation, nor yet tell him of that which followeth, *verſe* 13. Thou *ſhalt tread upon the Lyon and Adder, &c.* to teach us, in dealing with an adverſary, not to lye at the catch, but anſwer to the thing, &c.

Verſ. 12. *They ſhall bear thee up in their hands*] See the Note on *Mat.* 4. 6. and be ſenſible of the many good offices done us by the bleſſed Angels, not once looking for our thanks.

Verſ. 13.

Vers. 13. *Thou shalt tread upon the Lion, &c.*] No Creature shall harm thee, so as to hinder thine eternal happinesse. See *Isa.* 11. 6, 7, 8. *Hos.* 2. 18. *Job* 5. 23. *Mar.* 16. 18. this Text was shamefully abused by Pope *Alexander*, *Anno* 1159. when at *Venice* he trod upon the neck of the Emperour *Frederick Barbarossa*, and said, as here, *super leonem & aspidem ambulabis, &c.*

Vers. 14. *Because he hath set his love upon mee, &c.*] Because he cleaveth unto mee, and acquiesceth in mee. Thus God is brought in speaking toward the close of all, for greater assurance. *Aben-Ezra* saith, that it is the speech of God to his Angels. Ardet me, amplexus est me.

I will set him on high, because he hath known my name] And hence it is, that his heart is so set upon mee. They that know Gods name will surely trust in him, *Psal.* 9. 10. Thy name is as an ointment powred out, therefore do the Virgins love thee, *Cant.* 1. 3. But *unkent unkist*, as the Northern Proverb hath it; men therefore care not for God, because they know not his excellencies.

Vers. 15. *He shall call upon mee*] This is an indispensable duty, and will be chearfully performed by those that know and love the Lord.

I will deliver him, &c.] As he did *Davia*, *Joseph*, *Daniel*, and others.

Vers. 16. *With long life, &c.*] he shall have enough of this life present even to a satiety, and Heaven in the end. The Hebrews call this Psalm *Canticum de actidentibus*. When *Beza* came first to the reformed Church, hee found them singing this *Psalm*, and was greatly encouraged.

PSAL. XCII.

A *Psalm or song for the Sabbath day*] The Sabbath in the Hebrew hath its name from *resting*, and is near allied to two other words, the first whereof signifieth *to sit still*, and the second *to worship* and give praise. On this day they met for works of Piety (as sacrificing, reading and expounding the Scriptures, praying, singing, as here, &c.) and of mercy, *Matth.* 12. 2-7, 8, 11, 12. And this Psalm treating of Gods great Works, was purposely set for a Canon of sanctifying that day called by the *Jews* the Queen of dayes; in praise whereof, before and after meat, they daily say certain verses. שִׁבַּת יְשַׁבֵּת שַׁבָּת

Vers. 1. *It is a good thing to give thanks unto the Lord*] And the Sabbath-day is a good time to do it in; for then (as *Kimchi* here noteth) men are at leisure and liberty to do it most solemnly, the better day, the better deed.

And to sing praises unto thy name] The Psalmist commends it, and presently sets upon the doing of it. So *Psal.* 122. 6, 7. he no sooner bids *pray for the Peace of* Jerusalem, but himself prayes, *Peace be within thy walls, &c.*

Vers. 2 *To shew forth thy loving kindness in the morning*] Every morning, that God may have the first fruits of the day, but especially on the Sabbath-morning, when we awake and rise, *ad quietem & ad delicias animæ & corporis*, as *Kimchi* here hath it. The *Jews* blesse God at the Sabbaths comming in, and going out.

And thy faithfulnesse in the night] Breaking our sleep for that purpose; yea we must be in the fear of the Lord all the day long, *Prov.* 23. 17. how much more on the Sabbath-day? then our whole work must be to be *ravished in spirit*, doing no work, but such as whereby we either blesse God, or look to receive a blessing from God, none but such as wherein we would the Lord should find us at his comming, which *Lactantius* saith will be on the Sabbath-day.

Vers. 3. *Upon an instrument of ten strings, &c.*] This was part of the Jewish pedagogy; and teacheth us to use all lawfull means to inforce our selves to that, whereunto we are so dull and backward.

Vers. 4. *For thou Lord hast made mee glad, &c.*] And I will improve this chearfulnesse to thankfulnesse, *Jam.* 5. 13. On the Sabbath we ought *solummodo spiritualibus gaudiis repleri*, to be filled with spirituall joyes only, saith the Councill of *Paris* held *Anno* 820.

I will triumph in the works of thy hands] *i.e.* The works of Creation, Administration, but especially of Redemption.

Vers. 5. *O Lord, how great are thy works?*] Surely so great, that I cannot utter them, and must therefore thus vent my self by an exclamation.

Expleri

Virgil. *Expleri mentem nequeo, ardeſcoq; tuendo.*

And thy thoughts are very deep] Here then we muſt do as thoſe Romans did, whowhen they found a Lake, the depth whereof was unknown, they dedicated it to Victory. Cry, *O the depth*, and there reſt us.

Verſ. 6. *A brutiſh man knows not*] A ſottiſh ſenſualiſt who hath his *ſoul for ſalt* only, to keep his body from putrifying (as we ſay of ſwine) he takes no knowledge of Gods great works, but grunts and goes his wayes; contenting himſelf with a naturall uſe of the Creatures, as beaſts do.

Verſ. 7. *When the wicked ſpring as the graſs, &c.*] This the fool admireth, calling the proud happy, &c. *Mal.* 3. 15. and not conſidering that that proud graſs ſhall be mown down, and that flouriſh ſhall ſoon periſh.

It is that they ſhall bee deſtroyed for ever] Not grow again, as mown graſſe doth: *Exoriuntur ut exurantur.* It is but as *Hamans* banquet before execution.

Verſ. 8. *But thou Lord art moſt high, &c.*] *q. d.* Flouriſh the wicked never ſo much, ſhoot they up never ſo high, thou art higher, and in the thing wherein they deal proudly, thou art above them, *Exod.* 18. 11.

Verſ. 9. *For loe thine enemies, &c.*] The Pſalmiſt by this demonſtrative particle *Loe*, points to it as it were with the Finger, as a thing moſt evident and undoubted.

Shall be ſcattered] *Diſparant ſe, diſſiliunt*, diſpart themſelves.

Verſ. 10. *Like the horn of an Unicorn*] Which is very fair, hard, and well lifted up. See *Numb.* 23. 26. I am in good plight.

I ſhall be anointed] Tis well for the preſent, and it will be better hereafter.

Verſ. 11. *Mine eye alſo ſhall ſee my deſire on mine enemies*] Or, *on mine obſervers*, who watch for my halting.

Verſ. 12. *The Righteous ſhall flouriſh like the Palm*] A tree that groweth not in theſe cold climats, but where it doth, is noted for tall, conſtantly green, long-lived, ſweet, firm, ſtraight, &c.

ἐμπεδόφυλλος. *Theoph.*

Alciat. Emblem.

Nititur in pondus palma & conſurgit in altum;
Quo magis & premitur, hoc magis tollit onus.

Though it hath many waights at the top, and many ſnakes at the bottom, yet it ſtill ſaith, *Nec premor, nec perimor.*

Like a Cedar] Not like graſſe, as the wicked do, *verſe* 7.

Verſ. 13. *Thoſe that be planted*] Having taken deep root there; Hypocrites are only thruſt in, as a ſtake, into the earth. *Mnaſon* was an old Diſciple, *Andronicus* and *Junia* were in Chriſt before *Paul*, and therefore of note among the Apoſtles for well rooted and fruited.

Rom. 16. 7.

In the Courts of our God] In Chriſt, and under the ordinances.

Verſ. 14. *They ſhall ſtill bring forth fruit in old age*] *Quantumvis veteres, non veteraſcent*, though old, yet they ſhall retain their former vigour and verdure; and be like that Perſian tree in *Theophraſtus*, that at the ſame time doth bud, bloſſom, and bear fruit, *pullulantes & ſuccolentæ.*

Buchole. *They ſhall be fat and flouriſhing*] *Vividi & vegeti*, not as the *Brabanti* or Flemmings, *qui quo magis ſeneſcunt, eo magis ſtulteſcunt*, ſaith *Eraſmus*, the elder, the fooliſher; not as *Trapezuntius*, who outlived all his learning; but as *Moſes*, whoſe ſight failed not, his heat abated not; as Wine, the older the better; as the Sun which ſhineth moſt amiably toward the deſcent.

Verſ. 15. *To ſhew that, &c.*] This is one of their principall fruits, to give God a teſtimonial, ſuch as good old *Moſes* doth, *Deut.* 32 4.

PSAL. XCIII.

VErſ. 1. *The Lord reigneth*] i. e. The Lord Chriſt. *Kimchi* here noteth that all the following Pſalms till the hundred and firſt are *de diebus Chriſti*, of the dayes of Chriſt. Here wee have his Empire and regality aſſerted, firſt, by his works, ſecondly, by his word, *verſ.* 5. See the like. *Pſal.* 19. 1, 2. — 7, 8. &c. and that manifeſtation of himſelf by his word far preferred.

He is clothed with Majeſty] He hath now put off his armes, and put on his robes,

robes, hee will henceforth rule all wiſely and righteouſly.

The Lord is cloathed with ſtrength] For the battel; in caſe his enemies ſtir, to attempt againſt him, *Ezra.* 8. 22.

The World alſo is eſtabliſhed] The earth, though it hang like a ball in the air, without a baſis, *Ponderibus librata ſuis*, yet is unmoveable; how much more the Church?

Verſ. 2. *Thy throne is eſtabliſhed of old*] Chriſt ſhall reign, *utcunq; fremant ſceleratí, & omnia quantum in ſe eſt conturbent*, rage the wicked never ſo; for he is *Jehovah*, verſ. 1. the eternal, here;

-- Firmâ æternus qui conſidet arce.

Verſ. 3. *The floods have lifted up, O Lord*] Armies of enemies have attempted great matters, but thou haſt ſoon queld and quaſht them. *Immota manet*, may well be the Churches motto. *Hypotypoſis.*

Aura tonet, ſonet unda maris, fremat orbis & orcus;
Tu tamen infertos nos tibi, Chriſte, tegis.

The floods lift up their waves] The Word for waves hath its name from daſhing or breaking; the enemies do but beat themſelves into foam and froth againſt Chriſt the Rock, *qui inſtar rupis quæ in mari vadoſo, horridi Jovis, & irati, ut ita dicam, Neptuni fervidis aſſultibus undique verberata, non cedit aut minuitur, ſed obtundit aſſuetum fluctibus latus; & firmâ duritie tumentis undæ impetum ſuſtinet ac frangit.* *Anaphora.* *Woverius.*

Verſ. 4. *The Lord on high is mightier*] He overtops Tyrants and perſecutors, be they never ſo terrible for noiſe and number. If he but thunder they are huſht, and glad to wriggle, as worms, into their holes.

Verſ. 5. *Thy Teſtimonies are very ſure*] Thy promiſes infallible; and therefore rage the World never ſo, thou ſhalt ſtill have an holy Catholick Church, ſuch as whoſe principles, practices, and aimes are divine and ſupernaturall; ſuch as walk worthy of God in all well-pleaſing, and inaſmuch as they have theſe rich promiſes, do cleanſe themſelves from all filthineſſe of fleſh and ſpirit, perfecting holineſſe in the fear of God, 2 *Cor.* 7. 1.

Holineſſe becommeth thine houſe] God looks to be ſerved like himſelf; he will be ſanctified of all thoſe that draw near unto him in holy duties, *Levit.* 10. 3. This the Heathens were not altogether ignorant of, and therefore at their ſacrifices the Prieſts cryed out τὶς τῇδε, *who is here?* whereunto the people that were preſent anſwered, πολλοὶ τ' ἀγαθοὶ τὲ πάρεισι, *here are many, and thoſe good men all.* *Eraſm. Præf. in Adag.*

-- Procul hinc procul eſte profani.

PSAL. XCIV.

VErſ. 1. *O Lord God to whom vengeance belongeth*] Heb. Jehovah *God of revenges*; ſo *Jer.* 51. 56. The Lord God of recompences. Vengeance is mine ſaith He, I will repay, *Deut.* 32. 35. And it is beſt he ſhould; for he returneth a juſt recompence of reward, *Heb.* 2. 2. whereas men ſeek oft an unequall revenge, as a ſtab for the lye given; and beſides, in ſeeking the lives of others, they ſometimes loſe their own. *Heb.* 10. 30.

Shew thy ſelf] Heb. *Shine forth*, appear for thy poor wronged ſervant. *David* knew the Law, and ſubmitted to it; he turneth over his enemies to God to bee ordered by him; neither did he himſelf herein any diſ-ſervice. I ſeek not mine own glory (ſo mine own revenge) ſaith Chriſt; but there is one that ſeeketh it. God never faileth to do it, to be their Champion, who ſtrive not for themſelves, only they muſt wait his leiſure, and not preoccupate his executions.

Verſ. 2. *Lift up thy ſelf thou Judge of the earth*] Judges as they aſcend the Tribunal, ſo when to paſſe ſentence they uſually *ſtand up*. And hereunto the Pſalmiſt alludeth. See Iſa. 33. 10.

Verſ. 3. *Lord, how long ſhall the wicked, how long?*] *Bis, quia de die in diem gloriæ auctus*, ſaith *Aben-Ezra*. Twice he ſaith it, becauſe the wicked boaſt day after day, with ſuch inſolency and outrage, as if they were above controul.

Verſ. 4. *How long ſhall they utter*] Heb. They will bluſter (or well-out as a fountain) they will ſpeak hard things (ſpeak milſtones, throw daggers) they will boaſt themſelves (talk largely of their good parts and practices) all this is expreſſed by an elegant *Aſyndeton*, to ſhew that they did all this ordinarily, and inceſſantly.

Eurip. Ἀκόλαστον ἔχοντες γλῶσαν, ἀιχίσεν νόσων.

Verſ. 5. *They break in peeces thy people*] They make potſheards of them. And this is the beſt uſe they make of thy patience; break it off therefore.

Verſ. 6. *They ſlay the widow and the ſtranger*] Thoſe ſacred perſons, thy proper clients; to ſuch an height of hard-heartedneſſe are they grown, that they pitty not them whom nature and curteſy would ſhew compaſſion to.

Nulla fides, pietaſq; viris qui caſtra ſequuntur.

Let us bleſſe our ſelves out of the bloody fingers of barbarous and brutiſh men, skilful to deſtroy.

Verſ. 7. *Yet they ſay, The Lord ſhall not ſee*] To all other their enormities they
Lib. 2. c. 7. added this, that they denyed a divine providence, and profeſſed prophaneneſſe. *Irridendum vero, curam agere rerum humanarum illud quicquid eſt ſummum*, ſaith *Pliny*, delivering the ſenſe of all other Atheiſts.

Verſ. 8. *Underſtand O ye bruiſh*] Ye that are ringleaders to the reſt, but no wiſer than the reaſonleſſe creatures; yea, therefore worſe, becauſe ye ought to be better. *Polybius* complaineth of mans folly above that of other Creatures, in theſe words, *Cætera animantes ubi ſemel offenderint, cavent; non vulpes ad laqueum, lupus ad foveam, canis ad fuſtem temere redibunt; Solus homo ab ævo ad ævum peccat fere in iiſdem.*

Verſ. 9. *He that planted the ear, ſhall he not hear?*] Shall the Author of theſe ſenſes be ſenſeleſſe? Our God is not as that *Jupiter* of *Creet*, who was pictured without ears, and could not be at leiſure to attend upon ſmall matters. He is ὃς & νὸς; he is alſo ὁλόφθαλμος, all eye, all ear. We read of a people called *Panotii*, God only is ſo, to ſpeak properly.

He that formed the eye, ſhall he not ſee?] He ſaith *formeth*, becauſe there are many formes or *ſpecies* in the eye continually; and as the optick vertue in the eye ſeeth all, and is ſeen of none, ſo doth God much more. All *Davids* wayes were in Gods ſight, all Gods lawes in *Davids* ſight, *Pſal.* 119. 168.

Verſ. 10. *He that chaſtiſeth the Heathen, ſhall not he correct?*] *Qui totis gentibus non parcit, vos non redarguet?* He that puniſheth prophane Nations that know him not, ſhall he ſpare you, *Amos* 3. 2? Shall not tribulation and anguiſh be upon the *Jew* firſt, *Rom.* 2. 9? The Chaldee thus paraphraſeth, He that gave a law to his people, ſhall he not puniſh them when they tranſgreſſe it?

He that teacheth man knowledge] *Shall not he know?* is to be ſupplied to make ſenſe. The Pſalmiſt ſeemeth ſo diſpleaſed at mens doubting or denying of this, that he could not perfect his ſentence, through paſſion of mind. Some cauſes indeed do give that which themſelves have not; as the lifeleſſe heaven inliveneth; the dull whetſtone ſharpeneth. But here it is far otherwiſe, and woe be to ſuch as act not accordingly, *Iſa.* 29. 15.

Verſ. 11. *The Lord knoweth the thoughts of man that they are vanity*] Or worſe; that they are ever weaving ſpiders webs, or elſe hatching Cockatrice eggs, *Iſa.* 59. 5. This ſentence St. *Paul* allegeth againſt the Worlds wizzards, 1 *Cor.* 3. 20. who the wiſer they were, the vainer they were, *Rom.* 1. 21. As *Auſtin* writing to a man of great parts, ſaith, *Ornari abs te Diabolus quærit*, the Devill would fain bee tricked up by thee.

Verſ. 12. *Bleſſed is the man whom thou chaſteneſt, &c.*] And thereby effecteſt, that his vain thoughts lodge not within him, *Jer.* 4. 14. but that the wicked forſake his wayes, and the unrighteous man his thoughts, and return to thee, &c. *Iſa.* 55. 7. *Feri Domine, feri*, ſaid *Luther*, ſtrike whiles thou pleaſeſt, Lord; only to thy correction adde inſtruction, *Ut quod noceat, doceat.* See my Love-tokens.

And teacheſt him out of thy law] Laſhing him, but withall leſſoning him, *ut reſipiſcat, & ſerviat tibi corde perfecto*, ſaith *Kimchi* here, that he may repent and ſerve thee.

thee with an upright heart; for which purpoſe affliction ſanctified is of ſingular uſe. *Crux voluntatis Dei ſchola, morum diſciplina, felicitatis meditatorium, gaudii Spiritus ſancti officina, breviter bonorum omnium theſaurus*, ſaith *Brentius* on *Job* 33. 16.

Verſ. 13. *That thou mayeſt give him reſt*] Here uſually, but hereafter certainly. *Mors erumnarum requies*, was *Chaucers Motto*; thoſe that dye in the Lord *ſhall reſt from their labours*. Mean-while they are chaſtened of the Lord, that they may not be condemned with the World, 1 *Cor.* 11. 32.

Untill the pit be digged for the wicked] Untill the cold grave hold his body, and hot Hell hold his ſoul.

Verſ. 14. *For the Lord will not caſt off his people*] Though he caſt them into the furnace of affliction. The wicked he bringeth into miſery, and there leaveth them, to come off as they can, *Ezek.* 22. 20. & 29. 5. Not ſo the Saints, *Zach.* 13. 9. *Iſa.* 43. 2. *Heb.* 13. 5.

Nor forſake his inheritance] Becauſe *His*. *Patriam quivis amat, non quia pulchram, ſed quia ſuam.* *Senecâ*. All love their own.

Verſ. 15. *But judgement ſhall return unto Righteouſneſs*] All ſhall be ſet to rights, and every one have his due, according to *Rom.* 2. 6, 7, 8, 9, 10. if not ſooner, yet at the day of judgement without fail. Some give this ſenſe, *ſeverity ſhall be changed into mercy*, the rigour of the law to the clemency of the Goſpel. Others thus, *judgement ſhall return to Righteouſneſs*, that is, to its own place; *licet defertur judicium non aufertur*.

And all the upright in heart ſhall follow it] *viz.* In their affections; they are carried out after it, earneſtly deſiring that dear day when God will unriddle his providences, and clear up his proceedings with the ſons of men. Some read, *ſhall follow him*, that is, God; being brought home to him by their afflictions, they *ſhall follow the Lamb whithersoever he goeth*. Not ſo every looſe ungirt Chriſtian or profligate profeſſor.

Verſ. 16. *Who will riſe up for mee?*] *q. d.* But a very few faſt friends find I at Court, *Jonathan* excepted. Some there are that will ſprinkle mee with *Court-holy-water* (as they ſay) give glozing ſpeeches; but 'tis little that they will do, and yet leſſe that they will ſuffer for mee. Faithfull friends, ſaith One, are gone on pilgrimage, and their return is uncertain.

Verſ. 17. *Except the Lord had been my help*] He loveth to help at a pinch; he uſually reſerveth his hand for a dead liſt. See 2 *Tim.* 4. 16, 17.

My ſoul had almoſt dwelt in ſilence] *i. e.* In the dark cloiſters of death. The Greek and Latin Tranſlators render it, *In Hell*.

Verſ. 18. *When I ſaid my foot ſlippeth*] I ſtand on a precipice, and ſhall be down. *Hypotypoſis eſt*.

Thy mercy O Lord held mee] I have ſubſiſted meerly by a miracle of thy mercy, by a prop of thine extraordinary pitty and patience.

Verſ. 19. *In the multitude of my thoughts within mee*] *My perplexed, intricated, inſnarled, intertwined* (as the branches of a tree) cogitations and ploddings upon my daily ſufferings; when I know not what to think, or which way to take to.

Thy comforts delight my ſoul] The Beleever is never without his cordiall; he hath comforts that the World wots not of. The good *Lantgrave* of *Heſſen* being held priſoner for a long time together by *Charles* the fift Emperour, ſaid, that he could never have held it out ſo, but that he felt the divine conſolations of the Martyrs. *Martyr etiam in catena gaudet, &c.* ſaith *Auſtin*; *Crux inuncta eſt*, ſaith *Bernard*. Godlineſſe hath many croſſes, and as many comforts; like as *Egypt* hath many venemous Creatures, but withall many Antidotes againſt them. *Auguſt.*

Verſ. 20. *Shall the throne of iniquity have fellowſhip with thee?*] Shall Tyrants and Oppreſſours (who do exerciſe regiment without righteouſneſs) intitle thee to their wicked proceedings, and go unpuniſhed? See *Iſa.* 36. 10. with 37. 36. the Throne or Tribunal is called, *The holy place*, Eccleſ. 8. 10. wo then to thoſe that pollute it.

Which frameth miſchief by a Law] As did the Primitive Perſecutors, with their bloudy Edicts againſt Chriſtians; and the Popiſh Biſhops, of whoſe Laws that of *Politian* was verified, *Inventum*

Inventum Attia dicuntur jura Draconis:
Vera eſt fama nimis, nil niſi virus habent.

Some render it, *Prater, vel contra legem*, beſide or againſt Law.

Verſ. 21. *They gather together*] Heb. *Run by troops*, as Theeves do.

Againſt the ſoul] Which they would gladly deſtroy, if it lay in their power. This the Popiſh perſecutors oft attempted, but God hath better provided, *Mat.* 10. 28.

Verſ. 22. *But the Lord is my defence*] Heb. *My high place*, where I am ſet out of their reach.

Verſ. 23. *And he ſhall bring upon them, &c.*] See *Pſal.* 7. 15, 16.

PSAL. XCV.

VErſ. 1. *O come, let us ſing unto the Lord*] It is thought by this beginning, that this Pſalm was not penned by *David* for private uſe, but for publick Aſſemblies, to be ſung by the Congregation on the Sabbath, and ſuch like times. It may very well be that they began their morning Sacrifice with this Pſalm, as the Latine Church alſo afterwards did their Mattens, or Morning Service.

Let us make a joyful noyſe] With a clear and loud voyce, as of a Trumpet; ſinging with grace in our hearts unto the Lord.

Verſ. 2. *Let us come before his preſence*] Heb. *Prevent his face*, be there with the firſt. *Let us go ſpeedily* -- I will go alſo, *Zech.* 8. 21. Let praiſe wait for God in Sion, *Pſal.* 65. 1. Rabbi Gaon, *Præveniamus & ante diem judicii*, Let us make haſte, ſaith he, to do it, before the Day of Judgement; and leſt we be taken with our task undone. Others, let us anticipate his face, that is, prepare our hearts at home, before we come into the publick; or, let us give thanks for mercies already received, that we may make way for more.

With Pſalmes] *Oratione proſâ & verſâ.*

Verſ. 3. *For the Lord is a great God*] Underſtand it of Chriſt, as the Apoſtle alſo doth, *Heb.* 3. & 4. 1 *Cor.* 10.

Above all Gods] Whether reputed ſo, or deputed, as Kings.

Verſ. 4. *In his hand are the deep places*] Heb. *Searching*, that is, much ſearched after, but found to be unſearchable.

A עוף volucris volans in altum. R. Solom.

The ſtrength of the hills] Heb. *The heights*, ſuch as will ſport a bird to get to the top of them. Depths and heights are his.

Verſ. 5. *The Sea is his, &c.*] *Canutus* confuted his Flatterers (who told him that all things in his Dominions were at his *beck* and *check*) by laying his command on the Sea, to come up no higher into his Land, but it obeyed him not.

Hen. Huntington.

And his hands formed the dry land] Worſhip him therefore, *Rev.* 4.

Kimchi.

Verſ. 6. *O come, let us worſhip, and fall down*] With our whole bodies proſtrate on the ground, our hands and feet ſtretcht out. The *Jews* geſture of adoration at this day is the bowing forward of their bodies, for kneeling they uſe none (no more do the *Gracians*) neither ſtir they their Bonnets in their Synagogues to any man, but remain ſtill covered.

Spec. Eur.

The Lord our Maker] Who hath not only created us, but advanced us, as hee did *Moſes* and *Aaron*, 1 Sam. 12. 6.

Verſ. 7. *The people of his paſture*] Whom he turns not out into Commons and Fallows, but feeds among Lillies, *Cant.* 2. 16.

And the ſheep of his hand] His Cades brought up at hand, eating of his meat, and drinking of his cup, and lying in his boſome, as *Uriahs* Ewe-Lamb did, 2 *Sam.* 12. 3.

To day if ye will hear his voyce] *i. e.* Whiles the day of grace laſteth, which is not long, 2 *Cor.* 6. 2. *Qui pœnitenti veniam ſpopondit, peccanti craſtinum non promiſit*, ſaith *Gregory*.

Verſ. 8. *Harden not your hearts*] by unbeleef, and the deceitfulneſs of ſin, *Heb.* 3. 12, 13. which gradually obfirmeth the heart againſt God.

As in the provocation] As your fathers did at *Maſſah* and *Meribah*: be not you as good at reſiſting the Holy Ghoſt as they were, *Act.* 7. 51.

Verſ. 9.

Verſ. 9. *When your Fathers tempted me*] Ten times, all along the wilderneſſe, though Num. 14. 2

They ſaw my works] Both mercies and judgements, *Pſal.* 98. 8. yet they were refractory and unmalleable.

Verſ. 10. *Was I grieved*] *Litigavi, vel cum tadio perſtuli.*

That do erre in their hearts] Wandering, though not ſo wide, as to miſſe of Hell.

They have not known] viz. practically and ſavingly.

Verſ. 11. *Unto whom I ſware*] When put paſt all patience. *Patientia laſa fit furor.*

If they enter, &c.] Thus God ſweareth *cum reticentia*, to ſhew how greatly hee was incenſed.

PSAL. XCVI.

VErſ. 1. *O ſing unto the Lord a new ſong*] For this new mercy of the Ark now brought into *Jeruſalem* from the houſe of *Obed-Edom*, 1 Chron. 16. 23. but eſpecially of Chriſt (typified by the Ark) who ſhould bee preached unto the *Gentiles, beleeved on in the World, received up to glory.* 1 Tim. 3. 16

Sing unto the Lord all the earth] Which they could not do aright, till they had heard, beleeved, and were ſealed, *Epheſ.* 1. 13. Unbeleevers can have no true notion of God, but as of an enemy; and therefore all their verball praiſes are but a *blacke ſanctus*, ſuitable to ſuch Saints.

Verſ. 2. *Sing unto the Lord, &c.*] *David* was at this time full of affection, and exultation of Spirit (inſomuch as *Michal* mocked him for it, 1 *Chron.* 15. 29.) and thence this heap of holy expreſſions to the ſame purpoſe. Out of the abundance of the heart, the mouth ſpeaketh.

Shew forth his ſalvation] Evangelize, Preach the Goſpel of ſalvation by Chriſt; ſee *Pſal.* 40. 10. 2 *Sam.* 18. 18. *Iſa.* 61. 1. where the ſame word is uſed.

From day to day] Other news delights us only at firſt hearing; but the good news of our redemption is ſweet from day to day, *ac ſi in eodem die redemptio fuiſſet operata*, ſaith *Kimchi* here, as if it were done but to day. *Tam recens mihi nunc Chriſtus eſt*, ſaith *Luther*, *ac ſi hac horâ fudiſſet ſanguinem*, Chriſt is now as freſh unto mee as if he had ſhed his blood but this very hour.

Verſ. 3. *Declare his glory*] Heb. *Sipher it up in* the particulars; that God be no loſer by you.

His wonders among all people] There is a world of wonders in the work of mans redemption by Chriſt; and all other mercies meet in this, as the lines in the center, ſtreams in the fountain.

Verſ. 4. *For the Lord is great*] *Vere magnus eſt Chriſtianorum Deus*, ſaid *Caloceirius* an Heathen; he is *omni laude major, & merito mirandus*, ſaith *David* here, and elſewhere often. Sound out therefore and ſend abroad his worthy praiſes, that others may hear and fear.

Verſ. 5. *For all the Gods, &c.*] *Deunculi, deaſtri*, Thoſe petty Gods, thoſe dunghill-deities of the Heathens, are nullities; indeed they are Devils, and thoſe Idolls were their receptacles, and as it were their bodies, from whence in ſome places they gave oracles; but were ſilenced at Chriſts comming in the fleſh, to the great amazement of their ſuperſtitious worſhipers.

But the Lord made the Heavens] With ſingular artifice, *Heb.* 11. 10. uſing πάσῃ σοφίας μηχανῇ every engine of wiſdome. Clem. Alex. Paid. l. 1. c.

Verſ. 6. *Honour and Majeſty are before him*] Theſe are his Harbingers, and they go often coupled, as *Pſal.* 21. 45. 111. 145. *Job* 40. &c. By the former ſeemeth to be meant outward port and ſplendour; by the latter, inward reverence and reſpect following thereupon.

Strength and beauty are in his ſanctuary] Gods glory ſhineth more in his Church, than in all the World beſides.

Verſ. 7. *Give unto the Lord*] See *Pſal.* 29. 1, 2. One rendreth it *Tribuite ponderoſe, unde* כבד *onus, pondus portate:* to ſhew, that our praiſes of God ſhould bee ponderous and ſubſtantiall.

Verſ. 8. *Give unto the Lord the glory, &c.*] It was hard for the Heathens to forgo

go their ſuperſtitions (*Tully* reſolved he would never do it, &c.) therefore they are here ſo preſſed to it. See *Rev.* 14. 6, 7. with the Notes there. One Expoſitor geiveth this note here, *Ternarius numerus eſt ſacer ob myſterium Triadis; ideoenim eo ſcriptura gaudet.* The Scripture oft preſſeth or expreſſeth things thrice over, in reference to the myſtery of the holy Trinity.

Geneb. *Bring an offering*] Reaſonable ſervice, *Rom.* 12. 1. ſpirituall ſacrifices acceptable by Jeſus Chriſt, 1 *Pet.* 2. 5.

Verſ. 9. *O worſhip the Lord, &c.*] *Supplicate proni*, fall flat on your faces. See *Pſal.* 95. 6.

In the beauty of holineſſe] i. e. In his courts, as *verſe* 8. or *in holy beauty*, as ſome render it; that is, in true faith, and with good affections.

Fear before him] Rejoyce before him with trembling, *Pſal.* 2.

Verſ. 10. *Say among the Heathen*] *Proclamate undiq; præcones, &c.* Make proclamation every where, that now the Lord Chriſt reigneth; and that there ſhall bee a generall Jubilee.

The World alſo ſhall be eſtabliſhed] There is no true ſtability, but where Chriſt reigneth; he will ſettle peace and good order, which the Devil, that turbulent ſpirit, and his agents, deſire to diſturb, and to ſet all on an hurry-comb.

Verſ. 11. *Let the Heavens rejoyce, &c.*] Let there be a general joy for the general renovation by the comming of Chriſt, *Rom.* 8. 22. after which the whole creation groaneth alſo. *Baſil* and others by *Heaven, Earth, &c.* underſtand Angels, men of all ſorts, as Iſlanders, ſeamen, fieldmen, woodlanders, &c. *Vel eſt ſimilitudo ad denotandam in mundo pacem*, ſaith *Kimchi*, Or it is a ſimilitude to note peace all over the World. And ſurely when Chriſt came there was an univerſal *aut pax aut pactio* (ſaith *Florus*) peace or truce under the government of *Auguſtus*.

p Let the Sea roar] Heb. *Thunder. Externo fragore & bombo teſtetur internam animi lætitiam*; let it teſtify its joy, *perſtrependo & reboando* by roaring its utmoſt.

Verſ. 12. *Let the field be joyfull, &c.*] And ſo give check to the hardneſſe of mans heart, not at all affected with thoſe benefits by Chriſt, wherein they are far more concerned than theſe inſenſible creatures; which yet have lain bed-ridden as it were, ever ſince mans fall, and earneſtly wait for the manifeſtation of the Sons of God, *Rom.* 8. 19.

Verſ. 13. *Before the Lord, for he commeth, for he commeth*] Certainly, ſuddainly, happily, &c. for this is the ſumme of all the good news in the World, that Chriſt *commeth and commeth*; that is, ſaith *Baſil*, once to ſhew the World how they ſhall be ſaved; and a ſecond time to judge the World, for neglecting ſo great ſalvation, &c.

PSAL. XCVII.

VErſ. 1. *The Lord reigneth*] This is matter of greateſt joy to the Righteous. *Gaudeo quod Chriſtus Dominus eſt, alioqui totus deſperaſſem*, I am glad that Chriſt is Lord of all; for otherwiſe I ſhould utterly have been out of hope, ſaith *Miconius* in an Epiſtle to *Calvin*, upon the view of the Churches enemies.

Let the multitude of Iſles be glad] As more happy herein than any of thoſe called *Turk. Hiſt.* the *Fortunate Iſlands*, or than *Cyprus* anciently called *Macaria*, that is, The bleſſed Iſle, for her abundance of commodities.

Verſ. 2. *Clouds and darkneſſe are round about him*] As once at the delivering of the Law; ſo now in the publiſhing Goſpel, he is no leſſe terrible, having vengeance in ſtore for the diſobedient, 2 *Cor.* 10. 6. It is a ſavour of death to unbeleevers. Chriſt came to ſend fire on the earth, *Luk.* 12. 49.

Righteouſneſſe and judgement, &c.] Mercy Chriſt hath for the penitent; judgement for the rebellious, who ſeek to dethrone him. Woe to thoſe Goſpel-ſinners.

Verſ. 3. *A fire goeth before him*] For even our God is a conſuming fire, *Heb.* 12. 29. (and not the God of the *Jews* only) as ſhall well appear at the laſt day, 2 *Theſſ.* 1. 8. See the Note on *verſe* 2.

Verſ. 4. *His Lightenings enlightened the World*] His Apoſtles, thoſe *fulmina Eccleſiaſtica*, ſhall ſpread Goſpel-light and amaze people; the Lord working with them, and confirming their word with ſignes following, *Mar.* 16. 20.

Verſ.

Verſ. 5. *The hills melted like wax*] Nothing ſhall be ſo ſtout and ſteady as to be able to ſtand before them.

Before the Lord] *Adoni*, *Dominator*, The Maker and Maſter of all, the rightfull Proprietary and Paramount. The Latine tranſlation hath it, *All the earth is before the face of the Lord.*

Verſ. 6. *The Heavens declare his Righteouſneſſe*] As ſo many Catholick Preachers, *Pſal.* 19. 1. & 50. 4. 6. By Heavens ſome underſtand Angels, concurring with men to glorifie God. Others, the heavenly bodies pleading Gods cauſe againſt Atheiſts and Idolaters. They that worſhipped the Sun were Atheiſts by night; and they that worſhipped the Moon were Atheiſts by day, as *Cyrill* wittily.

Verſ. 7. *Confounded be all they that ſerve graven images*] Thoſe Inſtruments of Idolatry, and lurking-places of Devils, *diabolicis inſtinctoris & inſtinctus particeps*. Such and their Servants we may lawfully pray againſt.

That boaſt themſelves of Idols] As did that Idolatrous *Micah*, Judg. 17. *Nebuchadnezzar*, Dan. 3. *Julian* called therefore *Idolian*, the Papiſts at this day. See D. *Rainolds de Idololatria Romana.*

Worſhip him all ye Gods] i. e. All ye Angels, ſaith the Greek and Arabick; and the Apoſtle ſaith the ſame, *Heb.* 1. 6. proving Chriſt to be God-man. This Pſalm ſaith *Beza* is highly to be prized of all Chriſts, as containing a moſt divine *Epitome* of all Goſpel-myſteries.

Verſ. 8. Sion *heard and was glad*] Heard what? the downfall of the Devills Kingdom, and the erecting of Chriſts ſcepter; this was good news to the Church, and her Children. *Bern* was the firſt Town that after the Reformation burnt their images. *Zurich* followed on an Aſhwenſday, which they obſerve and celebrate every year to this day, with all mirth, playes and paſtimes, as an Aſhwedneſday of Gods own making. Act. & Mon.

Verſ. 9. *For thou, Lord, art high above all the earth*] Declared now to be ſo with power, as *Rom.* 1. 4. and the World convinced of ſingulatr ſottiſhneſſe in fancying other divinities.

Thou art exalted far above all gods] Far above all principality, and power, and might, and dominion, and every name that is named, not only in this World, but alſo in that which is to come, *Epheſ.* 1. 21. Here then we have the ſuperexaltation of Chriſts perſon; and the Apoſtle manifeſtly alludeth to it, *Epheſians* 4. 10. *Phil.* 2. 9.

Verſ. 10. *Ye that love the Lord*] As having taſted of Chriſts ſweetneſſe, being juſtified by his merit, and ſanctified by his Spirit, 1 *Pet.* 2. 4 1 *Cor.* 6. 11. carried after him with ſtrength of Deſire, *Pſal.* 42. 1. and Delight, *Pſal.* 73. 25. Such as theſe only are Chriſts true ſubjects; others will pretend to him, but they are but *Hangbies*, unleſſe the love of Chriſt conſtrain them to hate evill, to hate it as Hell, *Rom.* 12. 9. Sin ſeemeth to have its name of *Sana* to hate (the word here uſed) becauſe it is moſt of all to be hated, as the greateſt evil, as that which ſetteth us furtheſt from God the greateſt good. This none can do but thoſe that *love the Lord Chriſt in ſincerity*; for all hatred comes from love. A naturall man may be angry with his ſin, as a man is ſometimes with his wife or friend for ſome preſent vexation; but hate it hee cannot; yea he may leave it (for the ill conſequents of ſin) but not loathe it. If he did, he would loathe all, as well as any; for hatred is ever *againſt the whole kind* of a thing, ſaith *Ariſtole*. ἀποστυγοῦντες נאי

Verſ. 11. *Light is ſown for the Righteous*] The Righteous is *hæres crucis* the Heir of the Croſſe; and many are his troubles. A Child of light may walk in darkneſſe and have no light, *Iſa* 50. 10. yet Chriſt will not leave him comfortleſſe, *Joh.* 14. *Light is ſown for him*, 'tis yet ſeeding-time, and that is uſually wet and dropping; and the ſeed muſt have a time to lye, and then to grow, ere a crop can be expected; there muſt be alſo weeding and elodding, &c. behold the Husbandman waiteth for the precious fruit of the earth, and hath long patience for it. Be ye alſo patient, ſtabliſh your hearts, &c. *Jam.* 5. 7, 8. We look not to ſow and reap in a day, as He ſaith of the *Hyperborean* people far North, that they ſow ſhortly after the Sun-riſing with them, and reap before the Sun-ſet, *ſc.* becauſe the whole half year is one continuall day with them. Deliverance will come in Gods good time, and as before the morning-light is the thickeſt darkneſſe, as the ſeed that lyeth longeſt under ground, Τὸ μίσος πρὸς τὰ γένη. Rhetor. lib. 2 Heresbach de re ruſt.

ground, commeth up at length with greateſt increaſe, ſo here. *Semen modicum, ſed meſſis fecunda*, ſaith *Aben-Ezra* on the Text.

And gladneſſe for the upright] This clauſe expoundeth the former.

Verſ. 12. *Rejoyce in the Lord*] See *Pſal.* 32. *ult.* with the Note.

At the remembrance of his holineſſe] That is, of himſelf; for whatſoever is in God is God; as alſo of his works and benefits, whereby he giveth you ſo good occaſion to remember him.

PSAL. XCVIII.

A Pſalm] The Greek addeth, of *David*; A man might think it were rather of *John Baptiſt* pointing out Chriſt, and his Kingdom, as if already come, with the great good thereby accrewing to the Saints.

Verſ. 1. *O ſing unto the Lord a new ſong*] See *Pſal.* 96. 1. and obſerve how the compiler of the Pſalms hath hereabout ſet together ſundry Pſalms of the ſame ſubject.

His right hand and his holy arm] His is emphatical, and excluſive, *q. d.* Chriſt alone hath done the deed, he is our ſole Saviour, *Iſa.* 59. 16. & 63. 5. In the juſtification of a ſinner, Chriſt and faith are alone, ſaith *Luther*, *Tanquam ſponſus & ſponſa in thalamo.* As Wax and Water cannot meet together, ſo neither can Chriſt and any thing elſe in this work. Away then with that deviliſh Doctrin of the Saints Merits, *Quibuſcunq; tandem pigmentis illita obtrudatur.* If any commend or go after any other way to Salvation beſides Chriſt, hee doth according to the Greek Proverb, draw miſchiefs to himſelf; as the Wind *Caecias* doth Clouds.

Καπὰ ἑαυτὸν ἕλκει ὡς ὁ Καικίας νέφος. *Ariſtot. in Meteor.*

Verſ. 2. *The Lord hath made known his ſalvation*] His way of ſaving his people by his Son Chriſt, *Mat.* 1. 21. this Myſtery, ſo long kept ſecret, is now made known to all Nations for the obedience of faith, *Rom.* 16. 25, 26.

His Righteouſneſs] Made ours by imputation; this, the *Jews* to this day deride, and the Papiſts call it *putative*, in a jeer.

Verſ. 3. *He hath remembred his mercy, and his truth*] His *Mercy* moving him to promiſe, and his *Truth* binding him to perform, 2 *Sam.* 7. 18, 21. and hence all our happineſs.

Verſ. 4. *Make a joyful noyſe*] Bleſs God for a Chriſt. The *Argives* when delivered by the *Romans* from the tyranny of the *Macedonians* and *Spartans*, *Quae gaudia, quae vociferationes fuerunt? quid florum in Conſulem profuderunt?* what great joys expreſſed they? what loud out-crys made they? the very Birds that flew over them fell to the ground, aſtonied with their noyſes. The Cryer at the *Nemean* Games was forced to pronounce the word Liberty *Iterumq; iterumq;* again, and again.

Plut. in Flamin.

Verſ. 5. *Sing unto the Lord with the Harp*] *Tum cithararum tum vocum mutuis vicibus*; do your utmoſt in the ſuperlativeſt manner you can deviſe.

Verſ. 6. *Make a joyful noyſe*] By the repeating, and inculcating of this exhortation is intimated our dulneſs, and backwardneſs to a buſineſs of this nature; the neceſſity of the duty, and the excellency of the mercy that can never be ſufficiently celebrated.

Verſ. 7, 8, 9. See the Notes on *Pſal.* 96. 11, 12, 13.

PSAL. XCIX.

VErſ. 1. *The Lord reigneth*] Even the Lord Chriſt, as *Pſal.* 97. 1.

Let the people tremble] Let them ſerve the Lord with fear, and rejoyce with trembling; by the *People* ſome underſtand the *Jews*, and by the *Earth* all other Nations; let there bee a general ſubjection yeelded to the Scepter of his Kingdom.

Verſ. 2. *The Lord is great in Zion*] In his Church he giveth many great teſtimonies of his power and preſence, and is therefore magnified by his people.

And he is high above all people] In the things wherein they deal proudly he is above them, *Exod.* 18. 11.

Verſ. 3. *Let them praiſe thy great and terrible Name*] *Nomen illud Majeſtativum*;

ſome

Some hereby understand the name *Jehovah*, of which *Josh.7.* What wilt thou do to thy great Name? And *Jer.44.* I have sworn by my great Name. But Gods Name is usually put for Gods self.

For it is Holy] And therefore to be sanctified in righteousness, *Isa.5.16.*

Vers.4. *The Kings strength also loveth judgement*] *i.e.* abest à Tyrannide. God abuseth not his Kingly power to Tyranny, but joyneth it with his Justice and Uprightness. Regiment without Righteousness is but robbery with authority. The *Arabick* hath it, *Magnificentia Regis est, ut diligat æquitatem.*

Vers.5. *Exalt the Lord our God*] Have high apprehensions of him, and answerable expressions: Set him up, and set him forth to the utmost.

And worship at his footstool] *i.e.* At his Temple, saith the *Chaldee*: At the Ark of the Covenant, say the *Rabbins*. *Austin* interpreteth it of Christs humanity; which although of it self, it is not to be adored, because it is a creature, yet as it is received into unity of person with the Divinity; and hath a Partner-agency with the God-head according to its measure in the works of Redemption and Mediation, 1 *Tim.*2.5. it is to be worshipped. But how hard driven was that second Synod of *Nice*, when they abused this Text, among many others, to prove the worshipping of Images and Pictures?

Vers.6. *Moses and Aaron among his Priests*] or chief Officers, as 1 *Chron.*18.17. *Moses* was, if not a Priest, yet a continual Intercessor for the people, and a type of Christ the great Mediator of his Church. *Aben-Ezra* calleth him *Coben hacohanim*, the Priest of Priests; And *Philo* writing his life, concludeth, This was the life and death of *Moses* the King, the Lawgiver, the Prophet, and the chief Priest.

And Samuel] A man that could do much with God likewise, *Jer* 15.1. and is therefore (as some conceive) called *Petitot*, that is, a perswader of God, *Josh.*1.1. *Alsted.*

Vers.7. *They kept his testimonies*] And so shewed that they called upon God with a true heart, in full assurance of faith, *Heb.*10.22.

Vers.8. *Thou wast a God, &c.*] A sin-pardoning God, *Neh.*9.17. So thou wast to them under the Law, so thou wilt be to those under the Gospel.

Though thou tookest, &c.] Though *Moses* might not enter for his unbelief, and *Samuel* smarted for indulging his sons.

Vers.9. *Exalt the Lord*] *Versus ut clausa.* See Vers.5.

PSAL. C.

A *Psalm of praise*] *Suavis & gravis*, short and sweet; appointed likely to be sung at the Thank-offerings, *quando pacifica erant offerenda*, say the *Italian*, and *Spanish* Annotators. See vers.4. *Enter with Thanks-giving*, or with *Thank-sacrifice.* Levit.7.12.

Vers.1. *All ye lands*] Both *Jews* and *Gentiles*, Rom.15.10,11. for your common salvation.

Vers.2. *Serve the Lord with gladness*] The *Cabbalists* have a Proverb, *The Holy Ghost singeth not, but out of a glad heart.* Cheerfulness is much called for in both Testaments, God loveth a cheerful server.

Vers.3. *Know ye that the Lord he is God*] Be convinced of it, ye Heathens whose fantasies have forged false gods; and ye *Jews*, acknowledge the true God to be *Three in One*, and *One in Three.*

It is he that hath made us] And new made us; for we are his workmanship (a second time) created in *Christ Jesus unto good works*, Eph.2.10. The word signifieth, saith *Kimchi*, *Ornare beneficiis, afficere donis, gratiis cumulare* (conser 1 *Sam.*12.6.) and so is distinguished from *Bara* to create, and *Jatsar* to form. *William of Malmsbury* telleth of a certain Emperor of *Germany*, who coming by chance into a Church on the Sabbath day, found there a most mis-shapen Priest, *penè portentum naturæ*, insomuch as the Emperor much scorned and contemned him: But when he heard him read those words in the Service, *For it is he that hath made us, and not we our selves*, the Emperor checkt his own proud thoughts, and made inquiry into the quality and conditions of the man, and finding, upon examination, that he was a very learned and devout man, he made him Archbishop of *Colen*, which place he discharged with much commendations.

We are his people, and the sheep] See *Psal.*95.7. This is a priviledge proper to the Communion of Saints.

Vers. 4. *Enter into his gates, &c.*] As sheep into his sheepfolds, frequent his publick Ordinances, wait at the posts of the gates of Wisdome; there, as at an heavenly Exchange, the Saints present duty, and God confers mercy.

Vers. 5. *For the Lord is good*] Though we be evil, he giveth us all these good things *freely*; and although we provoke him daily to punish us, yet his *mercy is everlasting*; like a fountain, it runneth after it hath run; And as the Sun which shineth after it hath shined. See *Zach.* 13. 1. *Joh.* 1. 27.

And his truth endureth to all generations] *Heb.* to *Generation and Generation.* He saith, not *for ever*, saith an Interpreter, because his promises are true, but under a condition, which perhaps the following Generations will not observe; The condition is to the promise as an Oar in a Boat, or stern of a Ship, which turns it another way.

PSAL. CI.

A *Psalm of David*] Wherein he promiseth and pre-ingageth, that whenever he came to the Kingdome, he will be a singular example both as a Prince, and as a Master of a Family: In which respect this Psalm should be often read and ruminated by such, that their houses may be as the house of *David*, *Zach.* 12. 8. and as the Palace of *George* Prince of *Anhalt*, which was, saith *Melanthon*, *Ecclesia, Academia, Curia*, a Church, an Academy, and a Court. Bishop *Ridley* read, and expounded this Psalm oftentimes to his houshold, hiring them with money to learn it, and other select Scriptures by heart. A good Governour is like that Noble-man who had for his Impress two bundle of ripe *Millet* bound together, with this *Motto*, *Servare & Servari meum est*; for the nature of the *Millet* is both to guard it self from all corruption, and also those things that lye near it. That is a rare commendation that is given the late Reverend and Religious Dr. *Chaderton*, that he was an house-keeper three and fifty years, and yet in all that time, he never kept any of his servants from Church to dress his meat, saying, That he desired as much to have his servants know God, as himself.

Acts & Mon. fol. 1559.

His life by Mr. Clark.

Vers. 1. *I will sing of Mercy and Judgement*] *David's* Ditty was composed of discords. Mercy and Justice are the brightest stars in the sphere of Majesty; the main supporters of a Throne Royal: Howbeit there should be a preheminence to Mercy, as one well observeth from *Micah* 6. 8. Mercy must be *loved*, and not shewn onely; Justice must be *done*, and no more. The sword of Justice, must be bathed in the oyl of Mercy; A well-tempered mixture of both, preserveth the Commonwealth, *Rom.* 13. 3, 4.

Unto thee, O Lord, will I sing] Acknowledge thee alone, the bestower of these graces, and thy glory as the end. These are matters that Philosophers and Politicians mind not.

Vers. 2. *I will behave my self wisely*] I will begin the intended reformation at my self, and then set things to rights in my family, which while *Augustus* did not, he was worthily blamed by his subjects, and told, that publick persons must carefully observe,

Ædibus in propriis quæ recta esse putavit, præstet.

Plut.

Else find, that he could pardon all men faults, but his own. But *Cato* the wise, wanted the wisdome from above, and was therefore short of *David*, who promiseth here to be *merry*, I will sing; and *wise*, I will *behave my self wisely in a perfect way*; that is, in an upright conversation, and in a faithful discharge of the great trust committed unto me.

O when wilt thou come unto me?] In the performance of thy promise concerning the Kingdom? For I am resolved not to intercept thee, but to wait thy coming; *Est suspirium ejus ad me ex abrupto*, like that of *David*, *I have waited, O Lord, for thy salvation*, Gen. 49. 18. Or, *when wilt thou come*, viz. to reckon with me? For come thou will.

I will walk within my house with a perfect heart] *viz.* although my *house* not so with God, 2 Sam. 23. 5. yet this is my desire (and shall be mine endeavour) although he make it not to grow, ib. I will walk unceasingly, walk in the midst of mine house; *sine ostentatione*, as Jehoiada walked before the King, 2 King. 4. 25. and elsewhere. In the integrity of mine heart; for that a man is in truth, that he is at home. Follow [illegible] home

Indefinenter ambulabo. Kimchi.

to their houses, and there you shall see what they are. Look upon Stage-players, and you may see them act the parts of Kings and honest men; but follow them to their tyring-houses, and there they are but base Varlets.

Vers.3. *I will set no wicked thing* (Heb. *thing of Belial*) *before mine eyes*] that is, *in my thoughts*, saith *Kimchi*; for the thinking-faculty is in the fore-part of the brain, as are also the eyes. I will not gaze upon forbidden objects, nor venture upon a temptation to, or an occasion of sin. I will also be wise and wary in the choice of my servants, and under-officers. *Theodosius* his Court was *virtutum officina, non vitiorum sentina*, saith One. And Archbishop *Cranmer's* house was *Schola vel palæstra pietatis & literarum*, saith another. See above on the title of this Psalm. *Pareus. Tremellius.*

I hate the work of them that turn aside] Of treacherous men and Apostates; such as *Constantius Chlorus*, the Father of *Constantine* the Great found (by proof made) some of his Counsellors and Courtiers to be, and therefore turned them off, saying, He cannot be faithful to me, who is unfaithful to God: *Pietate sublata fides tollitur.* *Euseb.*

It shall not cleave to me] He none of them, neither shall any such wickedness hang at my heels, to hinder my progress in piety and good government.

Vers.4. *A froward heart shall depart from me*] *i.e.* say some, I will endeavour to put off the old man with the lusts thereof, *Eph.*4.22. the old crooked frame shall be dissolved, and a better erected. *I will not know evil*, that is, regard, or allow it, *Psal.*1.6. Others understand the Text of rotten-hearted, and wicked Counsellors, whom *David* would abhor and abandon.

Vers.5. *Whoso privily slandereth his neighbour*] Heb. *Him that in secret; tongue-smiteth his fellow-friend*, will I suppress. This *David* purposed to do, but this hee did not so throughly in the case of poor *Mephibosheth*, belyed by false *Ziba*; his resolution was *Maledicos & malefices à se depellere*, to drive away from him sycophants, back-byters, flatterers; but there is a great sympathy betwixt Princes, and such Pests, those Harpyes, and gaping Crows of Courts, as one calleth them. *David* promiseth fair to purge and disempester his house and Court of such, and to cut them off, *secundum leges regni*, according to the Laws of the Kingdome, as *Aben-Ezra* glosseth. *Sordes & tineas palatii appellabat Constan. Mag.*

Him that hath an high look] Pride will sit and shew it self in the eyes as soon as any where. A man is seen what he is, *in studiis, in potibus, in bellis*, say the Rabbins. See *Prov.*6.17.

And a proud heart] Heb. *a wide, or broad heart*, that thinketh great things of himself, and seeketh great things for himself.

I will not suffer] Heb. *I will not*, *sc.* away with, or endure at any hand. The *Greeks*, and after them others read, *I will not eat with them*; and by *large of heart*, they understand belly-gods, men of large appetites, such as were the two sons of *Eli*, *Belialists*, and *Helliones*. *Legunt edal pro uel.*

Vers.6. *Mine eyes shall be upon the faithful of the land*] *i.e.* Let them live where they will, I will hearken them out, and find them out. The Rabbins say, that here *David* repenteth him of taking into his service and mission those indebted and discontented persons, men of broken fortunes, and loose manners, 1 *Sam.*22.1,2. and resolveth to be better advised in the chusing and using of his retinue, when he cometh to the Kingdom, that his Court might be like that of *Cyrus*, whereof *Xenophon* saith, that though a man should seek or chuse blindfold, he could not miss of a good man. *Zonaras* mainly commendeth *Valentinian* the first, and *Leo Armenius*, Emperours, for their good choice of both Civil and Military Officers. He condemneth as much *Maximus* for the contrary. *Cyrop. l.8*

He shall serve me] λειτουργήσει μοι, he shall be of honourable imployment about me, as *Joseph* was to *Pharaoh*, *Cromwel* to *Hen.*8. his Vicar General.

Vers.7. *He that worketh deceit shall not dwell in my house*] If I may know him to be such an one, I shall soon cashiere him, and serve him as *Philip* of *Macedon* afterwards did two of his evil servants; the one whereof he compelled to run out of his Country, and the other to drive him. *David* was not guarded and surrounded, as many Princes are now adayes, *Magis cinctus [Alemon, Neptun, Garamon, Pelphum; Gaulonum, Balatronum.*

He that telleth lyes shall not tarry in my sight] Liars are frequent in Courts; as in *Spain*, and do much mischief. The good Emperour *Aurelius* was much abused by them. *Lewis* the eleventh of *France* complained that he had plenty of all things, but of only h

one: And being asked of what? Of truth, quoth he. *Augustus* took on exceedingly, when *Varus* was slain in battel, and gave this for a reason, *Quod non esset à quo verum audiret*, because he had not now a friend from whom he could hear the truth of things.

Indefinenter regnum, regi-nem Ecclesiamque purgabo à malo. Trem.

Vers. 8. *I will early destroy all the wicked of the land*] All, without partiality, and *forthwith, in Manuscripts*, without delay, making it my morning work to do justice; for then was judgement executed, *Jer.* 21.12. Or, I will do it daily, and as duly as the house is swept. See *Lam.* 3.23.

That I may cut off all wicked doers from the City of God] All the notorious *Delinquents* from the Church; that I may weed out those wicked ones, those Trouble-townes, those *Desperadoes*, the botches of humane society. And here *David* describeth the utmost and chief end of Civil Government (that which the Philosophers never dreamed of) *viz.* That God may be purely and sincerely served in his City, that is, in his Church.

PSAL. CII.

A Prayer of the afflicted] Or, *for the afflicted*, made by *Daniel*, or some other Prophet, not long before the return out of *Babylon*, where they suffered much, but prayed little, as *Daniel* confesseth, Chap. 9.13. Here therefore they are taught to take unto them words, and say, *Hear my prayer, O Lord, &c.* In greatest afflictions there is place left for prayer, *Psal.* 130.1. and something God will yield to it, when most bitterly bent against a people, *Mat.* 24.20, 21.

When he is overwhelmed] Pressed out of measure above strength, 2 *Cor.* 1.8. *ad deliquium animæ*, till heart faint, and faith seem to fail, bowing down through weight of grief, *ac si pars una corporis alia esset operta*; for so the word here used signifieth, saith *Kimchi*, as if one part of the body were overcovered with another. *Eſque pulchre collatio in verbis quæ ab ipſo & ſupplice quo naturam ſibi depingunt*, saith *Mollerus*: Faith may be under a cloud for a season; but it will recover, and pour out its complaint before the Lord.

Vers. 1. *Hear my prayer, O Lord*] O Lord Christ, for so this Psalm is to be understood, as the Apostle sheweth, *Heb.* 1.

And let my cry] Which is, that thou wouldest be pleased to bring us poor exiles back to our own Country; and so this prayer is answerable to that of *Daniel*, Chap. 9.

Vers. 2. *Hide not thy face from me*] For this would be worse than all the rest. See *Jer.* 16.13. I will cast you out of this land, and I will shew you no favour: This last was a cutting speech, and far worse than their captivity; and yet,

Non eam cur à dictum esse Deo.

Answer me speedily] *Festina, responde*: In our earnest prayers we may press for expedition in general, not tying God to any particular time, as those *Bethulians* did in the book of *Judith*.

Vers. 3. *For my dayes are consumed like smoak*] Which the higher it mounteth, the sooner it vanisheth. Some read it, *in the smoak*: So *Psal.* 119.83. I am become like a bottle in the smoak, dryed and withered, *ſiccatus & exaruit*.

Vulnl ſtrangu-latus Arab.

And my bones are burnt as an hearth] *Æſtuant quaſi frixi cuticulorum*, My strength is gone. Here, to the twelfth verse, is a most lively picture of a dejected person, such as can hardly be paralleld; teaching us to be deeply affected with the Churches afflictions.

Vers. 4. *My heart is smitten*] Blasted with this indignation, that *exutus ursus & vacuus*.

So that I forget to eat my bread] I am stomachless, through want of that heat that my heart should supply.

Vers. 5. *By reason of the voyce of my groaning*] A broken spirit drieth the bones, *Prov.* 17.22. and by drinking up the marrow and radical moisture, causeth all into a consumption.

Vers. 6. *I am like a Pelican*] Or *Bittern*, which liveth in lonely places, and crieth out dolefully.

I am like the Owl of the Desert] *Avis lucifuga*, a Night-bird, a Night-raven, the Vulgar hath it; others, a Bat, a Cuckow, but most an Owl, that *nocte monstrum*, as *Pliny* speaketh of her; *nec tantum aliquo vocalem sed genitam*, hated of all other fouls, which never come near her, but to keep a wondering at her. Lib. 10. cap.

Vers. 7. *I watch*] I can as little sleep as eat, vers. 4. That nurse of nature, and sweet *Par embolus* of mens griefs and cares, *sleep* departeth from me,

Nec membris dat cura quietem.

And am as a sparrow] That hath lost his mate, so have I mine associates, which is a sore loss; for *optimum solatium sodalitium*.

Vers. 8. *Mine enemies reproach me all the day*] This is an evil that mans nature is most impatient of. See *Psal.* 137.

And they that are mad against me] That *let flye at me*; or, that once *praised me*, flattered me: So the *Sept.*

Are sworn against me] Have sworn my death, or do swear and curse by me, as the Turks do at this day, when to confirm a truth they say, *Judeus sim si falsum*, I would I were a Jew, it is so. See *Zach.* 8. 13. *Isa.* 6. 15. *Jer.* 29. 22. *God make thee as Ahab, and as Zedechiah, &c.*

Vers. 9. *For I have eaten ashes like bread*] Being cast on the ground as a mourner, I know not whether I eat bread or dust; this relisheth to me as well as that, my mouth is so out of taste.

And mingled my drink with weeping] I forbare not to weep, no not while I drank; sorrow is dry, and wine driveth away sorrow we say: Not so from me. Wine is called by Simonides in Athenæus ἀμίντως δυσφροσυνάων, an expeller of sadness. De cœlo in terram. R. Solom.

Vers. 10. *Because of thine indignation*] This lay heavier upon the good mans heart than all the rest, God was displeased.

For thou hast lifted me up, and cast me down] That is, that I might fall with the greater poise. *Significatur gravissima collisio.* Here the Prophet accuseth not God of cruelty, but bewayleth his own misery: *Miserum est fuisse felicem*, It is no small unhappiness to have been happy.

Vers. 11. *My dayes are like a shadow that declineth*] As at Sun-set, the shadows are at longest, but not long lasting.

And I am withered like grass] Mown down, and laid a drying.

Vers. 12. *But thou, O Lord, shalt indure for ever*] And therefore wee thy Covenanters shall be restored, *Lam.* 5. 19.

And thy remembrance] Which thou hast of us, and we of thee.

Vers. 13. *Thou shalt arise, and have mercy upon Sion*] This hee speaketh with as much confidence, as if he had been in Gods bosome; for hee knew the promise of deliverance, after seventy years captivity. See the like *Hab.* 3. 18.

For the time to favour her, &c.] This he understood by books, as *Dan.* 9. 2. and therefore presseth God to a speedy performance. God loveth to be burdened with his own word, to be sued upon his own bond, &c. But besides the promise, the Psalmist had another ground of his confidence, and that *is* in the next.

Vers. 14. *For thy servants take pleasure in her stones*] They pity her, and wish her welfare, much more then doth shee. Hee argueth from that sweet, tender, melting frame of spirit that was found in the faithful, which is but a reflex of that far sweeter that is in God.

And favour the dust thereof] The ruines and the rubbish, heartily desiring, and expecting a re-edification, and restauration, whereof they had a sweet promise, *Ezek.* 9. 8. and for the spiritual Temple to be built of *Jews* and *Gentiles*, they had many more. See all that followeth.

Vers. 15. *So the heathen shall fear, &c.*] By the restauration of *Jerusalem* when the Messias was to be born and manifested, the everlasting Gospel shall be preached, and the *Gentiles* converted to the faith.

And all the Kings of the earth] Caught by those Fishermen, and their successors in the Ministry.

Vers. 16. *When the Lord shall build up Sion*] *Isaiah* had foretold that the second Temple should be more glorious than the first, *Isa.* 54. 11. and 60. 17. the stones whereof, were types of those living stones whereof that spiritual Temple was to be built; 1 *Pet.* 2. 5. and wherein God would manifest more of his glory than ever he had done in all the world besides.

Vers.

Humiliesque Mysticæ. Virg.

Verſ.17. *He will regard the prayer of the deſtitute*] Heb. *Of the poor ſcrub*, that is in the wilderneſs trod upon by beaſts, unregarded, worthleſs: *Heath, Juniper, Wild Tamarisk*; *Tremellius* rendreth it *Nudatiſſimi*; Others *Exeritantis ſe*, the prayer of one that ſtirreth up himſelf to take hold of God, and thereby prevaileth with him. I came for thy prayer, ſaith the Angel to *Daniel*, chap. 10. 12.

Verſ.18. *This ſhall be written for the generation to come*] This, that the poor *ſcrub* hath ſped ſo well in prayer; together with all other the particulars of this Pſalm, and indeed the whole Scripture, *Rom.* 15. 4. So little truth is there in that aſſertion of the Jeſuits, that the Epiſtles of the Apoſtles were intended onely for the uſe of thoſe Churches, or perſons, to whom they were firſt written.

Iſa.51.16. *And the people which ſhall be created*] Created in Chriſt Jeſus unto good works, *Eph.* 2. 10. his regenerated people; For God *planteth the heavens, and layeth the foundations of the earth, that he may ſay to Zion, Thou art my people.*

Verſ.19. *For he hath looked down from the height, &c.*] This is no ſmall condeſcention; ſuch he abaſeth himſelf to look upon things in heaven, *Pſal.* 113. 6.

From heaven did the Lord behold the earth] That is, his poor deſpiſed ſervants, that are in themſelves no better than the earth they tread on.

Verſ.20. *To hear the groaning of the priſoner*] Thoſe priſoners of hope held ſo long captive in *Babylon*, the cruelty whereof is graphically deſcribed, *Jer.* 51. 34.

Verſ.21. *To declare the Name of the Lord in Zion*] This ſhall bee the buſineſs of the converted Gentiles, to make up one Catholick Church with the Chriſtian Jews, and to bear a part in ſetting forth Gods worthy prayſes. See verſ. 18.

Verſ.22. *When the people are gathered together*] ſc. to the Lord Chriſt; For to *Shiloh ſhall be the gathering of the people*, Gen. 49. 10.

And the Kingdoms to ſerve the Lord] As they did under *Conſtantine* the Great, *Valentinian*, *Theodoſius*, which three Emperors called themſelves, *Vaſallos Chriſti* (as *Socrates* reporteth) the Vaſſals of Chriſt: And the like may be ſaid of other Chriſtian Kings and Princes ſince, who have yeelded *profeſſed ſubjection* to the Goſpel, and caſt their Crowns at Chriſts feet.

Verſ.23. *He weakned my ſtrength in the way*] This is the complaint of the poor captives yet undelivered, *In via, hoc eſt in vita, quia hic ſumus viatores, in cœlo comprehenſores*, here wee are but on our way to heaven, and wee meet with many diſcouragements.

He ſhortned my dayes] *viz.* According to my account; For otherwiſe in reſpect of God, our dayes are numbred.

Stat ſua cuique dies.

Verſ.24. *Take me not away in the midſt of my dayes*] Heb. *Make me not to aſcend, Serus in cœlum redeam.* Fain I would live to ſee thoſe golden dayes of Redemption. *Abraham* deſired to *ſee the day of Chriſt*, Joh. 8. *Simeon* did, and then ſang out his ſoul. All the Saints after the Captivity, looked hard for *the conſolation of Iſrael.*

Thy years are throughout all generations] And that's the comfort of thy poor Covenanters, who are ſure to participate of all thy goods.

Verſ.25. *Of old thou haſt laid the foundation, &c.*] Here is a clear proof of Chriſts eternity, *Heb.* 1. 10. becauſe he was before the creation of the world, and ſhall continue after the conſummation thereof, verſ. 26, 27. So the Saints *a parte poſt*, 1 *Joh.* 2. 17. The world paſſeth away, and the luſts thereof; but he that doth the will of God *abideth for ever.*

Verſ.26. *They ſhall periſh*] i.e. They ſhall change form and ſtate, being diſſolved by the laſt fire, 2 *Pet.* 3. 7, 10.

But thou ſhalt endure] Heb. *Stand*, and with thee thy Church, *Mat.* 22. 32.

Yea all of them ſhall waxold as a garment] Which weareth in the wearing; ſo do the viſible heavens and the earth, what ever ſome write, *de conſtantia naturæ*, *Iſaiah* ſaith, It rotteth as a book (that is *veterando rubigine*) and waſteth away as ſmoak, chap. 65. 17. and 66. 22.

ἀλλάξεις. ἀλλάξεις. Tu es immutabilis.

As a veſture ſhalt thou change them] The *Greek* hath *roul them*, confer *Iſa* 34. 4.

Verſ.27. *But thou art the ſame*] Therefore immutable, becauſe Eternall, *in nihil tibi poſſit accedere vel decidere.*

Verſ.28. *The children of thy ſervants ſhall continue*] By vertue of the Covenant, and

that union with thee which is the ground of communion. If it could be ſaid of *Ceſar*, that he held nothing to be his own that he did not communicate to his friends, how much more of Chriſt? *Propterea bene ſemper ſperandum, etiamſi omnia ruant*, the Church is immortal, and immutable.

PSAL. CIII.

[*A Pſalm of David*] Which he wrote when carried out of himſelf, as far as heaven, ſaith *Beza*; and therefore calleth not upon his own ſoul onely, but upon all creatures from the higheſt Angel, to the loweſt worm, to ſet forth Gods praiſes.

Verſ. 1. *Bleſs the Lord, O my ſoul*] *Agedum animula mi, & intima mea viſcera.* A good mans work lyeth moſt within doors; he is more taken up with his own heart, than with all the world beſides; neither can he ever be alone ſo long as he hath God and his own ſoul to converſe with. *Davids* Harp was not oftner out of tune, than his heart, which here he is ſetting right, that he may the better make melody to the Lord. Muſick is ſweet, but the ſetting of the ſtrings in tune is unpleaſing; ſo is it harſh to ſet our hearts in order, which yet muſt be done, and throughly done, as here.

And all that is within me] All my faculties and ſenſes. The whole ſoul and body muſt be ſet a work in this ſervice; the judgement to ſet a right eſtimate upon mercies; the memory to recognize and retain them, *Deut.*6 11,12. and 8.14. the Will which is the proper ſeat of thankfulneſs; the affections, love, deſire, joy, confidence, all muſt bee actuated, that our praiſes may be cordial, vocal, vital. In peace-offerings God called for the fat and inwards.

Verſ. 2. *Bleſs the Lord, O my ſoul*] *David* found ſome dulneſs and drowſineſs; hence he ſo oft puts the thorn to the breaſt; hence he ſo impetuouſly inſtigateth his ſoul, as One here phraſeth it.

And forget not all his benefits] Forgetfulneſs is a grave; look to it: Eaten bread is ſoon forgotten with us, as it is with children; neither periſheth any thing ſo ſoon with many as a good turn. *Alphonſus* King of *Arragon* profeſſed that hee wondred not ſo much at his Courtiers ingratitude to him (who had raiſed many of them from meaner, to great eſtates, which they little remembred) as at his own to God. Ἀμνάμονες οἱ βρότοι. Pinda.

Verſ. 3. *Who forgiveth all thine iniquities*] *David* not only taketh upon him with an holy imperiouſneſs, laying Gods charge upon his ſoul to be thankful; but intending to ſhew himſelf good cauſe why to be ſo, he worthily beginneth with remiſſion of ſin, as a complexive mercy, and ſuch as comprehendeth all the reſt. He had a Crown of pure gold ſet upon his head, *Pſal.*21. But here hee bleſſeth God for a better Crown, verſ. 4. Who crowneth thee with loving kindneſs, &c. And how was this Crown ſet on his head, but by forgiving all his iniquities?

Who healeth all thy diſeaſes] Corporal and ſpiritual. *Quod ſanitas in corpore, id ſanctitas in corde: Jehovah Rophe*, or the *Lord the Phyſician*, as he is called *Exod.*15.26.) *cureth* his people on both ſides, maketh them whole every whit. See *Iſa.*19.22. *Matth.*8.17. *He bore our diſeaſes.*

Verſ. 4. *Who redeemeth thy life from deſtruction*] From hell, ſaith the *Chaldee*, from a thouſand deaths and dangers every day. All this Chriſt our kind kinſman doth for us, dying *virtually* as oft as we offend.

Who crowneth thee with loving kindneſs, &c.] Incircleth and ſurroundeth thee with benefits, ſo that which way ſoever thou turneſt thee, thou canſt not look beſide a bleſſing. See the Note on verſ. 3.

Verſ. 5. *Who ſatisfieth thy mouth*] Heb. *Thy jaw*, ſo that thou art top full, eating as long as eating is good: God alloweth thee an honeſt affluence of outward comforts; Open thy mouth wide, and he will fill it. *Pſal.*81.10.

So that thy youth is renewed like the Eagles] The Eagle is of all birds the moſt vegetous and vivacious, renewing her youth and health, they ſay, at every ten years end, by caſting her old feathers, and growing new, till ſhe be an hundred years old. *Auguſtine* obſerveth that when her bill is overgrown that ſhe cannot take in her meat, ſhe beateth it againſt a rock, and ſo *exeunte malo vitio*, ſhe ſtriketh off the cumberſome part of her bill, and thereby recovereth her eating. That which hindereth our renovation, ſaith he, the Rock Chriſt taketh away, &c. See *Iſa.*40.31. Aquilæ ſenectus. Prov.

Verſ. 6. *The Lord executeth, &c.*] The words are both plural to ſhew that God will

execute *omnimodam justitiam & judicium*, all, and all manner of justice and judgement, relieving the oppressed, and punishing the oppressor to the full.

Vers. 7. *He made known his wayes unto Moses*] Even right *Judgements*, true *Lawes*, good *Statutes, and Commandments*, Neh. 9. 13, 14. The Rabbins by *wayes* here understand Gods Attributes and Properties (*Middoth* they call them) those thirteen proclaimed, *Exod.* 34. after that *Moses* had prayed, *Exod.* 33. *Shew me thy wayes*; and the next words favour this interpretation.

Vers. 8. *The Lord is merciful and gracious*] These are *Moses* his very expressions, *Exod.* 34. 7. *Theodoret* calleth him worthily, *The great Ocean of Divinity, &c.*

His acts to the children] His miracles in *Egypt*, and all along the wilderness, where they fed upon Sacraments.

Vers. 9. *He will not always chide*] His still revenges are terrible, *Gen.* 6. 3. with 1 *Pet.* 3. 19. but God being appeased towards the penitent people, will not shew his anger so much as in words, *Isa.* 57. 16.

Neither will he keep his anger for ever] Much less must we, *Levit.* 19. 18. *Eph.* 4. 26. though against his enemies God is expressly said to keep it, *Nah.* 1. 2.

Vers. 10. *He hath not dealt with us after our sins*] Heb. *Our errors*, our involuntary and unavoidable infirmities.

According to our iniquities] Heb. *perversly committed*: for of these evils also the Saints are not free; but God beareth with more than small faults, especially if not scandalous.

Vers. 11. *For as the heaven is high above the earth*] How high the third heaven is cannot be conjectured. But for the middlemost heaven (wherein the Sun, Moon, and Stars are placed) how exceeding high it is may be guessed and gathered, in that the Stars (whereof those of the first magnitude, are said to be every one above a hundred and seven times as big again as the whole earth) do yet seem to us but as so many sparks or spangles. See *Prov.* 25. 3. *Eph.* 4. 10.

So great is his mercy] The heavens are exceeding high above the earth, but Gods mercy to his is above the heavens, *Psal.* 108. 4. The original word *Gabber* here used, is the same with that *Gen.* 7. 20. used for the prevailing of the waters above the mountains.

Vers. 12. *As far as the East, &c.*] And these we know to be so far asunder, that they shall never come together. The space also and distance of these two is the greatest that can be imagined, *Deut.* 4. 32. *Psal.* 113. 3. *Isa.* 45. 6.

So far hath he removed our transgressions] The guilt of them, whereby a man stands charged with the fault, and is obliged to the punishment due thereunto. See *Isa.* 43. 25. and 38. 17. *Mic.* 7. 19. *Ezech.* 33. 16. *Peccata non redeunt.* Discharges in Justification, are not repealed, called in again.

Vers. 13. *Like as a Father pitieth*] There is an ocean of love in a fathers heart. See *Luke* 15. 20. *Gen.* 33. 2, 13, 14. and Chap. 43. how hardly, and with what caution *Jacob* parted with *Benjamin*. *Saxo Gram.* maketh mention of a certain Merchant, who offering himself to be put to death for his two sons who were sentenced to dye, and it being granted that one of the two (whom he should chuse) should be upon that condition delivered; the miserable Father, *æquali utriusque amore victus*, equally affected to them both, could not yeeld that either of them should dye, but remained hovering about both, till both were put to death.

Lib. 7. sub. 24.

So the Lord pitieth &c.] So and ten thousand times more than so. For he is the *Father of all mercies*, and the *Father of all the Father-hoods* in heaven and earth, *Eph.* 3. 15.

Parentela.

Vers. 14. *For he knoweth our frame*] Our *evil constitutions*, saith the *Chaldee*, *Figulinam & fragilem constitutionem nostram*, saith *Junius*, that we are nothing better than a compound of dirt and sin.

He remembreth that we are dust] Our bodies are (for our souls are of a spiritual nature, *divinæ particulæ auræ*) and sooner or later to be turned to dust again.

Vers. 15. *As for man, his dayes are as grass*] The frailty of mans life, insinuated in the former verse, is here lively painted out under the similitude of grass, as likewise in many other Scriptures. See *Psal.* 37. 2. and 90. 5, 6. &c.

As a flower of the field, so he flourisheth] Take him in all his gayety, his bravery, and his bravery, he is but as a flower; and that not of the garden, which hath many shelters and better ordering, but of the field; and so more subject to heat, weather, rolling on, or treading down, *Isa.* 40. 6, 7, 8.

Vers.

Verſ.16. *For the wind paſſeth over it, and it is gone*] Heb. *It is not*; that is, it neither continues any longer in being, nor returns any more into being: So here, *Job* 14.7,8, 9,10,11,12.

And the place thereof ſhall know it no more] Though whilſt it ſtood and flouriſhed, the place of it ſeemed as it were to know nothing but it; the glory and beauty of it drew all eyes to it, &c. Think the fame of men in their flouriſh, ſoon forgotten, as dead men out of mind, *Pſal.*31.12.

Verſ.17. *But the mercy of the Lord is from everlaſting*] God is from all eternity, and unto all eternity kind to all that fear him, in what age of the world ſoever they live.

And his righteouſneſs unto childrens children] That is, his *kindneſs or bounty*; for ſo the word *Tſedacoah* ſhould be taken, according to *Pſal.*112.3,9. 2 *Cor.*9.9.

Verſ.18. *To ſuch as keep his Covenant*] For elſe they ſhall know Gods breach of promiſe, as it is *Numb.*14.33,34. Neither ſhall it benefit them to have been born of godly parents.

And to thoſe that remember his Commandements] That reſolve to do them, though in many things they fail, *Qui faciunt præcepta etiamſi non perficiant*, that wiſh well to that which they can never compaſs, *Pſal.*119.4,5. If they cannot open the door, yet if they give a pluck at the bolt, or a lift at the latch, there is comfort.

Verſ.19. *The Lord hath prepared*] Or *fixed, founded, firmed, eſtabliſhed*. Here God is further praiſed for his moſt excellent Majeſty, which appeareth firſt, From the loftineſs of his Throne; ſecondly, From the largeneſs of his Dominion.

Verſ.20. *Bleſs the Lord, ye his Angels*] In ſtirring up the Angels to praiſe God, he awakeneth himſelf; and for this purpoſe, *Incipit à ſuperioribus, & finit in infimis*, ſaith *Kimchi* here, he calleth in the help of all the creatures from the higheſt to the loweſt; and after all, concludeth as he began with a ſaying to himſelf.

That excel in ſtrength] Heb. *Giants for ſtrength*, ſuch as can prevail, and do great exploits, yet is all their ſtrength derivative, they have it from God (who is *Hagibbor*, the Mighty One, *Deut.*10.17.) and hence the Angel *Gabriel* hath his name, God is my ſtrength. Labour we to be like unto the Angels, ſtrengthened with all might, &c. *Col.* 1.11. walking about the world as Conquerors, able to do all things through Chriſt who ſtrengtheneth us, *Philip.*4.13.

That do his Commandements] *viz.* Cheerfully, ſpeedily, univerſally, humbly, conſtantly. Let us do accordingly, elſe we mock God when we pray, *Thy will be done in earth, as it is in heaven.*

Verſ.21. *Bleſs ye the Lord all his hoſts*] That is, all his creatures, which are fitly called *Gods hoſts*, Firſt, For their number; Secondly, For their order; Thirdly, For their obedience.

Ye Miniſters of his] Whether in State or Church. Kings are Gods Miniſters, *Rom.* 13.4,6. So are Angels, *Heb.*1.14. like as Miniſters are Angels, *Rev.*2.1. they have exchanged names, their office is Angel-like, to wait upon God, to ſtand before him, to ſerve in his preſence, and to bleſs his Name.

Verſ.22. *Bleſs the Lord all his works*] Whether living or liveleſs; For all thy works praiſe thee, O Lord, and thy Saints bleſs thee, *Pſal.*145.10. *Benedicite ter, ad myſterium Triadis*, ſaith an Interpreter.

Bleſs the Lord, O my ſoul] Whatever others do, let me be doing at it, as *Joſh.*24. 14,15.

PSAL. CIV.

VErſ.1. *Bleſs the Lord, O my ſoul*] This was much in *Davids* mouth, as *Deo gratias* was in *Auſtines*. See *Pſal.*103.1. and 22. after which this Pſalm is fitly ſet. There he bleſſeth God for his benefits to himſelf, and the whole Church, here for his works of Creation and Government common to the whole world. The Greek and Latine Tranſlations prefix this title, *David de generatione Mundi, Continet opera Bereſhith*, ſaith *Kimchi*. It is of the ſame ſubject with the firſt Chapter of *Geneſis*, the firſt five dayes works are here after a ſort conſidered, and celebrated, as a mirror wherein Gods Majeſty may be clearly diſcerned. This Pſalm is by ſome called *Davids Phyſicks*.

ὑπὲρ τῆ κόσμ μις συς ὡς.

Thou art very great] *Non multis diſgreſſus, ſed virtutis & rerum geſtarum gloria*; Thou

haſt made thee a great Name by thy works of wonder.

Thou art cloathed with Honour and Majeſty] *i.e.* With thy creatures, which are as a garment both to hide thee in one reſpect, and to hold thee forth in another, to bee ſeen.

Verſ. 2. *Who coverest thy ſelf with light*] That lovely creature that firſt ſhone out of darkneſs, and is chief among all things ſenſible, as coming neareſt to the unapproachable glory of God; like as the robe royal is next unto the King. *Herod* upon a let day came forth arrayed in royal apparel, in cloath of ſilver, ſaith *Joſephus*, which being beaten upon by the Sun-beams, dazled the eyes of the people, and drew from them that blaſphemous acclamation, *Act.* 12.21. God when he made the world, ſhewed himſelf in all his royalty; neither can we aſcribe too much unto him.

Who ſtretcheſt out the heavens like a curtain] The whole expanſe or firmament is as a Canopy over Gods Throne, or rather as a Curtain or Skreen betwixt us and the Divine Majeſty, the ſight whereof we cannot bear.

Verſ. 3. *Who layeth the beams of his chambers in the waters*] God, as he hath founded the ſolid earth upon the fluid waters, *Pſal.* 24.2. So the higheſt heaven upon thoſe waters above the firmament, *Gen.* 1.7. *Pſal.* 18.11. This notably ſets forth the wiſdome and power of this Almighty Architect, ſith Artiſts ſay, *In ſolido extruendum*, the foundation of a building ſhould be hard and rocky, and experience ſealeth to it.

Who maketh the clouds, &c.] Theſe are his Charriot royal, drawn (or rather driven) by the winds, as his Charriot-horſes.

Verſ. 4. *Who maketh his Angels ſpirits*] Immaterial ſubſtances, fit to attend upon the *Father of ſpirits*, and with ſpeed to move ſuddenly and inviſibly into moſt remote parts.

His Miniſters a flaming fire] *Seraphims* they are called for their burning zeal, like ſo many heavenly Salamanders; as alſo for their irreſtible power; the Angel that deſtroyed *Sennacheribs* Army is held to have done it by burning them within, although it appeared not outwardly, as ſome have been burnt by lightning.

Verſ. 5. *Who laid the foundations of the earth*] Heb. *He hath founded the earth upon her baſes.* See *Pſal.* 24.2. *Job* 38.4,6. with the Notes.

That it ſhould not be removed for ever] Neither can it be, by reaſon of its own weightineſs, whereby it remaineth unmoveable in the center of the univerſe. Say it ſhould move any way, it muſt move towards heaven, and ſo aſcend, which is utterly againſt the nature of heavy bodies.

Verſ. 6. *Thou covereſt it with the deep as with a garment*] *Operuerat*, Thou hadſt at firſt covered it, till thou for mans ſake hadſt made a diſtinction; for elſe ſuch a garment would this have been to the earth, as the ſhirt made for the murthering of *Agamemnon*, where he had no iſſue out.

The waters ſtood above the mountains] As the garment, in the proper uſe of it, is above the body; and ſo they would ſtill, did not God for our ſakes ſet them their bounds and borders.

Verſ. 7. *At thy rebuke they fled*] At thy word of command and angry countenance, overawing that raging and ranging creature; So Chriſt rebuked the winds and waves.

They haſted away] They ran away headlong, as for life.

Verſ. 8. *They go up by the mountains*] They run any way in poſt haſte, breaking through thick and thin, and no where reſting, till imbodied in the Abyſſe, their elemental place and ſtation. This is check to our dulneſs, and diſobedience. If a man had been preſent, ſaith One, when God thus commanded the ſeas to retreat from the earth, hee might have ſeen both a terrible, and a joyful ſpectacle.

Verſ. 9. *Thou haſt ſet a bound, &c.*] A certain compaſs and courſe, an argument of Gods ſingular and ſweet power and providence. See *Job* 38.10, 11. with the Notes.

Verſ. 10. *He ſendeth the ſprings into the vallies*] God doth this, he by certain iſſues or veins ſendeth forth the waters of the Sea, (which here and there break out in ſprings, leaving their ſaltneſs behind them) that men and other earthly creatures might have that ὕδωρ μὲν ἄριστον (as *Pindarus* ſaith it) for the ſatisfying of their thirſt, and for other neceſſary uſes. This is *Davids* Philoſophy, and his ſon *Solomon* ſaith the ſame, *Eccleſ.* 1.7. Though *Ariſtotle* aſſign another cauſe of the generation of the fountains, and rivers.

Verſ.

Verſ. 11. *They give drink to every beaſt*] A great mercy, as we have lately found in theſe late dry years, 1653, 1654. wherein God hath given us to know the worth of water by the want of it; *Bona ſunt à Iove formoſiſſima.*

The wild-aſſes] Thoſe hotteſt creatures, *Job* 39. 8, 9, 10, 11.

Verſ. 12. *By them ſhall the fowls of the heaven*]

Aſſuetæ ripis volucres, & fluminis alveo. *Virg.*

Which ſing among the branches] Moſt melodiouſly many of them; therefore it is reckoned as a judgement to loſe them, *Jer.* 4. 25. and 9, 10.

Verſ. 13. *He watereth the hills from his chambers*] That is, from his clouds, he giveth water to hills, and high places, where Wells and Rivers are not.

The earth is ſatisfied with the fruit of thy works] *i.e.* With the rain of thy clouds, *dropping fatneſs.*

Verſ. 14. *He cauſeth the graſs to grow for the cattel*] Hee cauſed it to grow at firſt, before cattel were created, *Gen.* 1. 11, 12. And ſo he doth ſtill, as the firſt cauſe; by rain and dew from heaven, as the ſecond cauſe.

And herb for the ſervice of man] *Ad eſum & ad uſum*, for food, phyſick, &c. *Gen.* 1. 29. *Green herbs*, it ſeemeth, was a great diſh with the Ancients, which therefore they called *Holus, ab ὅλον Ariſtippus* told his Fellow-Philoſopher who fed upon them, If you can pleaſe *Dionyſius*, you need not eat green herbs. He preſently replied, If you can eat green herbs, you need not pleaſe *Dionyſius*, and be his Paraſite.

That he may bring forth food out of the earth] *Alma parens Tellus.* Labour not for the meat that periſheth, but for the meat, &c. *Joh.* 6. 27.

Verſ. 15. *And wine that maketh glad*] That hee may the more cheerfully ſerve his Maker, his *heart being lifted up*, as *Jehoſaphats* was, in the wayes of obedience, *Judg.* 9 13, *Prov.* 31. 6, 7.

And oyl to make his face to ſhine] The word ſignifieth Oyntments of all ſorts, whereof ſee *Pliny lib.* 12. and 13. Theſe, man might want and ſubſiſt; But God is bountifull.

And bread which ſtrengtheneth, &c.] In nature, *Animantis cujuſque vita eſt fuga*; were it not for the repair of nutrition, the natural life would be extinguiſhed. The Latines call bread *Panis*, of the Greek πάν, becauſe it is the chief nouriſhment.

Verſ. 16. *The trees of the Lord are full of ſap*] Heb. *are ſatisfied*, viz. with moiſture ſucked by their roots out of the earth plentifully watered, whereby they are nouriſhed, grow mightily, and ſerve man for meat, drink, medicine, &c.

The Cedars of Lebanon] Theſe are inſtanced as talleſt and moſt durable. Gods Temple at *Jeruſalem* was built of them; and ſo was the Devils temple at *Epheſus*, for he will needs be Gods Ape.

Verſ. 17. *Where the birds make their neſts*] Each, according to their natural inſtinct, with wonderful art.

As for the Stork] That *Pietaticultrix*, as *Petronius* calleth her (and her name in *Hebrew* ſoundeth as much) becauſe ſhe nouriſheth and cheriſheth the old ones whereof ſhe came; whence ἀντιπελαργεῖν. *Genetricum ſenectam invicem educant. Plin. Ciconiis pietas eximia ineſt, Solin.*

Verſ. 18. *The high hills are a refuge*] Theſe wild, but weak creatures are ſo wiſe, as to ſecure themſelves from violence, when purſued they run to their refuges, and ſhould not we to God, for the ſecuring of our comforts, and ſafe-guarding of our perſons?

Verſ. 19. *He appointed the Moon for ſeaſons*] Moſt Nations reckoned the year by the Moon, rather than by the Sun.

The Sun knoweth his going down] As if he were a living and intelligent creature; ſo juſtly doth he obſerve the Law laid upon him by God, and runs through his work. See *Job* 38. 12.

Verſ. 20. *Thou makeſt darkneſs*] Which though it be dreadful, yet is it uſeful, and in the viciſſitude of light and darkneſs, much of Gods wiſdome and goodneſs is to bee ſeen. We muſt ſee that we turn not the day into night, nor night into day, without ſome very ſpecial, and urgent occaſion.

Verſ. 21. *The young Lions roar*] Rouſing themſelves out of their dens by night, and then uſually ſeizing upon what prey God ſendeth them in; for they are at his, and not at their own finding.

And ſeek] Like as the young Ravens cry to him, *Pſal.*147. by implication only. See *Joel* 1.18,20.

Verſ.22. *They gather themſelves together*] *viz.* into their dens and lurking holes, ſmitten with fear of light, and of men. A ſweet providence, but little conſidered.

Verſ.23. *Man goeth forth unto his work*] His honeſt imployment in his particular place and calling, whether manual or mental; eating his bread in the ſweat either of his brow, or of his brain.

Until the evening] That time of reſt and refreſhment. The Lord *Burleigh* (*William Cecil*) when he put off his gown at night, uſed to ſay, *Ly there Lord Treaſurer*, and bidding adieu to all ſtate affairs, diſpoſed himſelf to his quiet reſt.

Verſ.24. *O Lord, how manifold, &c.*] *q.d.* They are ſo many, and ſo great, that I cannot recount or reckon them up, but am even ſwallowed up of wonderment: All that I can ſay, is, that they are *Magna & mirifica*. In mans body only there are miracles enough, betwixt head and foot, to fill a volume.

The earth is full] It is Gods great purſe, *Pſal.*24.1.

Verſ.25. *So is this great and wide ſea*] *Latum manibus id eſt ſumbus*; yet not ſo great and wide as mans heart, wherein is not only that *Leviathan* ſome ſpecial foul luſts, but *creeping things innumerable*, crawling bugs and baggage vermine.

Wherein are things creeping innumerable] Far more, and of more kinds than there are on earth.

Verſ.26. *There go the ſhips*] The uſe whereof was firſt ſhewed by God in *Noahs* Ark, whence afterwards *Audax Iaperi genus*, *Japhets* off-ſpring ſailed, and repleniſhed the Iſlands.

There is that Leviathan] Whereof ſee *Job* 41. with Notes.

Verſ.27. *Theſe wait all upon thee*] The great Houſe-keeper of the world, who carveſt them out their meet meaſures of meat, and at fit ſeaſons. Of thee they have it, *Per cauſarum concatenationem.*

Verſ.28. *That thou giveſt them they gather*] Neither have they the leaſt morſel of meat, but what thou caſteſt them by thy providence. *Turcicum imperium quantum quantum eſt nihil eſt niſi panis mica quam dives pater-familias projicit canibus*, ſaith *Luther*.

Thou openeſt thy hand] By opening the boſome of the earth thou richly provideſt for them, ὁ δοτὴς ἐάων.

Verſ.29. *Thou hideſt thy face*] *i.e.* Thou withdraweſt thy favour, thy concurrence, thine influence, *they are troubled*, or *terrified*, a cold ſweat fitteth upon their limbs, *animam agunt*, they ſhortly expire; for in God, we live, move, and have our being, *Act.*17. A frown of *Auguſtus Ceſar*, proved to be the death of *Cornelius Gallus*. Sir *Chriſtopher Hatton* Lord Chancellor of *England* dyed *Sept.*20.1591. of a flux of his urine, and grief of mind conceived upon ſome angry words given him by Q. *Elizabeth*. *Camden.*

Thou takeſt away their breath] Heb. *Thou gathereſt it*, calleſt for it again, *viz.* their vital vigour.

Verſ.30 *Thou ſendeſt forth thy Spirit*] *Virtutem vivificam.*

They are created] Others of the ſame kind are; and ſo the face of the earth is renued, whiles another generation ſpringeth up. This is matter of praiſe to their maker.

Verſ.31. *The glory of the Lord ſhall endure for ever*] Or, *Let glory be to the Lord for ever*, *ſc.* For his great works of Creation and Conſervation.

The Lord ſhall rejoyce in his works] As he did at the Creation, when he ſaw all to bee good and very good; ſo ſtill, it doth God good as it were, to ſee the poor creatures feed, and men to give him the honour of all.

Verſ.32. *He looketh on the earth, and it trembleth*] This muſt be conſidered, that God may be as well feared, as loved and praiſed.

He toucheth the hills, and they ſmoak] It therefore ill falling into his hands, who can do ſuch terrible things with his looks and touches.

Verſ.33. *I will ſing unto the Lord*] Though others be ſlack to do God this right, to help him to his own, to give him the glory due to his Name, yet I will do it, and do it conſtantly, ſo long as I have a breath to draw.

Verſ.34. *My meditation of him ſhall be ſweet*] Or, *Let it be ſweet unto him*, let him kindly accept it, (though it be mean and worthleſs) through Chriſts odours powred thereinto.

I will

I will be glad in the Lord] Withdrawing my heart from other vile and vain delights, or at leaſt vexed at mine own dulneſs, for being no more affected with ſuch inexpliable raviſhments.

Verſ. 35. *Let the ſinners be conſumed, &c.*] Such ſinners againſt their own ſouls, as when they know God, or might know him by his wonderful works, glorifie him not as God, neither are thankful, *Rom.* 1.21. but pollute and abuſe his good creatures to his diſhonor, fighting againſt him with thoſe lives that he hath given them.

Bleſs the Lord, O my ſoul] The worſe others are, the better be thou, kindling thy ſelf from their coldneſs, &c.

PSAL. CV.

VErſ. 1. *O give thanks unto the Lord*] Some tell us, that this, and the two following Pſalms, were the *great Hallelujah* ſung at ſolemn times in their aſſemblies. But others ſay better, that the great *Hallelujah* (as the *Hebrews* called it) began at *Pſal.* 113. and held on till *Pſal.* 119. which they at the Paſſover began to ſing, after that cup of wine they called, *Poculum hymni ſeu laudationis*.

Call upon his Name] Call upon the Lord, *who is worthy to be prayſed*, Pſal. 18.3. See the Note there. Our life muſt be divided betwixt praiſes and prayers.

Verſ. 2. *Sing unto him, ſing*] Both with mouth, and with muſical inſtruments.

Talk ye] Or *meditate ye*, Let your heart indite a good matter, and your tongue be as the pen of a ready writer, *Pſal.* 45.1.

Verſ. 3. *Glory ye in his holy Name*] Of his power and goodneſs. See 1 *Cor.* 1.31. with *Jer.* 9.23. *Non eſt glorioſior populus ſub cœlo quam Judaicus*, ſaith One; there is not a more vain-glorious people under heaven than the *Jews*; But *we are the circumciſion which worſhip in ſpirit, and glory in Chriſt Jeſus, and have no confidence in the fleſh*, Philip. 3.3. *Alſted.*

Let the heart of them rejoyce, &c.] All others are forbidden to rejoyce, *Heſ.* 9.1. and bidden to weep and howl, *Jam.* 5.1.

Verſ. 4. *Seek the Lord and his ſtrength*] That is, his Ark, at the remove whereof to *Jeruſalem* this Pſalm was ſung, 1 *Chron.* 16.7, 8. &c. Called it is *Gods ſtrength*, and *Gods face* here; yea even *God himſelf*, Pſal. 132.5. It is as if he ſhould ſay, Frequent holy Aſſemblies, as ever you deſire to draw nigh to God, and to have your faith in him confirmed.

Verſ. 5. *Remember the marvelous works, &c.*] Deeply, and diligently ponder both the works and words of God, comparing the one with the other, that ye may the better conceive of both.

Verſ. 6. *O ye ſeed of Abraham, &c.*] Do thus, or elſe your pedigree will profit you no more, than it did *Dives* in the flames, that *Abraham* called him *Son*. An empty title, yeeldeth but an empty comfort.

Verſ. 7. *For he is the Lord*] *Jehovah*, the *Eſſentiator*, the promiſe-keeper, therefore praiſe him! He is alſo in Covenant with us, and will we not do him this right?

His judgements are in all the earth] His executions upon the Egyptians and Philiſtims, are far and near notified and diſcourſed.

Verſ. 8. *He hath remembred his Covenant*] 1 *Chron.* 16.15. It is, *Be ye mindful always of his Covenant*. God ever remembreth, though we many times forget it, and our ſelves.

The word which he commanded] The conditions of the Covenant.

Verſ. 9. *Which Covenant he made with Abraham, &c.*] Whom hee found an Idolater, *Joſh.* 24.2. he *juſtified the ungodly*, Rom. 4.5.

And his Oath] That by two immutable things, &c. *Heb.* 6.

Verſ. 10. *And confirmed the ſame, &c.*] So God ſealeth, and ſweareth to us again and again, in every Sacrament, that all doubts of his love may be taken away, and our hearts lifted up (as *Jehoſaphat*, 2 *Chron.* 17.6.) in the way of the Lord.

Verſ. 11. *Unto thee will I give the land of Canaan*] That pleaſanteſt of all lands, *Ezek.* 20.6. a type and pledge of heaven to the faithful.

Verſ. 12. *When they were but a few men in number*] Seventy ſouls at their going down into Egypt, which yet (ſay the Hebrews truly) were more worth than the Seventy Nations of the whole world beſides. Howbeit God choſe them not for their worth;

or number, but loved them meerly becauſe he loved them, *Deut.* 7. 7, 8.

Verſ. 13. *When they went from one Nation to another*] There were ſeven ſeveral Nations in that Land, wherein they ſojourned, flitting from place to place, and having no ſetled habitation, ἀκατοίκητοι, 2 *Cor.* 4. 11.

From one Kingdome] Forced by Famine, or other neceſſity. See *Gen.* 10. 12. and 20. 1, 2, &c. and 26. 1, &c.

Verſ. 14. *He ſuffered no man, &c.*] So, as utterly to oppreſs them; for otherwiſe, they had their ill uſages, ſuch as was the taking away of *Sarah*, caſting out of *Iſaac*, the rape of *Dinah*, &c. Strangers meet many times with hard meaſure.

Yea he reproved Kings] *Gen.* 12. 17. and 20. 3. Kings and Queens muſt not think themſelves too good to nurſe Gods little ones, yea to do them homage, licking up the duſt under their feet, *Iſa.* 49. 23.

Verſ. 15. *Touch not mine anointed, &c.*] This, God ſpeaketh not of Kings, but to Kings, concerning his people who have an unction from the Father, being ſanctified, and ſet apart for his peculiar. To touch theſe, is to touch the apple of Gods eye, *Zach.* 2. 8. they are ſacred perſons.

And do my Prophets no harm] The Patriarchs were ſuch, *Gen.* 20. 7. ſo are ſtill all godly Miniſters, whom they who harm by word or deed, have not ſo much knowledge as *Pilats* wife had in a dream. See *Pſal.* 14 4.

Verſ. 16. *Moreover he called for a Famine*] How eaſie is it with God ſoon to ſtawe us all by denying us an harveſt or two? If he do but call for a Famine it is done.

He brake the whole ſtaff of bread] Either by withdrawing bread, that ſtaff of mans life, or his bleſſing from it; for man *liveth not by bread alone* (or at all) but by every word, &c. *Mat.* 4. without which, bread can no more nouriſh us than a clod of clay. *In pane concluſus eſt quaſi baculus, qui nos ſuſtinet.* See *Hag.* 1. 6. with the Noter.

Verſ. 17. *He ſent a man before them*] An eminent and eximious man, *Cujus vita fuit cœlum quoddam luciditſimis virtutum ſtellis exornatum*, to be their friend in the Court, and to provide for their livelihood. No danger befalleth the Church, but God beforehand provideth and procureth the means of preſervation and deliverance, 2 *Pet.* 2. 9.

Even Joſeph whom they had ſold] God ordereth the diſorders of the world to his own glory, and his peoples good.

Verſ. 18. *Whoſe feet they hurt with fetters*] God hereby fitting him for that great ſervice; as he did afterwards *Moſes* by forty years baniſhment in *Midian*, and *David* by *Sauls* perſecution, till his ſoul was even as a weaned child, *Pſal.* 131. 2.

He was laid in iron] Heb. *His ſoul came into iron*, or *the iron entred into his ſoul*; but ſin entred not into his conſcience. See a like phraſe, *Luke* 2. 35.

Verſ. 19. *Until the time that his word came*] The time that Gods purpoſe and promiſe of deliverance was fulfilled. This *word of God*, prophane perſons call *Fate*, *Fortune*, &c.

The word of the Lord tried him] That he was *Affliction-proof*, and ſtill retained his integrity, 1 *Pet.* 1. 7.

Verſ. 20. *The King ſent and looſed him*] By his own Maſter *Potiphar*, who had laid him there at his wives inſtance; ſuch as are bound ignominiouſly for righteouſneſs ſake, ſhall be one way or other looſed honourably.

Verſ. 21. *He made him Lord of his houſe*] Thus, for his ſhort braid of impriſonment, whereof he never dreamt, *Joſeph* hath eighty years preferment, more than ever he dreamt of: Gods retributions are very bountiful.

Verſ. 22. *To bind his Princes at his pleaſure*] To over-aw and to over-rule them, to bind them in priſon, if need ſo required, as himſelf had been bound, and that at his pleaſure, or *according to his own ſoul, ſine conſenſu Pharaonis*, ſaith Rabbi *Solomon*, without *Pharaohs* conſent, as he dealt by *Potiphar*, ſay other Rabbins.

And to teach his Senators wiſdome] Policy and piety, which yet the Egyptians long retained not.

Verſ. 23. *Iſrael alſo came into Egypt*] Whither he feared to go, till God promiſed him his preſence and protection, *Gen.* 46. 3, 4. God ſaith the ſame in effect to us, when to deſcend into the grave. *Fear not to go down, I will go down with thee, and be better to thee than thy fears.* *Jacobs* beſt and happieſt dayes were thoſe he ſpent in Egypt.

Verſ. 24. *And he increaſed his people greatly*] Againſt all the power of Egypt ſet againſt them. *And*

And made them ſtronger than their enemies] They were not ſo for preſent, but the Egyptians conceited and feared they would be ſo.

Verſ. 25. *He turned their heart to hate*] Mens hearts are in Gods hands, and he formeth and faſhioneth their opinions of, and affections to others, at his pleaſure, yet without ſin.

To deal ſubtilly with his ſervants] Seeking to imbaſe and enervate their ſpirits by baſe drudgeries impoſed upon them. So afterwards dealt the *Perſian* Tyrant with *Hermiſias*, and the great Turk with the Chriſtians.

Verſ. 26. *He ſent Moſes his ſervant*] *Quando duplicantur latera, venit Moſes*, ſay the *Jews* at this day.

And Aaron, &c.] God uſually ſendeth his by two and two for mutual helps and comfort.

Verſ. 27. *They ſhewed his ſigns*] Heb. *The words of his ſigns*; for Gods wondrous works are vocal, they are real ſermons of Gods power and juſtice. See *Exod.* 4. 8.

Verſ. 28. *He ſent darkneſs*] Palpable darkneſs by reaſon of moſt black and thick vapours of the earth, mingling themſelves with the air; ſuch as *Aben-Ezra* ſaid that hee once felt ſailing upon the Ocean, the groſs vapours there putting out the light of fire and candle, and not ſuffering them to be re-inkindled.

And they rebelled not againſt his word] *They*, that is, the plagues called for, came immediately, with an *Ecce me*. Or, *They*, that is *Moſes* and *Aaron* refuſed not to denounce, and inflict thoſe plagues, though *Pharaoh* threatned to kill them: where a man would wonder at *Pharaohs* hardneſs and hardineſs; that being in the midſt of that deep and dreadful darkneſs, he could rage againſt God, and threaten with death his ſervant *Moſes*. The *Arabick* (reading ו for נ) rendreth it, *Et irritarunt ſermonem ejus*; And they (the Egyptians) provoked his word, or rebelled againſt it.

Verſ. 29. *He turned their waters into blood*] A juſt hand of God upon them for their cruelty in drowning the Hebrew Infants, and a real forewarning, if they could have ſeen it, of the death of their firſt-born, and their final overthrow at the red Sea.

And ſlew their fiſh] Which was a great part of their food; *Piſces à paſcendo dicti*.

Verſ. 30. *The land brought forth frogs in abundance*] Like graſs that grows upon the ground, or as fiſhes ſpawned in the Sea, as the word ſignifieth, *Gen.* 1. 20. Some think they were not common frogs, *ſed venenatas & horrendas, quales ſunt rubetæ & buſones*, but Toads and Lizards; Crocodiles, ſome think, came out of the River, and deſtroyed people. *Ab. Ezra.*

In the chambers of their Kings] *Regiis & regulorum interdum aulis, mediis cuſtodiis*: This was the finger of God; as it was likewiſe when a Town in *Spain* was overturned by Conies, and another in *Theſſaly* by Moles, a City in *France* undone by Frogs, and another in *Africa* by Locuſts, &c. Plin. l. 8. c. 29

Verſ. 31. *He ſpake, and there came divers ſorts of Flyes*] Heb. a *mixture*, ſc. of Waſpes Hornets, Dog-flyes (the moſt troubleſome of all other πανοπλίαι) all ſorts of Inſects.

And Lice in all their coaſts] This, the Magicians could not do. *Quid tam ſimplex vilius, &c?* ſaith *Philo*, What's baſer than a Louſe? yet hereby God can tame the ſturdieſt of his rebels. Some Kings, and other Grandees have dyed of the louſie diſeaſe; as *Herod*, *Philip* of *Spain*, &c.

Verſ. 32. *He gave them Hail for Rain*] Rain was geaſon in Egypt; but now they had hail for rain, a giftleſs gift, Heb. *He gave their rain hail*, Exod. 9. 23.

And flaming fire in their land] That they might ſee that he was Lord of all the four Elements.

Verſ. 33. *He ſmote their Vines alſo, and their Figtrees*] Of the fruitfulneſs of theſe trees in Egypt, ſtrange things are reported by *Solinus* and others; but this extraordinary hail mingled with fire, marred them in the Spring, when they promiſed great ſtore of fruit, *truſis botris & baccis*.

And brake the trees] Yea brained men and beaſts that were abroad, as *Moſes* addeth.

Verſ. 34. *He ſpake, and the Locuſts came*] Theſe are called Gods great army, and their terrible invaſion is graphically deſcribed, *Joel* 2. 3, 4, 5, &c.

Verſ.

Verſ. 35. *And did eat up all the herbs*] All that the fiery hail had not blaſted, and beaten down.

And devoured the fruit of their ground] But not yet the fruit of their bodies, that plague was reſerved to the laſt, to ſhew Gods long-ſuffering, and loathneſs to deſtroy men.

Verſ. 36. *He ſmote alſo all the firſt-born*] This he did laſt of all, the next ſpring after the firſt plague inflicted, *& non niſi coactus*, as that Emperor once ſaid when he ſubſcribed a writ for execution of a certain Malefactor.

The chief of all their ſtrength] *Et ubi non erat primogenitus, moritur epitropus*, ſay the Hebrews, where was not a firſt-born, there the ſteward died; ſo that there was no houſe in Egypt without a dead corps, as there are few amongſt us, without many dead ſouls.

Verſ. 37. *He brought them forth alſo with ſilver and gold*] Which they had dearly earned in Egypt, but could not get, till God the right owner of all, ſet them in a courſe, *Exod.* 12. 35, 36. diſpencing with his own Law.

There was not one feeble perſon, but all able and fit for their journey, *Viatico & firma valetudine inſtructi.*

Verſ. 38. *Egypt was glad when they departed*] For they ſaid, we are all dead men, *Exod.* 12. 33. The Devil for like cauſe ſpake Chriſt fair to be rid of him, *Mat.* 1.

For the fear of them fell upon them] God can make the very name and countenance of his ſervants fearful to their oppreſſors.

Verſ. 39. *He ſpread a cloud*] It muſt needs be a very large one, that could cover ſuch an army from the extraordinary heats there; For the Deſerts of *Arabia* are extreme hot, both by reaſon of the climate, and alſo of the ſands reflecting the Sun-beams. So ſtill *upon all the glory* (the Church) *ſhall be a covering*, Iſa. 4. 5.

And fire to give light, &c.] A fiery pillar againſt the error, terror, and danger of the darkneſs. See *Neh.* 9. 19.

Verſ. 40. *The people asked*] Not as ſuppliants, but as male-contents, and therefore had what they asked, with a vengeance.

And ſatisfied them with the bread of heaven] Never was any Prince in his greateſt ſtate ſo ſerved as theſe miſcreants were: and yet we fare better than they in Gods holy Ordinances.

Verſ. 41. *He opened the rock*] Set it abroach, giving them *pluviam eſcatilem, & petram aquatilem*, as *Tertul.* hath it. De patient.

They ran in the dry places] *Per deſerta Sinis & Txinis*, ſaith *Junius*. See 1 *Cor.* 10. 4.

Verſ. 42. *For he remembred his holy promiſe*] *Holy*, that is, firm, and inviolable, Heb. *The word of his holineſs*, that is, his ſacred and gracious ingagement, whereby he had made himſelf a voluntary debtor to *Abrahams* poſterity.

And Abraham his ſervant] To whom he had paſſed his promiſe four hundred and thirty years before. *Nullum tempus occurrit Regi.*

Verſ. 43. *And he brought forth his people with joy*] According to his promiſe made to *Abraham*; and according to the time they were afflicted, ſo were they comforted, *Pſal.* 90. 15.

Verſ. 44. *And gave them the lands of the heathen*] God doth not his work to the halves, he will perfect that which concerneth us, *Pſal.* 138. 8. and preſerve all his unto his heavenly Kingdome, 2 *Tim.* 4. 18.

And inherited the labour of the people] Their Cities, Towns, Villages, Fields, Vineyards, all done to the hand of the Iſraelites. We ſhall alſo enter into our *Maſters joy*, Manſions made ready for us, &c.

Verſ. 45. *That they might obſerve his Statutes*] Here the Pſalmiſt ſheweth the final cauſe of all the ſervice of God; what ſhould be the reſult, his praiſe.

Praiſe ye the Lord] *Loquitur ad prudentes*, ſaith *Aben-Ezra*, This he ſpeaketh to thoſe that are wiſe; For high words become not a fool, ſaith *Solomon.*

PSAL. CVI.

VErſ. 1. *Praiſe ye the Lord*] Though ſcattered among the heathen, and in a ſorrowful condition, verſ. 47. In proſperity praiſe the Lord, ſaith *Auſtin*, and it ſhall increaſe upon thee. In adverſity praiſe him, and it ſhall be better with thee.

O give

O give thanks unto the Lord, &c.] This verſe was, ſay ſome, the foot or tenor of the Song in many ſacred hymns.

For his mercy indureth for ever] Even to thoſe alſo that have ſinned againſt his goodneſs.

Verſ. 2. *Who can utter, &c.*] *i.e.* To the juſt worth of them? None can; they are fitter to be admired than poſſible to be uttered. It is enough that we do what we can toward the work. God accepteth according to that a man hath, and not according to that he hath not, 2 *Cor.* 8. he taketh it for no ſmall praiſe, when we thus acknowledge him to be *above all praiſe.*

Who can ſhew forth all his praiſe?] Surely none can; *David* ſaith he will, *Pſal.* 9. 1. but ſoon found his utter inability; for *according to thy Name, O Lord, ſo is thy praiſe*, ſaith he in another Pſalm. The beſt way is, as here in the inſuing verſes, to ſubmit to Gods juſtice, and to implore his mercy, and to ſtudy integrity, verſ. 3, 4, 5, 6. Quis laudo exprimat?

Verſ. 3. *Bleſſed are they that keep judgement, &c.*] That are of right principles and upright practices; this is real and ſubſtantial praiſing of God. Thankſ-doing is the proof of Thankſ-giving; and the good life of the thankful is the life of thankfulneſs. Thoſe that ſay, God a thank only, and no more, are not only contumelious, but injurious.

And he that doth righteouſneſs] So preaching forth the *vertues* (or *praiſes*) of God who hath called him into his marvellous light, 1 *Pet.* 2. 9. and compoſing his whole courſe, *velut ſpectatum aliquod ſimulachrum & documentum laudis ejus conſtans atque perpetuum.* *Jun.*

Verſ. 4. *Remember me, O Lord, with the favour, &c.*] The Pſalmiſt would have favour, and ſpecial favour, mercies, and ſure mercies proper to Go Is peculiar, and with theſe he would be remembred; grace, he would find ſuch as might help in time of need, *Heb.* 4. 16. God remembred *Noah*, *Gen.* 8. 1. Your heavenly Father knoweth that yee have need of theſe things, *Mat.* 6. Though our Ark be driven in a tempeſtuous ſea, yet it ſhall neither ſink, nor ſplit, while we ſail in the thoughts of God.

O viſit me with thy ſalvation] A gracious ſpirit will not be ſatisfied with low things, common mercies.

Verſ. 5. *That I may ſee the good of thy choſen*] *Ut videam in bonum*, that I may ſee it, and partake of it, have both the viſion and fruition of thy great goodneſs, which thou haſt laid up for them that fear thee, *Pſal.* 31. 19. giving them a taſte thereof aforehand, as a few grapes of that promiſed *Canaan.*

Of thy Nation] *i.e.* By this name Gods elect, are here and elſewhere ſtiled, and therefore the *Jews* have no reaſon to reproach us, as they do by it; calling us *Goi*, and *Mamzer goi*, baſtard heathens.

Verſ. 6. *We have ſinned with our Fathers*] Adding to their heap, and making up their meaſure, *Mat.* 23. 32. People think the example of their Fathers a ſufficient excuſe. *Jerom* once (but not well) deſired leave of *Auſtin* to erre with ſeven Fathers whom hee found of his opinion. I will follow my forefathers, ſaith *Cicero*, although I fall together with them. See *Jer.* 44. 17. But ſo would not theſe good ſouls, as neither *Jeremy* chap. 3. 25. nor *Daniel* chap. 9. 5. whoſe confeſſion ſuting and ſymbolizing with this (together with that we read, verſ. 47. maketh ſome think that this Pſalm was penned for the peoples uſe then, when they were captives in *Babylon.*

We have committed iniquity &c.] Sin muſt bee confeſſed with utmoſt aggravation. Ile hear how full in the mouth theſe are againſt themſelves, laying on load, whilſt their ſins ſwell as ſo many toads in their eyes.

Verſ. 7. *Our Fathers underſtood not*] *i.e.* They weighed them not, improved them not, but as the dull earth is ſurrounded by the heavens, yet perceiveth it not; ſo were theſe with miracles and mercies, yet underſtood them not.

Even at the red Sea] Not only whiles they were on the bank they feared to enter, but alſo even when they were paſſing and walking over that dry land made for them by a miracle, they did ſtill continue their murmurings and mutinings.

Verſ. 8. *Nevertheleſs he ſaved them for his Names ſake*] Here he comes in with a *Nonobſtante*. So *Iſa.* 37. 17. Now if God will ſave for his Names ſake, what people is there whom he may not ſave?

That he might make his power to be known] The Lord hath other things to look unto, than preſently to puniſh his people, when they moſt deſerve it.

Vers. 9. *He rebuked the red sea also*] *Ingenia, beneficia, flagitia, supplicia*, as appeareth in the subsequent verses.

So he led them through the depths] *Inter duas aquarum congeries*, betwixt two mountains of waters which stood on each hand of them as a wall, and made a lane. Every main affliction is our red sea; which while it threatneth to swallow us up, preserveth us.

Vers. 10. *And he saved them, &c.*] From *Pharaoh* that perfect enemy of theirs, that pursued them with a deadly design, but was happily prevented.

Vers. 11. *And the waters covered their enemies*] The preservation of the Church is ever accompanied with the destruction of its enemies, that the mercy may appear the greater.

Not one of them was left] Left alive to carry the news.

Vers. 12. *Then they believed his words*] Then for a flesh, whilst the memory of the mercy was fresh and warm? but ere they were three dayes elder, they murmured again; It proved not so much as a nine dayes wonderment; they were soon at oldward.

They sang his praise] *Exod.* 15. A tempory faith and joy.

Vers. 13. *They soon forgat his works*] Heb. *They made hasse, they forgat.* This is an aggravating circumstance. See *Gal.* 1. 6. *Exod.* 32. 8. *Deut.* 9. 16.

They waited not for his counsel] For the performance of what he had purposed and promised; they were short-spirited and impatient.

Vers. 14. *But lusted exceedingly*] Heb. *Lusted a lust.* See *Num.* 11. they had a sufficiency, but must have superfluities, as belly-gods; not want, but wantonness set them a lusting, and that in the wilderness, where they knew that in an ordinary way it was not to be had.

And tempted God] Whom they should have trusted rather, sith he *waiteth to be gracious*, and being a *God of judgement*, knoweth best when to deal forth his favours, *Isa.* 30. 18 and 49. 8.

Aug. Vers. 15. *And he gave them their request*] *Deus sæpe dat iratus quod negat propitius.*

Martial. *Munera magna quidem misit, sed missit in hamo.*

Quales they had, but to choake them; as afterwards, a King, but to vex them, &c.

But sent leanness into their soul] *i. e.* Into their bodies, such a loathing as caused leanness, *Num.* 11. 20. a plague upon their bodies, a curse upon their souls. Many men eat that on earth, which they digest in hell. It is dangerous feeding on sins murthering-morsels.

Vers. 16. *They envied Moses also*] *Korah*, and his complices did; and because the people punished them not, they are all accused as guilty of that conspiracy, and looked upon as a rabble of rebels against heaven.

And Aaron the Saint of the Lord] Separated to the Priesthood. The Rabbins tell us that they had chosen *Dathan* instead of *Moses*, and *Abiram* for *Aaron*.

Vers. 17. *The earth opened and swallowed up Dathan, &c.*] *Korah* is not here mentioned, haply for his sons sakes, who were famous Prophets and Musick-masters in *Davids* dayes. As for *On* the son of *Peleth* (one of the chief conspirators) the Rabbins say that by the good counsel of his wife he repented, and so escaped.

Vers. 18. *And a fire was kindled in their company*] It is both a just presage and desert of ruine, not so be warned. Let seditious persons and Schismaticks take heed; for even our God also is a consuming fire, *Heb.* 12. *ult.*

The flame burnt up the wicked] And among the rest *Korah*, as some conceive, *Dathan* and *Abiram* are stigmatized for their stubbornness, *Num.* 26. 9. as was afterwards *Abaz*, 2 *Chron.* 28. 22. and before them all *Cain*, Gen. 4. 15. and *Lamech*, 23, 24.

Vers. 19. *They made a Calf in Horeb*] *i. e.* In the Countrey near to that mountain, where they at same time saw visible tokens of Gods dreadful presence. Well might *Aaron* say of this people that they were *wholly set upon wickedness*, Exod. 32. 22. This peece of Idolatry they had learned belike of the Egyptians, who worshipped *Apis* in such a shape; so catching is sin, and so dangerous is ill company.

Lege Lactant. & Euseb. lib. 1. de mirab. Script. cap. 15.

Vers. 20. *Thus they changed their glory*] *i. e.* Their God, *Rom.* 1. 23. the Creator for a contemptible creature.

Of an Ox that eateth grass] *Tam fœtentem regerit, & multum vaginatum*, as *R. Salomon* here glosseth. They pretended not to worship the Calf, but God in the Calf, as did also

also Jehu, 2 King. 10. 16. 29. 2 Chron. 11. 15. and as the Idolatrous Papists do at this day. See Exod. 32. 5. yet the text here saith, *They worshipped the molten image, they changed their glory into the similitude of an Ox.* And although some of the Rabbins would excuse this grosse Idolatry of their fore-fathers, yet others more wise bewail it, and say that there is an ounce of this golden Calf in all their present sufferings.

Vers. 21. *They forgat God their Saviour*] This is often mentioned as the Mother of all the mis-rule amongst them.

Vers. 22. *Wondrous things in the land of Ham*] *i.e.* Among the Egyptians, *Hams* posterity.

And terrible things at the red Sea] All which were buried, together with the remembrance of God the doer.

Vers. 23. *Therefore he said that he would destroy them*] Idolatry is a people-desolating sin. God was once in a mind to have destroyed this people utterly, and to have left none but *Moses*; Exod. 32. 10. 31, &c. promising him a great fortune if he would have suffered it; But he tendring Gods glory, more than his own greatness, refused it: Choice and excellent spirits use to do so.

Had not Moses his chosen] *Chosen* to represent Christ in his mediatorship.

Stood up in the breach] A metaphor from Military matters. When a strong Hold is besieged, and a breach made, valiant Souldiers use to make up that breach with their own bodies, till the enemy be beaten back. Gods wrath was even breaking in upon the people. *Moses* prayed instantly and constantly, even the most part of those forty dayes and nights he spent in the Mount; *Deut. 9.* and at length prevailed. See *Ezek.* 13. 5. and 22. 30.

Vers. 24. *Yea they despised the pleasant land*] Heb. *The land of desire*, flowing with milk and hony, *fumen totius terræ*, as One calleth it; Egypt they preferred before it, though it were a gage of heaven, as Cardinal *Barbon* did his part in *Paris*, before his part in Paradise.

They believed not his word] *sc.* That he would, or indeed could give them that good land. He that believeth not, maketh God a liar.

Vers. 25. *But murmured in their tents*] Where they sate discontented (after the report of the Spies) and as we say, *Sick of the Sullens*, they would not attempt a conquest, but bewayled their hard fortune, and let flye on all hands, keeping a clutter, and a rattle.

Vers. 26. *Therefore he lifted up his hand*] *i.e.* He solemnly swore, as *Num.* 14. 30. or he was fetching his full blow at them.

To overthrow them in the wilderness] Which also befel them according to their own wicked wish: Let men take heed of wishing evil to themselves, lest God say Amen to it.

Vers. 27. *To overthrow their seed also among the Nations*] This clause of Gods oath is not expressed in Numbers, but drawn there-hence as a fearful consequence, both here by the Psalmist, and also by the Prophet *Ezekiel*, chap. 20. And *R. Solomon* note upon this text is, *Tunc erat decretum de desolando Templo, ut lachrymas pro re magna, sicut ante pro nihilo effunderent.* Then was the desolation of the Temple (though it fell out long after) determined, that those male-contents who cryed for nothing before, might have somewhat to cry for.

Vers. 28. *They joyned themselves also unto Baal-peor*] Heb. *They were unequally yoked*, as 2 *Cor.* 6. 14.

Quam male inæquales vrsimus ad aspera juvenci.

Ab apertione seu nudatione pudendorum.

They separated themselves to that shame, *Priapus*, Hos. 9. 10. who had his name from shewing all; and his worshippers were most impudent Varlets.

And ate the sacrifices of the dead] *i.e.* Of Idols opposed to the living God: The beginning of Idolatry some say, was the attributing of divine honours to great persons when they were dead. The heathens shewed the sepulchres of their oldest Deities.

Vers. 29. *Thus they provoked him*] God cannot brook mans devices in matters of Religion, he will have no other worship than what himself hath appointed.

And the plague brake in upon them] As a Deluge, or as an Army, very impetuously, so the destroying Angel swoop'd three and twenty thousand persons.

Animose surgexit. Vatab.

Verſ. 30. *Then ſtood up Phinehas*] By a ſecret, heroical and extraordinary motion of Gods Spirit, ſuch as may not be drawn in to example: all things reported and commended in Scripture may not be imitated. One *Birchet* by example of *Phinehas* and *Ehud*, thought he might have killed a great perſonage in this land whom he looked upon as a naughty man, and Gods enemy. A particular example will afford a general inſtruction, when the equity of the thing done is univerſal, and the cauſe common, otherwiſe not, ſaith learned *Junius*.

And executed judgment] Not tarrying for the ſentence of the Judge. The *Chaldee* rendreth it, *And prayed*. Execution of juſtice, is that actual, magiſterial, and majeſtical kind of prayer, that will ſtay the plague, when nothing elſe will.

Verſ. 31. *And that was counted unto him for righteouſneſs*] God not only condemned him not of raſh zeal, but looked upon what he had done, as a peece of ſingular ſervice, and rewarded it accordingly.

Verſ. 32. *They angred him alſo at the waters of ſtrife*] Yea he made not the leaſt ſemblance of it to *Moſes*, but only bad him ſmite the Rock, which if he had then done, and no more, he had done right. *God is Bagnal Chemah* maſter of his anger, *Nah.* 1.2. ſo was not meek *Moſes* at this time. The beſt are miſcarried by their paſſions ſometimes to their coſt.

So that it went ill with Moſes for their ſakes] i. e. By their means he was kept out of *Canaan*, which was a great croſs to him, and his repentance, as to that favour, came too late, for God was reſolved.

Verſ. 33. *Becauſe they provoked his ſpirit*] So that he was in a pet to the grieving of Gods good Spirit within him, *Eph.* 4.30,31. *O tantæne animis cœleſtibus iræ?*

So that he ſpake unadviſedly] Some render it only, *he ſpake*, or *he pronounced*, he ſhould not have ſpoken at all to the people (as having no order from God ſo to do in that tranſaction) but only to the Rock. Whereas he not onely ſmote the Rock, and ſmote it twice, but ſpake to the people, and *ſpake raſhly*, or *idlely* (the Greek word βατταλογέω is thought to come from the Hebrew *Bitz* here uſed) yea bitterly, calling them *Rebels*, and falling foul upon them, with diſtruſtful interrogations, and miſ-implications. This is called *Rebellion*, Numb. 20.10,11.24. and ſeverely puniſhed in Gods favourite *Moſes*.

Et perperam locutus eſt. Contra charitatem, ὐ περπερέυεται 1 Cor. 13.

Verſ. 34. *They did not deſtroy the Nations*] For which neglect of theirs, pity would be pleaded. But there is a cruel mercy, ſaith One; There is a pious cruelty ſaith another. Curſed is he that doth the Lords work deceitfully, and curſed is he that reſtraineth his ſword from blood, when God biddeth him ſtrike. *Saul* and *Ahab* felt the dint of this curſe, and ſo did theſe Iſraelites, for ſparing the Canaanites, whether out of puſillanimity, or fooliſh pity.

Verſ. 35. *But were mingled among the heathen*] With whom they made leagues, and mariages, *Jud.* 3. and ſo were ſoon corrupted by them. It is dangerous to converſe with graceleſs people, their very example is a compulſion. See *Gal.* 2.14. how much more their evil counſel?

Verſ. 36. *And they ſerved their Idols*] The Devil is φιλοκερδὴς ſaith *Byneſius*, a lover of Idolatry, and hee ſpeaks through Idolaters as through his trunckes, perſwading people to like practiſe, as did *Julian*, whom an Ancient therefore called *Idolian*.

Which were a ſnare unto them] Or a *ſnine*, as ſome render it; they were firſt drawn in, and then undone by them.

Verſ. 37. *Yea they ſacrificed their ſons, &c.*] The Devils are here called *Shedim* Deſtroyers (in oppoſition to *Shaddai* the Almighty) and worthily; for they make it their work to waſte and ſpoyl people of their deareſt children (as here) of their precious ſouls, with the blood whereof they do daily glut themſelves.

Verſ. 38. *And ſhed innocent blood, &c.*] This was *ſuton Diabolicus*; but what may not the Devil do with his drudges, when Gods word cannot obtain the ſmalleſt things of us?

Whom they ſacrificed unto the Idols of Canaan] Prompted thereunto by that old man-ſlayer. This was practiſed by *Manaſſeh*, and others not a few, *Jer.* 7.31. *Ezek.* 16. *Hæc proprie & frequenter apud Gentes.*

And the land was polluted with blood] *Impietas* [illegible] *critæ.* See *Ezra* 9.11. As an hypocrite is a ſain[illegible] ſo [illegible]

Verſ.

Verſ.39. *Thus they were defiled*] Great ſins do greatly pollute; neither are men by any thing more diſadvantaged than by doating upon their own devices.

And went a whoring] They followed it earneſtly, and with delight.

Verſ.40. *Therefore was the wrath of the Lord kindled*] Sin doth as naturally draw and ſuck judgements to it, as the Loadſtone doth iron, or Turpentine fire.

Inſomuch that he abhorred his own inheritance] This was the greateſt of all miſeries, and a peece of hell.

Verſ.41. *And he gave them into the hand of the heathen*] That they might ſuffer by them with whom they had ſinned, and with whom, by compliance, they hoped to have ingratiated.

Verſ.42. *And they were brought into ſubjection*] Heb. *They were bowed down*, or *humbled*, who would not humble themſelves under the mighty hand of God, that he might exalt them.

Verſ.43. *Many times did he deliver them*] And as many times told them, *Servati eſtis ut mihi ſerviatis*, I have therefore ſaved you that ye might ſerve me the better; *Sed ſurdo fabulam*, but they would not hearken.

Theogn.

ἡ χάρις ἀλλάξαι τὴν φύσιν ὃ δύναται.

Verſ. 44. *Nevertheleſs he regarded their affliction*] See for proof hereof the whole book of *Judges*, and take notice of Gods *Philanthropie*, who heareth mens afflictions as he did *Hagars*, Gen.16.11. and is oft found of them that ſeek him not, *Iſa.*65.1. See 2 *King.*13.26 27.

When he heard their cry] Heb. *Their ſhrill out-cry*; not for joy (as the word is moſtly taken) but for grief.

Verſ.45. *And he remembred for them his Covenant*] Which could not bee vacated or aboliſhed by the wickedneſs of men, but ſtood firm and inviolable, in as much as God is faithful and merciful.

And repented] That is, changed his ſeverity into clemency. Gods repentance is not a change of his will, but of his work, *Mutatio rei, non Dei.*

Verſ.46. *And he made them alſo to be pitied*] God can ſoon turn the hearts of Tyrants, and make them of Lions, Lambs, &c.

Verſ.47. *Save us O Lord our God*] This is the main requeſt of the Pſalm, and the chief thing intended; for, for this cauſe prefaced the Prophet, as verſe 1, 2 &c. and reckoned up the peoples ſins, and Gods deliverances, that he might bring in this, *Save us*, as thou ever haſt done.

To give thanks unto thy holy Name] Good ends propounded in prayer is a ſpecial means of ſpeeding. Hypocrites do all *in themſelves* ſo do not the Saints, *Hoſ.*14.8.) and all *for themſelves*, as *Zech.*7.5. *Hoſ.*10.1. which is not the Saints practice, *Cant.*5.1 they have good aims in their good actions.

Verſ.48. *Bleſſed be the Lord*] *viz.* For our return out of captivity, which we foreſee, believe, and give thanks for aforehand.

Praiſe ye the Lord] Thus they ſpeak one to another, by way of excitation ὑμνήσατε μετὰ μόδος τὸν ὅν, ſo *Juſtin Martyr* rendreth it.

PSAL. CVII.

VErſ.1. *O give thanks unto the Lord for he is good*] *He is good, and doth good*, Pſal. 119.68. not to his *Iſrael* only, as is ſet forth in the two foregoing Pſalms, but to all mankind; which is *Divini ingenii cura*, as One ſaith, whatever Atheiſts and Epicures ſay to the contrary, denying a divine providence, witneſs that profane Diſtich of theirs.

Nempe nihil poſitum eſt, & ſors incerta vagatur,
Forſque refertque vices, & habent mortalia caſum.

For his mercy endureth for ever] Notwithſtanding mens many and mighty provocations.

Verſ.2. *Let the Redeemed of the Lord*] Four ſorts of whom are afterwards inſtanced; 1. Exiles, 2 Priſoners, 3 Sick perſons, 4 Sea-men. Theſe, and the like, muſt praiſe him in ſpecial manner for their deliverance.

From the hand of the enemy] Or, *of diſtreſs.*

Verſ.

Vers. 3. *And gathered them out of the lands*] He beginneth with wayfaring men, and exiles, because according to *Tyrius*, *Nemo exul non a dicitur esse Deo.*

And from the South] Heb. *From the Sea*, that is (as the Chaldee expounds it) from the Southern Sea, called the Red Sea.

Vers. 4. *They wandred in the wilderness, &c.*] This is a sad case, *Mendicum pavis amissa laribusque vagari.*

πλουγχθοσύνης ὀν ἐςὶ πανώλεθρον ἄλλο βροτοῖσι.

And yet this is the case of all Gods Redeemed ones whiles they are here, *Heb.* 11. 1 *Pet.* 2. 12.

Per varios casus per tot discrimina rerum
Tendimus in patriam veram vitamque perennem.

Vers. 5. *Hungry and thirsty, &c.*] The Lords exiles meet many times with the like exigents in the wilderness of this wicked world; but let them be content, and say, We are well for the present, and is will be better with us hereafter.

Melanthon.

Exul erat Christus comites nos exulis hujus
Esse decet, cujus nos quoque membra sumus.

Vers. 6. *Then they cryed unto the Lord*] Though under a wrong name it may be, as of *Jupiter Mercury*, &c. and in an uncertain way, as *Hecuba* did with her, *O Jupiter quicquid es sine cœlum hoc, sine mens, quæ vehitur in cœlo, &c.* And as those Mariners in *Jonah* 1. 5. who cryed, Every man to his god, and lest they might all mistake the true God, they awaken *Jonah*, to call upon HIS God.

And he delivered them out of their distresses] Out of his general goodness, and compassion to the poor creature; Like as he heareth the young Ravens that cry unto him, no otherwise than by implication only, and out of meer necessity, God is the *Saviour of all men, but especially of those that believe.*

Vers. 7. *And he led them forth by the right way*] Better than that *Dea Vibilia* among the *Romans*, of whom they fancied, that she set them right when out of the way at any time; or *Minerva* among the *Athenians*, who, they said, turned all their evil counsels to the best unto them.

That they might go to a City of habitation] Grow to a state of settlement, to *Jerusalem*, saith the Chaldee, to that City which hath a foundation may we say, whose Maker and Founder is God, *Heb.* 11. 10.

Vers. 8. *O that men would praise the Lord, &c.*] Heb. That they would confess it to the Lord, both in secret, and in society. This is all the rent that God requireth; he is content that we have the comfort of his blessings, so he may have the honour of them; This was all the fee Christ looked for, for his cures, Go and tell what God hath done for thee. Words seem to be a poor and slight recompence; but Christ, saith *Nazianzen*, calleth himself the *Word.*

Vers. 9. *For he satisfieth the longing soul, &c.*] This is a recapitulation of the first part, vers. 5, 6, 7. and setteth forth the reason why the Redeemed should praise God out of the sweet experience they have had of his wonderful providence and goodness toward them.

And filleth the hungry soul with good things] This flower the blessed Virgin picketh out of *Davids* garden (among many others out of other parts of holy Scripture, wherein it appeareth she was singularly well versed) and puts it into her Posie, *Luke* 1. 53.

Vers. 10. *Such as sit in darkness, &c.*] Here come in the second sort of Gods redeemed or rescued Ones, *viz.* captives and prisoners, whose dark and doleful condition is in this verse described.

And in the shadow of death] In dark caves and horrid prisons, where there is *Luctus ubique, pavor, & plurima mortis imago.* Such was *Josephs* first prison, *Jeremies* miry dungeon, *Lollards* Tower, the Bishop of *London's* Coal-house, &c.

Being bound in affliction and iron] Or, *in poverty and iron*, as *Manasseh* was. Many are the miseries that poor prisoners undergo. Good *Saunders* had the experience of it, and *Tyndall*, and the Martyrs, and divers of Gods dear Servants in the like way have.

A certain pious Prince discoursing of the dangers that grow to Arts through [illegible] for

for the profeſſion of Religion, ſaid, *Nihil ſe magis metuere quam diuturnos carceres*, that he feared nothing ſo much as perpetual impriſonment.

Verſ. 11. *Becauſe they rebelled againſt the words of God*] Sin is at the bottome of all mens miſeries, as the procreant cauſe thereof; For God *afflicteth not willingly, nor grieveth the children of men*, Lam. 3. 33. but they rebel againſt his words written in the Scriptures, or at leaſt in their hearts; and ſo he is concerned in point of honour to ſubdue them.

And contemned the counſel] A foul fault. See *Luke* 7. 30.

Verſ. 12. *Therefore he brought down their heart*] That proud piece of fleſh, *Quod erat elatum & verbo Dei contempſit*, ſaith *Kimchi*, which had ſtouted it out with God, and thought to have carried it away with a ſtrong hand; as *Manaſſeh* that ſturdy Rebel, till God had hampered him, and laid him in cold irons.

Verſ. 13. *Then they cryed unto the Lord*] See verſ. 6.

And he ſaved them, &c.] This is comfort to the greateſt ſinners; if they can but find a praying heart, God will find a pitying heart, and rebels ſhall be received with all ſweetneſs, if at length they return, though brought in by the croſs.

Verſ. 14. *He brought them out of darkneſs*] He ſent his *Mandamus*, as *Pſal.* 44. 4. and that did the deed, as *Act.* 5. 19. and 12. 7.

Verſ. 15. *Oh that men, &c.*] See verſ. 8.

Verſ. 16. *For he hath broken the gates of braſs*] If *Samſon* could do ſo, how much more the Almighty, whom nothing can withſtand? Nature may be ſtopped in her courſe, as when the fire burnt not. Men may not be able to do as they would. Angels good or bad may be hindred, becauſe in them there is an eſſence and an executive power, between which God can ſtep at his pleaſure, and interpoſe his *Veto*; But who, or what ſhall hinder the moſt High?

Verſ. 17. *Fools becauſe of their tranſgreſſion*] *Propter viam defectionis ſuæ*, by means of their defection, their departing away from the living God, through an evil heart of unbeleef, *Heb.* 3. 12.

And becauſe of their iniquities] The flood-gates whereof are ſet open as it were by that their defection from God; For now what ſhould hinder?

Are afflicted] Heb. *Do afflict themſelves*, procure their own ruthe, if not ruine, and ſo prove ſinners againſt their own ſouls, as thoſe *Num.* 16.

Verſ. 18. *Their ſoul abhorreth*] That is, their ſtomach loatheth, is as unſavoury, though it be never ſo dainty; An appetite to our meat is an unconceivable mercy, and as we ſay, *A ſign of health.*

And they draw neer to the gates of death] *Jam ipſum mortis limen pulſant*; as till then, little ſenſe of ſin or fear of the wrath to come. See *Job* 33. 19, 20, 21, 22, 23. with the Notes.

Verſ. 19. *Then they cry, &c.*] *Quando medicus & medicina non proſunt*, ſaith *Kimchi*, when Phyſicians have done their utmoſt. See verſ. 6.

Verſ. 20. *He ſent his word and healed them*] He commanded deliverance, and it was done; unleſs there be an alluſion to the eſſential Word, who was afterwards to take fleſh, and to heal the diſeaſed.

And delivered them from their deſtructions] Heb. *From their corrupting-pits* or *graves*, which do now even gape for them. And he calleth them *theirs*, *quia per peccatum fadarunt eas*, ſaith *Kimchi*, becauſe by their ſin themſelves have digged them.

Verſ. 21. *Oh that men, &c.*] See verſ. 8.

And for his wonderful works] Men are *miſericordiæ & miraculis obſeſſe*, and it were no hard matter to find a miracle in moſt of our mercies.

Verſ. 22. *And let them ſacrifice, &c.*] If they have eſcaped ſickneſs, let them offer a *Paſſover*; and if they have recovered, a Thank-offering. Heathens in this caſe praiſed their *Eſculapius*; Papiſts their *Sebaſtian*, *Valentine*, *Apollonia*, &c. Ears of wax they offer to the Saint, who as they ſuppoſe cureth the ears, eyes of wax to the Saint that cureth the eyes, &c. But it is *Jehovah* only who healeth us.

And declare his works, &c.] Memorize, and magnifie them.

Verſ. 23. *They that go down to the Sea in ſhips*] Here we have a fourth ſpecimen or inſtance of Gods gracious and wiſe diſpenſations towards men, in their trading or traffiquing by Sea. Theſe are ſaid to go down to Sea, becauſe the banks are above it; but the water is naturally higher than the land, and therefore Seylers obſerve, that their

ſhips

ships flye faster to the shore than from it. But what a bold man, saith the Poet, was he that first put forth to Sea?

Horat. Od. lib. 1. 3.

Illi robur, & æs triplex
Circa pectus erat, qui fragilem truci
Commisit pelago ratem
Primus, nec timuit præcipitem Africum, &c.

That do business in great waters] Merchants and Mariners, who fish, and find *Almug*, or *Coral*, saith *Kimchi*, who do export and import commodities of all sorts.

Vers. 24. *These see the works of the Lord &c.*] In Sea-monsters, as Whales and Whirlpools, and sudden change of weather, and the like, not a few; Ebbs and Flows, Pearls, Islands, &c. These are just wonders, and may fully convince the veriest Atheist that is.

Vers. 25. *For he commandeth and raiseth the stormy wind, &c.*] Of this *Seneca*, though an heathen, could say, *Inter cætera providentiæ divinæ opera hoc quoque dignum est admiratione, &c.* Among other works of the Divine providence, this is admirable, that the winds lye upon the Sea for the furtherance of Navigation, &c.

Vers. 26. *They mount up to heaven, they go down &c.*] An elegant *hypotyposis* or description of a storm at Sea; like whereunto is that in *Virgil*.

Tollimur in cœlum, nunc ima patimus undas.

Tollimur in cœlum curvato gurgite, & iidem
Subducta ad manes imos descendimus undâ.

Their soul is melted because of trouble] They are ready to dye, through fear of death. *Junius* understandeth it of extreme vomiting, as if they were casting up their very hearts. *Anacharses* for this cause doubted whether he should reckon Mariners amongst the living or the dead. And another said, that any man will go to Sea at first I wonder not; but to go a second time thither, is little better than madness.

Vers. 27. *They reel to and fro, &c.*] *Nutant nautæ, & vacillant cerebro & pedibus.*

And are at their wits end] All their skill and strength faileth them at once; they can do no more for their lives. Heb. *All their wisdome is swallowed up*; that is, the art of Navigation is now to no use with them.

Vers. 28. *Then they cry unto the Lord*] *Then*, if ever: Hence that speech of One, *Qui nescit orare, discat navigare*, He that cannot pray, let him go to Sea, and there he will learn. See vers. 6.

Vers. 29. *He maketh the storm a calm*] *He*, that is God Almighty, whose the Sea is, and he made it, *Psal.* 100. not the Pagans, *Neptune*, or the Papagans, St. *Nicholas*.

So that the waves thereof are still] If therefore the voluptuous humors in our body (which is but as a cup made of the husk of an Acorn in respect of the Sea) will not be pacified, when the Lord saith unto us, *Be still*; every drop of water in the Sea, will be a witness of our monstrous rebellion and disobedience.

Vers. 30. *Then are they glad because they be quiet*] All is husht on the sudden, as *Mat.* 8. 26. both their fears, and the Seas outrages being quickly reduced to a peaceable period.

So he bringeth them to their desired haven] This is more than they then wished for, God is many times better to men than their prayers.

Vers. 31. *Oh that men would, &c.*] See vers. 8.

Vers. 32. *Let them exalt him also in the Congregation, &c.*] *i. e.* In all publick meetings Ecclesiastical and Civil.

Vers. 33. *He turneth rivers into a wilderness*] Hitherto the Psalmist hath set forth Gods good providence in delivering men from divers deaths and dangers; now he declareth the same in his just and powerful transmutations in nature, whilst according to the good pleasure of his will, he changeth mens condition, either from good to evil, or from evil to good, beyond all expectation; it is even *He* that doth it, whatsoever a company of dizzy-headed men dream to the contrary, as One phraseth it. It is God who dryeth up those Rivers, whereby the land was made fat and fertile, *Isa.* 41. 17.

Vers. 34. *A fruitful land into barrenness*] Heb. *Salsuginem*. See *Luke* 14. 34, 35. *Deut.* 29. 23. *Jud.* 9. 45. Salt becometh barrenness, by exhaling up the fat and moisture of the

the earth. Some think the Psalmist here alludeth to *Sodom* and her fifters turned into the dead Sea.

For the wickedneſs of them that dwell therein] Hereof *Judea* is at this day a noble inſtance (beſides many parts of *Aſia*, and *Africa*, once very fruitful, now, ſince they became *Mahometan*, dry and deſert) *Judea*, ſaith One, hath now onely ſome few parcels of rich ground found in it; that men may gueſs the goodneſs of the cloath by the fineneſs of the ſhreds. *Greece* which was once *Sol & ſal gentium*, ſaith Another, *terrarum flos, fons literarum, nunc vel Priamo miſeranda manu--nunc in Græcia deſideremus Græciam*; 'tis nothing like the place it was once.

Verſ.35. *He turneth the wilderneſs, &c.*] Some places again, God (to ſhew his power and providence) of ſteril maketh to become fertil; *Poloria* for inſtance, and other Northern Countries. *Germany* and *France* were of old full of Woods and Lakes, as *Ceſar* and *Tacitus* teſtifie, now 'tis otherwiſe. So in *America* at this day. So divers deſert places of *Egypt* and *Ethiopia*, when once they became Chriſtian, became fruitfull.

Verſ.36. *And there he maketh the hungry to dwell*] As our Engliſh, and other Plantations in *America*, where ſundry poor people get fair eſtates.

That they may prepare a City] The building of Cities is of God, and ſo is their conſervation.

Verſ.37. *And ſow the fields, and plant vineyards*] Theſe are noble imployments, ſuch as the ancient Patriarchs were much in, and the moſt honorable among the *Romans*, as *Coriolanus*, M. *Curius*, *Cato Major*, &c. Our forefathers, if they could call any one, *Bonum colonum*, a good husbandman, they thought it praiſe enough, ſaith *Cicero*.

Which may yield] The thankful earth yeelding by Gods bleſſing, her *gravem onus*, full burden to the laborious tiller.

Verſ.38. *He bleſſeth them alſo, &c.*] See *Prov.*10.12. *Pſal.*127.1. *Jam.*4.15. They are out, that reſt in natural cauſes.

Verſ.39. *Again they are miniſhed*] *Minorati ſunt*; This alſo is of the Lord, who hath treaſuries of plagues, and cannot be exhauſted.

Verſ.40. *He poureth contempt, &c.*] See *Job.*12.21,24. with the Notes. *Pœna tyrannorum eſt contemptus, exilium, nex*, ſaith *Gentbrard*. All their policy or King craft cannot ſave them.

Verſ.41. *Yet ſetteth he the poor*] The godly poor, as he did *David*.

And maketh him families like a flock] of ſheep, which multiply exceedingly in a ſhort ſpace.

Verſ.42. *The righteous ſhall ſee it, and rejoyce*] It ſhall cheer them up to ſee that the reigns of Government are in Gods hand; and to behold ſuch love in ſuch providence.

And all iniquity ſhall ſtop her mouth] Shall be *down in the mouth*, as we uſe to ſay. See *Job* 5.16. and have her tongue chambered.

Verſ.43. *Whoſo is wiſe*] Heb. *who is wiſe? q.d.* not many. *Rari quippe boni*. None but thoſe that obſerve providences, and lay up experiences; which if men would do, they might have a Divinity of their own, were they but well read in the ſtory of their own lives. Exclamatio querulatoria Piſcat.

Even they ſhall underſtand, &c.] And as for thoſe providences that for preſent he underſtandeth not, *rejicit in Dei abyſſos*; he believeth there is a reaſon for them, and that they ſhall one day be unriddled.

PSAL. CVIII.

VErſ.1. *O God, my heart is fixed*] For the five firſt verſes of this Pſalm, ſee the Notes on *Pſal.*57.7,8,9,10,11. And for the eight laſt, ſee the Notes on *Pſal.*60. verſ.5,6,7,8,9,10,11,12.

PSAL. CIX.

A *Pſalm of David*] Written by him, *ſæpe adeo ſtrenuo & horrifico ardore*, ſaith *Beza*, in ſuch terrible terms, as the like is not eaſily found in holy Scripture; wherefore it is to be read and uſed with very great judgement, and not as thoſe miſcreants

of whom *Esther* writeth, *Quod more magicis dum execrationibus hunc Psalmum per modum execrationis in eorum hostes*, that after a conjuring fashion they muttered out this Psalm, by way of curse upon their enemies.

Vers. 1. *Hold not thy peace*] But plead my cause, clear mine innocency.

O God of my praise] The object of my praises, or thou that keepest up my credit, as a witness, judge, and avenger of mine integrity.

Vers. 2. *For the mouth of the wicked*] There is nothing more easie, than to wag a wicked tongue.

They have spoken against me with a lying tongue] But with so much impudence, as if it were a very truth. *Socrates* in his Apologie, My Lords, said he to the Judges, I know not how you have been affected with mine accusers eloquence, while you heard them speak: For mine own part, I assure you, that I, whom it toucheth most, was almost drawn to believe that all they said, though against my self, was true, when they scarce uttered one word of truth.

Vers. 3. *They compassed me about also, &c.*] So that I could not find out any way to clear my self, though never so innocent.

And fought against me] So they smote *Jeremy* with the tongue, and our Saviour *suffered the contradiction of sinners*, Heb. 12.

Vers. 4. *For my love they are mine adversaries*] Heb. *They Satanically hate me.* To render evil for evil is brutish, but to render evil for good, is devilish.

But I give my self to prayer] Heb. *But I am prayer*, or, *a man of prayer*, as *Psal.* 120. 7. *But I am peace.* So, being defamed we pray, 1 *Cor.* 4. 12. When our Saviour was wearied out with the peoples obstinacy, he turns him to God by prayer, *Mat.* 11. 26. and prayed for his Crucifiers, *Mat.* 27. Send me to my Toads again (in the Dungeon) where I may pray for your Lordships conversion, said *Saunders* the Martyr to *Winchester*.

Vers. 5. *And they have rewarded me*] See vers. 4.

Flectere naturam gratia nulla potest.

Vers. 6. *Set thou a wicked man over him*] Whose tender mercies may be cruelties; let the Devil be his Task-master. Thus he prayeth against *Doeg*, or *Ahitophel*, but certainly *Judas*, *Act.* 1. 20. And so the primitive Christians prayed against *Julian* the Apostate, and afterward against *Arius* the heretick, whose death was *precationis opus non morbi*, the effect of prayer, rather than of his disease, saith *Socrates*. Lib. 1. cap. 15. We are bound to pray daily, *Thy Kingdome come*, but must be advised how we pray, as *David* here doth, against particular persons: His curses here and elsewhere are indefinite, or conditional; either he nameth not the man, or intendeth it, if God intend it so, or they are *non tam vota quam vaticinia*, not so much prayers as prophecies.

And let Satan (or an Adversary) *stand at his right hand*] To withstand him, and get the better of him, as *Zach.* 3. 1. Or, to aggravate his fault before an unjust Judge.

Vers. 7. *When he shall be judged*] Let him be cast in all his Suits, *causa excidat.*

And let his prayer become sin] *Quot apud judicem preces adhibebit tot sibi mala ac accusationes.* If he beg favour of the Judge, let it be the worse for him, as it befel *Haman*, *Est.* 7. 7, 8.

Vers. 8. *Let his dayes be few*] Let his execution be hastened, as *Haman* was. *Ahitophel*, and *Judas* were their own death-men. *Doeg* doubtless came to an ill end; and so did other persecutors. See the book of Martyrs.

And let another take his office] *Praefecturam.* Officers are oft-times the Churches chiefest enemies; Popish Bishops especially, as here in Q. *Maries* dayes. *Judas* was guide to those that took Jesus, *Act.* 1. 16. 20.

Vers. 9. *Let his children be fatherless*] Helpless and shiftless. A sore vexation to many on their death-beds, and just enough upon graceless persecutors. But happy are they who when they lye a dying, can say as *Luther* did, *Domine Deus gratias ago tibi quod volueris me esse pauperem, & mendicum, &c.* Lord God, I thank thee for my present poverty, but future hopes. I have not an house, lands, possessions, monies, to leave behind me. Thou hast given me wife and children, behold I return them back to thee, and beseech thee to nourish them, teach them, keep them safe, as likewise thou hast done me, O thou Father of the fatherless, and judge of widows.

Vers. 10. *Let his children be continually vagabonds*] Let them wander, wander, as

Gen. 4. 12. *Cains* curſe. Let them rogue about,— *& timidâ voce rogare cibos.* This is many times a token of Gods wrath.

Out of their deſolate places] Or, *for that their places are deſolate*, and will afford them no ſuccour.

Verſ. 11. *Let the extortioner catch all that he hath*] As it were in nets and ſnares, that is in bonds, debts, morgages; So *Chryſoſtome* expoundeth, *Pſal.* 10. 9. *Et ipſum & omnes ejus facultates inexplicabilibus ſuis laqueis immitis fœneratores irretient*, let the mercileſs uſurer make a prey of him and his eſtate.

And let the ſtranger, &c.] Who hath no right to it, and will ſhew as little mercy. The *Chaldee* here hath it, *Colligat fiſcus omnia quæ ipſius ſunt.* And *Quæ non capit Chriſtus, rapit fiſcus*, ſaith *Bernard*.

Verſ. 12. *Let there be none to extend mercy to him*] Let God in his juſtice ſet off all hearts from him, that had been ſo unreaſonably mercileſs. Thus no man opened his mouth to intercede for *Haman*; *Judas* was ſhaken off by the Prieſts, and bid *ſee to himſelf, &c.*

Neither let there be any to favour his fatherleſs] *Pupillis pupillis.* Let there be none to plead their Pupils cauſe againſt the griping extortioner, or the ſtranger that violently invadeth their right.

Verſ. 13. *Let his poſterity be cut off*] *Sit ejus exitus excidium*, ſo ſome render it, Let his end be deſtruction, but it is better to take it, as we tranſlate, *Let his poſterity, &c.* Let them be razed and rooted out of remembrance, they and their whole race.

Let their name be blotted out] That they may not live, ſo much as by fame. The *Edomites*, *Moabites*, *Ammonites*, have no memorial but what they have in the Bible, and that is for no good. And the like may be ſaid of *Meroz*, *Judg.* 5. 23. which ſeemeth to have been ſome City near the place where the battel was fought; but what it was none can determine, ſith there is no mention elſwhere to be found of it, which ſeemeth to be an effect of that bitter curſe pronounced againſt it. See *Prov.* 10. 7.

Verſ. 14. *Let the iniquity of his fathers, &c.*] In whoſe ſinful ſteps he treadeth, be charged upon him.

And let not the ſin of his mother] Who bred him no better, but cockered him in wicked courſes, and gave him no good example, *Partus ferè ſequitur ventrem.*

Verſ. 15. *Let them be before the Lord*] Stand ever upon record in his preſence, to provoke him to wrath. A heavy curſe indeed.

Verſ. 16. *Becauſe that he remembred not to ſhew mercy*] Here the Prophet beginneth to ſhew why he uſeth ſuch doleful imprecations againſt his enemies, *viz.* not out of a ſpirit of revenge, or a falſe zeal, but as truly ſeeking Gods glory, and his Churches ſafety, which could not otherwiſe be procured, unleſs theſe mercileſs men were devoted to deſtruction. *He remembred not*, that is, *de induſtria oblitus eſt & omiſit*, he forgot and neglected it for the nonce.

Verſ. 17. *As he loved curſing, &c.*] The *back-ſlider in heart ſhall be filled with his own wayes*, Prov. 14. 14. Curſing men are curſed men, as were eaſie to inſtance in ſundry, as *Hacket* hanged in Q. *Elizabeths* Reign, and Sir *Jervoſe Elweies* Lieutenant of the Tower in K. *James* his dayes, according to their own wiſhes. See Mr. *Clarks Mirror*, p. 210 *&c.* The *Jews* are ſtill great curſers of Chriſtians, they ſhut up their daily prayers with *Maledic Domine Nazaræis*, and how it cometh home to them who knoweth not, even wrath to the utmoſt, 1 *Theſſ.* 2. 16?

Verſ. 18. *As he cloathed himſelf with curſing as with his garment*] *Ut veſtis commenſurata corpori*, as the inner garment that ſticks cloſeſt to the body, and is not done off, but with much ado, as he hath wrapped, and truſſed up himſelf in curſing.

So let it come into his bowels like water] Let him have his belly full of it, and his bones full too.

And like oyl] Which eaſily ſoaketh through. See *Num.* 5. 22.

Verſ. 19. *Let it be unto him as a garment*] Not as an inner, but outer garment alſo, that men may ſee and ſay, This is an accurſed perſon; the viſible vengeance of God purſueth him. Actio & mercet.

Verſ. 20. *Let this be the reward*] *Opus vel Opera pretium.* The ſame Hebrew word ſignifieth Work and Wages, *Job* 7. 2. *Iſa.* 49. 4. perſecutors ſhall be ſure of their payment.

Verſ. 21. *But do thou for me*] *Fac mecum, fac mihi à latere*, ſtick to me, act on my behalf, and for my behoof.

Vers. 22. *For I am poor and needy*] As a *Lazar* sheweth his ulcers to move pity; so doth *David* his indigency, and aylements.

And my heart is wounded] I have mine inward troubles also; or I am *cordicitus vulneratus*, almost dead, *animam ago*.

Vers. 23. *I am gone like the shadow*] *Abii, perii, evanui*, I vanish as the long shadows do, so soon as the Sun setteth.

As the Locust] Leapeth from hedge to hedge, so do I from place to place, being tossed from post to pillar, ἐξατέμεν 1 *Cor.* 4.

Vers. 24. *My knees are weak through fasting*] Either for lack of meat, or stomach to it; *genua labant*, my knees buckle under me, the strong men bow themselves, *Eccles.* 12. 3.

My flesh faileth of fatness] I am lean and low brought. Christ might well cry out, *My leanness, my leanness*; so busie he was for his Father, and so worn out, that they judged him well nigh fifty, when he was not much above thirty, *Joh.* 8. 57.

Vers. 25. *I became also a reproach*] In respect of my leanness.

They shaked their heads] This is threatned as a curse, *Deut.* 28. but may befall the best, as it did our Saviour, *Psal.* 22. *Mat.* 27.

Vers. 26. *Help me, O Lord*] Prayer, like those arrows of deliverance, must be multiplied, as our trouble is lengthned and lyeth on.

Vers. 27. *That they may know*] That I am delivered meerly by thy presence and power. It is the ingenuity of the Saints, in all their desired, or expected mercies to study Gods ends more than their own.

Vers. 28. *Let them curse, but bless thou*] Yea the rather, as 2 *Sam.* 16. 12. and I wot well that *those whom thou blessest shall be blessed*, as *Isaac* once said of his son *Jacob*, Gen. 27. 33.

When they arise] To plead their own cause, *causa excidant*.

Vers. 29. *As with a mantle*] *Sicut diploide*, saith the Vulgar, as with a *double*, q.d. Let them be double ashamed; for which purpose also he here doubleth his prayer.

Vers. 30. *I will greatly praise the Lord*] *Diligenter & impense*, Gods blessings are binders; and great deliverances call for suitable praises, the neglect hereof is *crimen stellionatus*, confenage.

Vers. 31. *For he shall stand at the right hand*] As a faithful and powerful (παρασάτης ἐν ἀπραξίαις) Champion, and not as Satan standeth at the persecutors right hand, vers. 6.

From those that condemn him] Heb. *From the judges of his soul*, sc. *Saul*, and his Courtiers, who judged him worthy of death.

PSAL. CX.

ὡς οἱ μεθύοντες Chrysost.

A *Psalm of David*] Concerning Christ, saith R. *Obadiah*, and so say Christ himself, *Mat.* 22. and his Apostles, 1 *Cor.* 15. *Heb.* 7. & 10. though some Rabbines maliciously say otherwise, as R. *Joseph, cecum qui hic cecutit*, to say the best of him, and other Jew Doctors, who stagger here in their expositions, as drunkards.

Vers. 1. *The Lord said unto my Lord*] In this one verse we have a description of Christs person, his wars and his victory; so that we may say of it (and so indeed of the whole Psalm, which is an *Epitome* of the Gospel) as *Tully* did of *Brutus* his Laconical Epistle; *Quàm multa, quàm pauca!* How much in a little. See the Note on *Mat.* 22. 44.

Sit thou at my right hand] Sit thou with me in my Throne, having power over all things in heaven and earth, *Matth.* 28. Christ, as man, received, what, as God, hee had before.

Until I make thine enemies thy footstool] Foes Christ hath ever had, and shall have to the worlds end; but then they shall be all in a place fittest for them, *viz.* under Christs feet; even those who now set up their Crosses, face the heavens, and say unto the King, *adjutum*, fronting it out with him.

Vers. 2. *The Lord shall send the Rod of thy strength*] That is, the Gospel, that Scepter of Christs Kingdome, that power of God to salvation, unto as many as believe, mighty through Gods own work wonders, 2 *Cor.* 10. 5. *Act.* 20. 32. even the preaching of Christs cross.

Out of Sion] For salvation is of the Jews, *Joh.* 4. *Isai.* 28. 16. Abideth in Jerusalem still, &c. *Act.* 1.

Rule

Rule thou in the midſt of thine enemies] Among *Jews, Pagans, Turks, Papiſts*, thoſe that will not bend, let them break; thoſe that will not ſtoop to thy Government, let them feel thy power, *Pſal.45.5.*

Verſ.3. *Thy people ſhall be willing*] All Chriſts ſubjects are *Volunteers*, free-hearted, like thoſe Iſles that *wait for Gods Law*, Iſa.42.4. Zech.8.21. They love to be his ſervants, *Iſa.56.6. Lex voluntarios quærit*, ſaith *Ambroſe*. In Pſal.1.

In the day of thy power] *Copiarum tuarum* of thine Army, or of thy *Militia*, when thou ſhalt lead on thy Church Militant, and be in the head of them, conquering and to conquer, *Rev.6.2.* Some underſtand it of the Chriſtian Sabbath day.

In the beauties of holineſs] *i.e.* In Church-aſſemblies, in the beauty of holy Ordinances, at the adminiſtration whereof, *Chriſts Birth-dew*, that is, the influence of his Spirit and his preſence in thoſe Ordinances is from the *womb of the morning*, *i.e.* is of that generating and enlivening vertue, that the dew of the teeming morning is to the ſeeds and plants of the earth. An apt ſimilitude both to expreſs the multitude of Chriſts converts, and the manner of their heavenly generation. See *Mic.5.7.* with the Note.

Verſ.4. *The Lord hath ſworn, &c.*] Chriſts Prieſtly Office, as well as his Kingly, is here deſcribed, whereof how many, and how great myſteries there are, ſee *Heb.7.* with the Notes. The Church is collected and conſerved not onely by Chriſts Kingly power, but alſo by his Prieſtly mediation.

Thou art a Prieſt] 1. To expiate. 2. To intercede.

After the order of Melchiſedeck] Who whether he were *Shem*, or ſome other, is not eaſie to determine. *Melchiſedeck* was a King, and a Prieſt. Chriſt was more, a Prieſt, a Prophet, and a King. Theſe Offices have met double in ſome others; as *Melchiſedeck* was King and Prieſt, *Samuel* a Prieſt, and a Prophet; *David* a King, and a Prophet; but never met all three in any, but in Chriſt alone.

Verſ.5. *The Lord at thy right hand*] Before, Chriſt was at the Fathers right hand; here the Father at his; this is to ſhew the equality of the Father, and the Son, ſaith *Hieron. Athanaſius*, by Lord here, underſtandeth the Holy Ghoſt. Others by *thy right hand*, will have the Church to be meant, who is promiſed protection and victory. The Lord Chriſt ſhall ſlay her enemies in battel, verſ.5. compel them to flye and turn their backs, verſ.6. purſue them flying, verſ.7. as *Judg.7.23.&c.*

Verſ.6. *He ſhall judge among the heathen*] Do execution upon his enemies, as verſ. 1. whether Kings or Captives.

He ſhall fill the places] The ditches of their own camps.

He ſhall wound the heads] Heb. *Heads*; *contundet caput*, whereby ſome underſtand the *Roman* Empire, with its Image, Antichriſt with his adherents, who are called Heathens, *Rev.11.2.* Others, *Turks* and *Saracens*, reading the next words, *Over the land of Rabbah*, the chief City of the *Ammonites*, who were likewiſe *Arabians*, and ſo they make it an alluſion to *Davids* victories over the *Ammonites*, *2 Sam.10.& 12.*

Verſ.7. *He ſhall drink of the brook in the way*] *i.e.* Of the wrath of the Almighty, pointing to Chriſts ſtate of humiliation, as in the next words to his exaltation; Or, *he ſhall content himſelf* with a low condition here; ſuch as was that of *Elias* when he drank of the brook, *1 Kings.17.* Or, in the eager purſuit of his enemies, he ſhall drink haſtily of the water next at hand, *i.e.* as *Gideon*, and his Souldiers did. Viver propter rem vilem Νέκταρ ἐίον Chryſoſt. Rumnas omnes duriſſimæ militiæ perferet. Bu

Therefore ſhall he lift up the head] Maugre the heads of his enemies, he ſhall riſe again, reign, and triumph, and ſo ſhall all his members, after that through many tribulations they have entred into the Kingdom of heaven. Chriſts and their paſſages are but a *drinking of the brook*, not a ſpring of water for perpetuity; they are but a dark entry into our Fathers houſe, a dirty lane to a ſtately Palace, *ſtat ſol tua gloria*, as that Martyr at the ſtake ſaid, and there will be a change immediately. Thus were the Diſciples, after they had taken Chriſt into the ſhip, were preſently at ſhore, after a Tempeſt: So the Saints have no ſooner taken death into their bottome, but they are landed preſently at the key of *Canaan*, the Kingdome of heaven.

PSAL. CXI.

Hallelu-Prieſe ye the Lord] As the Paſſover ſpecially, for this and the other *Hallelujahtical* Pſalms that follow (called by the *Jews* the *Great Hallelujah*) were ſung at that and other ſolemn feaſts, in praiſe of God for his manifold mercies.

I will

I will praiſe the Lord] *Muſicæ hujus Pſalmi inſignis eſt, ſiquis eam conſequi poſſit.* The great art uſed in the compoſure of this, and ſome other Pſalms (after the order of the Hebrew Alphabet) ſerveth both to ſet forth their excellency, and for the help of memory.

Verſ. 2. *The works the Lord are great*]. *Magnalia*; no ſmall things are done by ſo great a hand. *Grandior ſolet eſſe Deus in parvulis quam in magnis; in formicis major anima quam in Elephantis in navis quam in gigantibus.*

Sought out of all them] q.d. Great though they be, yet are they ſeriouſly ſought into, and found out by thoſe that delight therein; and the deeper they dive into them, the ſweeter they find them. *Baſil* diligently deſcribed many creatures; and ſo did *Ambroſe* after him. *Pliny* (who was himſelf a very great ſearcher in Natures ſecrets) telleth of one who ſpent eight and fifty years in learning out the nature of the Bee, *Et nondum effecutus ſit omnes*, and yet could not attain to all. Our Anatomiſts find ſtill new wonders in the body of a man, &c. God hath ſhewed ſingular skill in his works, that men might admire him; But woe to ſuch as regard not his handy-work, *Iſa.* 5.12.

Verſ. 3. *His work is honourable*] Heb. *Honour and glory*, they all come tipt and gilt, with a glory upon them, *à centro ad cœlum.* This the bruitiſh man knoweth not, *Pſal.* 92.6.

His righteouſneſs endureth for ever] His judgements are ſometimes ſecret, but alwayes juſt.

Verſ. 4. *He hath made his Wonderful, &c.*] *Memorabilia reddedit mirabilia ſua elemens & miſericors Jehova.*

Verſ. 5. *He hath given meat*] Heb. *a prey, Eſcam demenſam*; as he did Manna to the Iſraelites to each an Homer; ſo to all his he giveth food convenient for them, *Prov.* 30.8. *Cibum & potum quæ ſunt divitiæ Chriſtianorum.* *Hieron.*

He will ever be mindful of his Covenant] To paſs by his peoples ſins, and to ſupply all their neceſſities: All his pathes to ſuch are not *mercy* onely, but *truth*, Pſal. 25.

Verſ. 6. *He hath ſhewed his people, &c.*] To them it is given to ſee, but not to others who are delivered up to a judiciary blindneſs. Call unto me and I will anſwer thee, and ſhew thee great and hidden things which thou knoweſt not, *Jer.* 33.3.

That he may give them &c.] Yea power over all Nations, *Rev.* 2.

Verſ. 7. *The works of his hands*] They ſpeak him a true and juſt God. *Chryſoſtome* taketh truth here for mercy, and noteth that God uſually mixeth mercy with juſtice; yet ſometimes he ſendeth *an evil, an onely evil*, Ez. 14.7.

All his commandements] That is, his promiſes added to his commandements; or they are ſo called, becauſe firm and ſure, as the commandements of an Emperor.

Verſ. 8. *They ſtand faſt for ever and ever*] The promiſes are infallible, good ſure hold, not *yea and nay*, but *Yea and Amen.*

And are done] i.e. Ordained, made, and ratified.

Verſ. 9. *He ſent redemption to his people*] Once out of Egypt, ever out of Satans thraldome.

He hath commanded his Covenant for ever] *Sic cum populo ſuo pactus eſt ut de ipſius pacti obſervatione certis edictis caveret*, as he covenanted, ſo he looketh his commandements ſhould be reſpected, which are as binding to us, as his Covenant is to him; and through grace, his Covenant is as binding to him, as thoſe are to us.

Holy and reverend is his Name] Which therefore we ſhould not preſume in a ſudden unmannerly boldneſs to blurt out. The *Jews* would not pronounce it. The *Grecians* (as *Suidas* obſerveth), when they would ſwear by their *Jupiter*, forbare to mention him. This is check to the profaneneſs common amongſt us. Let thoſe that would have their names reverenced, labour to be holy as God is holy.

Verſ. 10. *The fear of the Lord is the beginning of wiſdome*] Or the *principal point* and chief perfection. See *Prov.* 1.7. and *Job* 28.28. with the Notes.

A good underſtanding have all they] So much a man knoweth in true account, as he doth; Hence underſtanding is here aſcribed to the will; ſo *Job* 28.28. See *Eccleſ.* 10.2. ſome render it, *Good ſucceſs.*

His praiſe endureth for ever] i.e. Gods praiſes; for they that underſtand it of the godly wiſe man, underſtand not the propriety of the Hebrew word *Tehillah*, ſaith an Interpreter.

PSAL.

PSAL. CXII.

PRaiſe ye the Lord] See *Pſal.* 111. verſ. 1.

Bleſſed is the man that feareth the Lord] That obedientially feareth him as aforeſaid, *Pſal.* 111. 10. that feareth the Lord, as *Abraham* did, *Gen.* 22. 12. who is the bleſſed man here deſcribed, ſay the Jew-Doctors, becauſe he keeps the whole Law from *Aleph* to *Tau* (this Pſalm alſo is Alphabetical as the former) with his whole heart, delighting in Gods commandements, and haſtening to fulfil them; as when he left his Country, circumciſed his family, ſacrificed his ſon. Midrah Tillim in Pſal. 114.

That delighteth greatly in his commandements] And thereby ſhoweth that his fear of God is filial and amicable, not baſe and ſervile, which ever carrieth torment along with it; and he that ſo feareth, is not made perfect in love, 1 *Joh.* 4. 18. cannot but hate him whom he ſo feareth; for *Quem metuunt oderunt.*

Verſ. 2. *His ſeed ſhall be mighty upon earth*] As *Abrahams* was, and beſides, the reward of his humility and fear of the Lord was riches and honour, and life, *Prov.* 22. 4. For godlineſs is profitable to all things, having the promiſes of this life, and of that to come, 1 *Tim.* 4. 8. as in this Pſalm is fully ſet forth.

The generation of the righteous, &c.] Perſonal goodneſs is profitable to poſterity, and the contrary.

Verſ. 3. *Wealth and riches*] *Wealth enough*, as the word *Hon* ſignifieth, a well-contented ſufficiency. His chambers ſhall be filled with all precious and pleaſant riches, *Prov.* 24. 4.

His righteouſneſs endureth for ever] He is not the worſe for his wealth, nor drawn aſide by the deceitfulneſs of riches; which yet is hard and happy.

Ardua res hæc eſt opibus non tradere mores:
Et cum tot Cræſos viceris, eſſe Numan. Martiall.

Verſ. 4. *Unto the upright, there ariſeth light in darkneſs*] i. e. Joy in tribulation, as did unto the Martyrs, plenty in penury, as *having nothing, and yet poſſeſſing all things*, 2 Cor. 6. 10. If they have not an external affluence, yet they have an internal influence of grace and comfort, which is far better and ſweeter, 1 *Tim.* 6. 6. Some render the words thus, *He who is gracious, and full of compaſſion, and righteous* (i. e. God) *cauſeth light to ariſe in darkneſs upon the upright*; who alſo, is, according to his meaſure, and by participation from God, *gracious, merciful, and righteous.*

Verſ. 5. *A good man ſheweth favour and lendeth*] A publick-ſpirited man, *Rom.* 5. 7. maketh his moderation to be known to all men, *Philip.* 4. 5. and lendeth, looking for nothing again, *Luk.* 6. 35. Thence it is that to him light ariſeth in darkneſs; the merciful ſhall have mercy, *Mat.* 5. 7. Some render it, *Bene vivit qui miſeratur*, Well is the man, or, Well will it be with the man that pitieth and lendeth. The Hebrew hath it, *that is pitying and lending*, ever in ſuch actions.

He will guide his affairs with diſcretion] Heb. *With judgement*; neither illiberal nor prodigal, nor withered handed when he ſhould give, nor yet ſtretching beyond the ſtaple; for that were to ſpoyl all. *Tremellius* rendreth it, *Moderatur res ſuas, ex officio.*

Verſ. 6. *Surely he ſhall not be moved for ever*] *Non mutabit.* The world thinketh liberality to be the ready way to beggary: But it is otherwiſe, *Iſa.* 32. 8. *The liberal man deviſeth liberal things, and by liberal things he ſhall ſtand.* Not *getting*, but *giving* is the way to wealth.

The righteous ſhall be in everlaſting remembrance] Namely with the righteous. *Dimetrius* hath good report of all good men, and of the truth it ſelf, 3 *Joh.* 12. As for wicked men, *Calumnias eorum nunquam effugit*, there is no eſcaping their cavils and calumnies. Vatab.

Verſ. 7. *He ſhall not be afraid of evil tydings*] When the miſerly miſcreant is ready to make away himſelf for fear of what evil may follow, this man is undaunted and unappaled. The fear of God ſo ballaſteth his heart, that he ſteereth ſtoutly, and blow what wind it will, he ſaileth ſafe to the port. *Fides famem non formidat*, Faith feareth no famine, nor any thing elſe, when as a ſound of fear is ever in the wicked mans ears, *Job.* 15.

His heart is fixed] *viz.* Upon the promiſes of God, and hence he hath a ſpiritual

ſecurity;

ſecurity, a bleſſed Sabbath of Spirit; he is freed, if not from the common deſtruction, yet from the common diſtraction; for he knoweth whom he hath truſted. *Præclara eſt æquabilitas in omni vita, & idem ſemper vultus, eademque frons*, ſaith *Cicero*, It is a brave thing to have a well-compoſed ſpirit in all changes, and to look alike however the world goeth. The heathens tell us that *C. Lælius* was ſuch an one, and *Archimedes*, and *Socrates*, who are ſaid to have been far above all fear of, or grief at, any diſaſter. But that could not be, becauſe their hearts were not fixed, *truſting in the Lord*. And how *Socrates* (the beſt of them) ſtaggered and faultered when he came to dye, appeareth by his laſt ſpeech, as it is related both by *Plato* and *Cicero*.

In Offic.

Ælian. lib. 9.

Verſ. 8. *His heart is eſtabliſhed*] Heb. *Underpropt*, ſhored up.

He ſhall not be afraid] Of any adverſe power, *Pſal.* 3. & 27.

Until he ſee his deſire] Which his faith will once work out.

Verſ. 9. *He hath diſperſed*] Or, *made a ſcatter*, yet with diſcretion, giving liberally, but moſt of all where is moſt need, and with a ſpecialty of reſpect to the family of faith, *Gal.* 6.

His righteouſneſs endureth for ever] The reward of his charity is laſting, or his charity is never at an end; he giveth after that he hath given, as a ſpring runneth after it hath run, as the Sun ſhineth after it hath ſhone. See 2 *Cor.* 8.

Sic vocat eleemoſynas. Aben-Ezr.

His horn ſhall be exalted] *i.e.* His head, as 1 *Sam.* 2. 1, 10.

Verſ. 10. *The wicked ſhall ſee it*] *Vir improbus & reprobus*; The covetous Caitiff who ſate a brood upon his bags, and beſool'd the bountiful man, ſhall himſelf come to beggery, which he ſo much feared, and be ready to eat his own nayls through envy at the others proſperity; and becauſe he cannot come at his heart, he feeds upon his own, yea puts himſelf into an hell above ground, both for pain of loſs, and pain of ſenſe, as here.

PSAL. CXIII.

VErſ. 1. *Hallelujah*] See *Pſal.* 111. 1.

Praiſe, O ye ſervants of the Lord] None but ſuch can do it, or are fit for it; and for ſuch, praiſe is comely, *Pſal.* 147. 1. as unthankfulneſs is an ugly ſin, but eſpecially in Miniſters, thoſe *ſervants of the Lord*, by a ſpecialty.

Praiſe the name of the Lord] *Ter repetit, Trinitatem ſubindicando*, ſaith One; Others note that by this threefold *Praiſe ye*, the Pſalmiſt taxeth mens dulneſs, and exciteth their diligence to this divine duty.

Verſ. 2. *Bleſſed be the Name of the Lord*] Praiſe him with utmoſt intenſion and extenſion of ſpirit and of ſpeech. God is therefore called by an appellative proper, The *bleſſed One Baruc-hu*, Mark. 14. 61. Luke 1. 68.

From this time, &c.] *A nunc & uſque.*

Verſ. 3. *From the riſing of the Sun*] *i. e.* All the world over, in all places and at all times. North and South are not mentioned (but included) becauſe not ſo well peopled.

Verſ. 4. *The Lord is high, &c.*] He looketh on the earth as on an Ant-hillock. All Nations to him are but as a drop of a bucket, *Iſa.* 40. *Quamilla ergo es in illius gutta particula?*

Aug.

And his glory above the heavens] Theſe are as far beneath him in glory, as in ſituation. Angels underſtand him not fully.

Verſ. 5. *Who is like, &c.*] See *Pſal.* 89. 6. He is imparallel.

Who dwelleth on high] Heb. *Who exalteth to dwell.* Oh that we could flye, a pitch any way proportionable *by exalting his Name together*, Pſal. 34. 3.

Verſ. 6. *Who humbleth himſelf*] Lo, it is a condeſcention in God to vouchſafe to look out of himſelf upon the Saints and Angels, how much more upon us? Sith ſin ſe teth us further beneath a worm, than a worm is beneath an Angel.

Verſ. 7. *He raiſeth up the poor, &c.*] *David* for inſtance, beſides many others; as *Agathocles*, *Numa*, *Maximinianus*, *&c.* whom he raiſed from the loweſt ſtair to the very higheſt ſtep of honour and opulency.

Verſ. 8. *That he may ſet him with Princes*] See 1 *Sam.* 2. 8. *Hannahs* ſong, whereof this ſeemeth to be an abridgement.

Verſ. 9. *He giveth the barren woman an houſe*] Heb. *To dwell in an houſe*, that is, to have

have a houſe full of Children, and ſo to build her husbands houſe, *Ruth* 4. 11. This is applyed to the Church (which is the theatre of the World, wherein God ſheweth his ſpeciall providence and power) *Iſa.* 54. 1. *Gal.* 4. 26, 27.

PSAL. CXIV.

VErſ. 1 *When* Iſrael *went out of* Egypt] *E medio gentis, ideſt ex viſceribus Ægyptiorum, qui eos quaſi deglutiebant*, out of the midſt of that Nation, that is, out of the bowels of the *Egyptians*, who had as it were devoured them; thus the Jew-doctors gloſſe upon this Text. Midr. Tillim. in Pſa. 114.

From a people of ſtrange language] And yet more eſtranged affections, jearing them, and their Religion, as the word *Lognez* (which is of affinity with *Lognag* a ſcoffer) ſeemeth to ſound. Afterwards it was propheciedthat five Cities in the land of *Egypt* ſhould ſpeak the language (or lip) of *Canaan*, Iſa. 19. 18. *viz.* when the Lord ſhould turn to them, a pure language, *Zeph.* 3. 9.

Verſ. 2. Judah *was his ſanctuary*] Or *Sanctitie*, or *Sanctification*. This was an happy change for them, from their *Egyptian* Idolatry, *Ezek.* 23. 19. like as it was from their *Egyptian* ſervitude, when *Iſrael became Gods dominions*, dominations and ſignories.

Verſ. 3 *The Sea ſaw it and fled*] When God will deliver his people, and perform his promiſes unto them, nothing ſhall hinder, but all Creatures ſhall contribute their helps; for they are all his ſervants, *Pſal.* 119. 91.

Verſ. 4. *The Mountains skipped like Rams*] *ſcil.* at the giving of the law, *Exod.* 19. 18. which alſo cauſeth heart-quakes in beleevers, but the unjuſt knoweth no ſhame, *Zeph.* 3. 5. is paſt feeling, *Epheſ.* 4. 19.

Verſ. 5 *What ailed thee, O thou Sea*] Or, what *canſeed* thee? can there any naturall reaſon bee given? or was it Gods powerfull preſence only that cauſed you to run retrograde? Atheiſts and unbeevers will ſearch the Devills ſcull to find out ſomething whereby they may elevate Gods great works, and elude his Arguments; as *Pharaoh* ſat not down under the miracle, but ſent for the Magicians, and hardened his own heart.

Verſ. 6 *Ye Mountains that ye skipped, &c.*] Theſe two verſes teach us, ſaith One, that wee may many times ask queſtions, and yet neither doubt of the matters, nor bee ignorant in them.

Verſ. 7 *Tremble thou Earth, &c.*] Heb. *Bee in pain* as a travelling woman, for if the giving of the law had ſuch dreadfull effects, what ſhould the breaking thereof have?

At the preſence of the God of Jacob] Whom *Jacob*, that is, Gods covenanted people, knoweth and confideth in amidſt all his auſterities, *Iſa.* 63. 16. and can boldly ſay, as *Hab.* 1. 12. *Art not thou from everlaſting O Lord my God mine holy one? wee ſhall not dye.*

Verſ. 8 *which turned the rock into a ſtanding water*] Set the Rock of *Rephidim* abroach, and made it not only a ſtanding water (*ſtagnum*, as here) but a running river; for the Rock followed them, and that Rock was Chriſt, 1 *Cor.* 10. 4. with *Joh.* 4. 14. & 7. 38.

The Flint into a fountain of Waters] Still God worketh for his people, *in expeditis mediis* (as *Luther* expreſſeth it) by contrary means, and rather than they ſhall want neceſſaries, hee both can and will work miracles.

PSAL. CXV.

VErſ. 1 *Not unto us Lord, not unto us*] This is the godly mans motto, and his daily practice. See *Gen.* 41. 16. *Ad.* 3. 12. 16. 1 *Cor.* 15. 10. *Luk.* 19. 16. Not wee, but *thy Talents* have gained other five, and other two, &c.

Fabricius fuit hoc in pectore mentis,
Sed quicquid ponis, gloria, Chriſte, tua eſt.

Georg. Fabric. Chemnicenſis vivus de ſeipſo.

There is no merit at all in us, ſaith the Chalder here; the bowles of the Candleſtick had no oyl but that which dropped from the Olive-branches. It is therefore very good counſel that *Apelles* gave his friend, *Sutor ne ſupra crepidam*, Let the

illi da claritatem, sibi humilitatem. In all thy good deeds give God the glory, and take up lowly thoughts of thy self.

Vers. 2 *Wherefore should the Heathen say.*] Why should they thus be suffered to be occasioned to blaspheme thee, and twit us with our Religion? Hence some conceive that this Psalm was made in the time of the babylonish captivity by *Daniel* (saith one Jew-doctor) when hee expounded *Nebuchadnezzars* dream; by the three Worthies (saith Another) when they were in the fiery furnace. See *Psal.* 42. 10 & 79. 10.

Vers. 3 *But our God is in the Heavens*] Where your *terrients* your *fray-bug-mawmets* never were; like as one being asked by a Papist, *where was your Religion before Luther?* answered: *In the Bible, where your Religion never was.* This *but* seemeth uttered with indignation. Ἀγανακτεῖ πιστὸς μὲν ἐστιν ὁ βασιλεὺς ἡμῶν, saith *Basil*, on a like occasion; Our God is no dunghill-deity.

Hee hath done whatsoever hee pleased] Without either help or hinderance of any.

Vers. 4 *Their Idols are silver and gold*] Take them at the best, they are no better; and what is silver and gold but the guts and garbage of the earth? But some of them might say as *Priapus* in Horace,

Olim truncus eram ficulnus inutile lignum.

In Euterpe. *Herodotus* telleth us, that *Amasis* had a large laver of gold, wherein both hee and his guests used to wash their feet. This Vessel hee brake and made a God of it; which the *Egyptians* devoutly worshiped. And the like Idolomany is at this day found among Papists; what distinction soever they would fain make betwixt an *Idol* and an *Image*, which indeed (as they use them) are all one.

The work of mens hands] And therefore they must needs bee goodly gods, when Act. & Mon. fol. 1340. made by bunglers especially, as was the rood of *Cookram*, which if it were not good enough to make a God, would make an excellent Devill, as the Maior of *Doncaster* merrily told the complainants.

Vers. 5 *They have mouths, but speak not*] Unlesse the Devil haply speak in them, and by them, as at *Delphos*; or the false Priests, as here in times of Popery.

Eyes have they, but they see not] And yet with wires and other devises they were Act. & Mon. made here once to goggle their eyes, to move their chaps apace, as well apaid when something of worth was presented them, as if otherwise, to look at eyes end, and to hang a lip.

Vers. 6 *They have ears, but they hear not*] But are as deaf as door-nails, to the prayers of their suppliants. The *Cretians* pictured their *Jupiter* without ears; so little hearing or help they hoped for from him. *Socrates* in contempt of Heathen Gods, swore by an Oak, a Goat, a Dog, as holding these better Gods than those.

Aug. de Civit. Dei. lib. 4. ca. 31. *Varro* saith, They that first brought in pictures to bee worshiped, *Is civitatibus suis & maximum dempserunt, & errorem addiderunt*, took away fear, and brought in error.

Noses have they, but they smell not] As the Painter may paint a flower with fresh colours, but not with sweet savour, with this Motto, *No further than colours*; so the Carver may draw out an image, but not make it draw in the breath, with this Motto, *No further than fashion.*

Vers. 7 *They have hands, but they handle not*] Curious and artificiall (for Art is Natures ape) but useless, and for shew only. If *Esculapius*, or the Lady of *Loretto* restore the lame or the blind, it is the Devil with his lying wonders, 2 *Thes.* 2.

Feet have they, but they walk not] As those pictures in *Plato* made by *Dedalus*, which if they were not bound, would fly away; or *Vulcans* three-footed stools in *Homer*, which are feigned to have run on wheels of their own accord, to the meeting of the Gods; and after that to return in like sort back again. The Tyrians besieged by *Alexander* chained up their God *Hercules*, that hee might not go from them in that strait, and yet they were not delivered.

Neither speak they through their throat] They do not so much as chatter like a Crane, or mourn as a Dove; *Isa.* 38. 14. but are *dumb Idols*, as the Apostle calleth them. These are things constantly known, but prodigiously unconsidered for the founding of foolish fantasies. Why yet more words, when they will not hear the

upon

upon theſe gods of their own making. *O vanas hominum mentes, &c.* — *O the ſpirit of fornication, &c.*

Verſ. 8 *They that make them, are like unto them*] Blind and blockiſh, *Vervecum in patria crassoq; ſub aere nati*; given up by a juſt God to a judiciary ſtupidity. See *Iſa.* 44. 9, 10, 11, *&c. Rev.* 9. 20. *their fooliſh hearts were darkened*, and they were delivered up to a reprobate ſenſe, to an injudicious mind, *Rom.* 1. to ſtrong deluſions, vile affections, juſt damnation.

So is every one that truſteth in them] Idols were never true to ſuch as truſted in them; but ſuch deſerve to bee deceived, as being miſerable by their own election, *Jon.* 2. 8. Sanctus Pagninus.

Verſ. 9 *O Iſrael truſt thou in the Lord*] Whatever others do, *Joſh.* 24. 15. and the rather, becauſe others do not, *Pſal.* 119. the worſe they are, the better bee yee.

Hee is their help, and their ſhield] God is ingaged in point of honour to help and protect thoſe that truſt in him.

Verſ. 10 *O houſe of* Aaron, *truſt in the Lord*] Miniſters muſt bee patterns to others of depending upon God, and living by faith; as did Mr. *Bradford*, Mr. *Lancaſter*, and many other famous Preachers of latter times, whom God inured to a dependence from day to day upon his Providence for proviſions; and (as a grave man of God ſometimes ſaid, *Whereas many others have, and eat their bread ſtale*) *theſe received their bread, and ate it daily new* from his holy hand.

Verſ. 11 *Yee that fear the Lord*] *Peregrini ex omni populo*, ſaith *Aben-Ezra*, devout perſons out of every Nation dwelling among the *Jews*, though not abſolute Proſelytes, *Act.* 2. 5. & 10. 2. & 13. 16. Such alſo *fearing the Lord* are heirs of the promiſes; and therefore may boldly ſay, *The Lord is my helper, and I will not fear what man ſhall do unto mee*, Heb. 13. 6.

Verſ. 12 *The Lord hath been mindfull of us, hee will bleſſe us*] *God hath, God will*, is an ordinary Scripture-*Medium*, as hath been above noted.

Hee will bleſſe the houſe of Iſrael] Not help and keep them only, but bleſſe them with the bleſſings of both lives; for he is no penny-Father, &c. See *Epheſ.* 1. 3.

Hee will bleſſe the houſe of Aaron] Miniſters were ever a diſtinct order from the reſt. Note this againſt the Libertines who would gladly make a jumble, affirming the Miniſtry to bee as arrant a *juggle* as the Papacy it ſelf. Compaſ. Semaſ.

Verſ. 13 *Hee will bleſſe*] Such ſhall abound with bleſſings, *Prov.* 28. 20.

Both ſmall and great] Whether in age or degree, *Act.* 10. 34, 35.

Verſ. 14 *The Lord ſhall increaſe you*] Or, *The Lord increaſe you* (*derech tephilla*, prayer wiſe) as the Rabbines read it.

You and your Children] The care of whoſe welfare prevaileth far with religious Parents, and ſitteth cloſe upon their ſpirits.

Verſ. 15 *You are the bleſſed of the Lord, &c.*] And therefore ſhall bee bleſſed, as *Iſaac* ſaid of his ſon *Jacob*, Gen. 27. 33.

Which made Heaven and Earth] And will rather unmake both again, than you ſhall want help, and comfort.

Verſ. 16 *The Heaven, even the heavens are the Lords*] As the ſpeciall place of his delight and dwelling; yet not ſo as if hee were there cooped up and concluded, for God is immenſe and omnipreſent, yea totally preſent, whereſoever preſent. The Heavens have a large place, but they have one part here, and another there, Not ſo the Lord; hee is not commenſurable by the place, but every where all-preſent.

But the Earth hath hee given] Or, let out, as to his Tenants at will, for he hath not made them abſolute owners to do therein what they will, and to live as they liſt, *Yee have lived in pleaſure on the Earth, and been wanton*, Jam. 5. 5. A heavy charge. *Calvin* tells of a looſe fellow that uſed in his cups to alledge this text.

Verſ. 17 *The dead praiſe not*] Therefore bee active for God while wee are upon Earth; where for this hee give thus life and livelihood. See *Pſal.* 6. 6.

Verſ. 18 *But wee will bleſſe the Lord*] For if hee loſe his praiſe in us, hee will loſe it altogether; and ſo all things will come to nothing; *quod abſit.*

PSAL. CXVI.

Vers. 1 *I love the Lord*] Heb. *I love: because the Lord hath heard, &c. Vox abrupta & ecliptica*, an abrupt concise eclipticall expression, betokening an inexpressible unconceiveable passion, or rather pang of love, such as intercepteth his voice for a time, till recollecting himself, and recovering his speech, hee becometh able to tell us, not only that hee loveth, or is well satisfied, but also why he loveth, and is all on a light flame as it were, *viz.*

Sar hiheo. Tremel.

Because hee hath heard my voice] Though but an inarticulate incondite voice: *Lam.* 3. 56. Thou hast heard my voice: hide not thine ear at *my breathing*, at my cry.

And my supplications] My prayers for grace, when better formed and methodized.

Vers. 2 *Because hee hath inclined his ear*] As loth to lose any part of my prayer, though never so weakly uttered; therefore hee shall have my custome, *Psal.* 65. 2. *O thou that hearest prayer, unto thee shall all flesh come.*

As long as I live] Heb. *In my dayes*, that is say some, whilst I have a day to live. Others sense it thus, In the time of my affliction (confer *Psal.* 137. 7. *Lam.* 1. 21.) which by the word *dayes* hee noteth to bee of long continuance.

Vers. 3 *The sorrows of death compassed mee*] See *Psal.* 18. 4, 5. *Pictura poetica ingentium periculorum. Sorrows*, or pangs, and those deadly ones, and these *compassed* mee as a bird in a snare, or a beast in a grin.

The pains of Hell (or the *griefs of the grave*) *gat hold*] Heb. *Found mee*, as *Num.* 32. 23.

I found trouble and sorrow] Straits inextricable cause sorrows inexplicable. The word signifieth such sorrow as venteth it self by sighing, *Isa.* 35. 10. & 51. 11.

Vers. 4 *Then called I upon the name of the Lord*] That strong Tower, whereto the Righteous run and are safe, *Prov.* 18. 10. Others have other refuges, the witch of *Endor*, the god of *Ekron*, the arm of flesh, &c.

Sic & Nau Philem. 20. Rev. 1. 7.

O Lord I beseech thee] *Ana, blandientis & deprecantis particula.* The Psalmist here hath a sweet way of insinuating, and getting within the Lord, which oh that wee could skill of.

Deliver my soul] q.d. It is my soul, Lord, my precious soul that is sought after; oh deliver my soul from the sword, my darling from the power of the dog, *Psal.* 18. 20.

Vers. 5 *Gracious is the Lord, &c.*] Gracious God is said to bee, and mercifull, that wee despair not; Righteous also, that wee presume not. Or, faithfull in performing his promises, as 1 *Joh.* 1. 9. and this was *Davids* comfort amidst his sorrows.

Vers. 6 *The Lord preserveth the simple*] Heb. *The perswasible* (opposed to the *scorner*, Prov. 19. 25.) the plain-hearted (opposed to the guilefull, 2 *Cor.* 1. 12. & 11. 3. *Rom.* 16. 19.) the destitute of humane help, that committeth himself to God, and patiently resteth on him for support and succour, *Psal.* 102. 1.-- 17.

I was brought low] Or, *drawn dry*; I was at a *grow under*, at a low ebbe; I was exhausted or emptied as a pond, strengthlesse, succourlesse, clean gone in a manner.

And hee helped mee] The knowledge that *David* had of Gods goodnesse was experimentall. See the like, *Rom.* 8. 2. A Carnal man knoweth Gods excellencies and will revealed in his word only, as wee know far Countries by Maps, but an experienced Christian, as one that hath himself been long there, 1 *Cor.* 2. 14, 15, 16.

Vers. 7 *Return unto thy rest, O my soul*] The Psalmist had been at a great deal of unrest, and much *off the hooks*, as wee say. Now, having prayed (for prayer hath *vim pacativam*, a pacifying property) hee calleth his soul to rest, and rouseth it asleep in a spirituall security. O learn this holy art. Acquaint thy self with God, acquiesce in him, and bee at peace, so shall good bee done unto thee, *Job* 22. 21. *Sic Sabbathum Christi. Lush.*

For the Lord hath dealt bountifully with thee] Of *Severus* it is said, that hee performed his promises with words only. And of the Emperour *Pertinax*, that he was

magis

magis blandus quam beneficus, rather kind ſpoken than beneficiall to any. Not ſo the Almighty. Hinc dictus χρηστόλογος

Verſ. 8. *For thou haſt delivered my Soul, &c.*] The better to excite himſelf to more thankfullneſſe, hee entreth into a particular enumeration of Gods benefits. It is not enough that wee acknowledge what God hath done for us in the lump, and by whole-ſale. See *Exod.* 18. 8. how *Moſes* brancheth out Gods benefits. So muſt we, rolling them as Sugar, and making our utmoſt of them.

Verſ. 9. *I will walk before the Lord*] *Indefatigatum ambulabo*: I will not onely take a turn or two with God, go three or four ſteps with him, &c. but walk conſtantly and in all duties before him, with him, after him. Hypocrites do not walk with God, but halt with him, they follow him as a Dog doth his Maſter, till hee comes by a carrion; they will launch no further out into the maine than they may be ſure to return at pleaſure ſafe again to the ſhore.

In the land] *i. e.* here in this world, called alſo the light of the living, *Pſal.* 56. 13. and 52. 5. *Job* 28. 13.

Verſ. 10. *I believed, therefore have I ſpoken*] *Fundamentum & ſubvectum vitæ ſpiritualis eſt fides viva.* Hope is the daughter of faith, but ſuch as is a ſtaff to her aged mother; and will produce a bold and wiſe profeſſion of the truth before men, as alſo earneſt prayer to God. It is as the Cork upon the Net: though the lead on the one ſide ſink it down, yet the Cork on the other keeps it up. Some tranſlate the words thus: *I believed, when I ſaid, I am greatly afflicted*: I believed when I ſaid in my haſte, *all men are Lyars. q. d.* Though I have had my *fits* and my *ons*, though I have paſſed through ſeveral frames of heart, and tempers of ſoul in my tryals, yet I believed ſtill, I never let go my hold, my gripe of God in any perturbation.

Verſ. 11. *I ſaid in my haſte*] in my heat, trepidation, concuſſion, out-burſt. Saints may have ſuch, as being but men, *ſubjekt to like paſſions*; and as meeting with many moleſtations, ſatanical and ſecular; and left ſometimes to themſelves by God, as was good *Hezekiah*, for their tryal and exerciſe. The Sea is not ſo calm in ſummer, but hath its commotions: the mountain ſo firm, but may bee moved with an Earth-quake. Doggs in a chaſe bark ſometimes at their own maſters; So do men in their paſſions let fly at their beſt friends. When the taſte is vitiated, it miſtaſtes. When there is a ſuffuſion in the eye (as in caſe of the jawndiſe) it apprehends colours like it ſelf: So here. *Abraham* felt the motion of *trepidation*; meek *Moſes* was over-angry at *Meribah*; ſo was *Job*, *Jonas*, *Jeremy*, &c. *Ira* comes of *Ire*, ſay Grammarians: becauſe an angry man goes out of himſelf, off from his reaſon; and when pacified, hee is ſaid, *redire ad ſe*, to return to himſelf.

All men are Lyars] Prophets and all: *Samuel* hath deluded mee I doubt, in promiſing mee the Kingdome, which I ſhall never come to, ſee 1 *Sam.* 27. 1. Some make the meaning to bee thus, what can I hope for, ſeeing every man betrayeth mee, and that I can truſt no body? The truth is, that *every man is a lyar*, either by *impoſture*, and ſo in purpoſe, or by *impotency*, and ſo in the event, deceiving thoſe that rely on him, *Pſal.* 62. 9.

Verſ. 12. *What ſhall I render unto the Lord*] This bee ſpeaketh as one in an extaſy, (*Amor Dei eſt ecſtaticus*) or in a deep demurre what to do beſt for ſo good a God: Such ſelf-deliberations are very uſefull, and acceptable, and thereunto are requiſite. 1 Recognition of Gods favours. 2 Eſtimation. 3 Retribution, as here.

Verſ. 13. *I will take the cup of ſalvation*] *Calicem ſalutaris, vel calicem ſalutis*; as in the drink-offerings, or as at the feaſt after the peace-offerings, ſee (1 *Chron.* 16. 3.) wherein the feaſt-maker was wont to take a feſtival great cup, and in lifting it up to declare the occaſion of that feaſt, and then, in teſtimony of thankfulneſſe, to drink thereof to the gueſts, that they in order might pledge him. This was called a *cup of ſalvation*, or a *health-cup*, but not in the Dun-ſcarch ſenſe. To this the Apoſtle ſeemeth to allude, 1 *Cor.* 10. 17. when hee calleth the ſacramentall cup, the *cup of bleſſing*. *Hieron.* rendreth it, *calicem ſalutarem accipiam*. Vatab. Trem. Vatab.

And call upon the name of the Lord] Pray unto him, and ſo praiſe him. Or I will proclaim, and preach his praiſes, as 2 *Pet.* 2. 9.

Verſ. 14. *I will pay my vows*,] This word *pay*, importeth that vows lawfully made are due debt: and debt, till paid, is a diſquieting thing to an honeſt mind, *Rom.* 13. 8. The Saints, in diſtreſſe eſpecially, uſed to make their Prayers with *vows*. Hence prayer is in Greek called εὐχωλὴ, a ſervice with vows. Mr. *Philpot* Martyr, firſt comming into *Smithfield* to ſuffer, kneeled down and ſaid, *I will pay my vows in thee, O Smithfield.*

Acts & Mon.

Verſ. 15. *Precious in the ſight of the Lord*] *Rara, chara.* God doth not often ſuffer his Saints to bee ſlain, *Pſal.* 37. 32, 33. Or if hee do, hee will make inquiſition for every drop of that precious blood, *Pſal.* 9. 12. See *Pſal.* 72. 14. with the Note. This *David* delivereth here as a truth, that hee had experimented.

Verſ. 16. *O Lord, truly I am thy ſervant, I am thy ſervant*] *Euge, O Jehovah*, &c. by a real and an heavenly complement; thus hee inſinuateth, and therefore promiſeth praiſe to God, verſ. 17. and ſafety to himſelf, according to that *Pſal.* 119. 94. *I am thine, ſave me.*

And the Son of thine handmaid] That is, of *Ruth*, *ſay the Rabbines*: or rather of his immediate mother, a good woman, and haply better than his Father, as *Monoahs* wife had a ſtronger faith than himſelf; and *Priſcilla* is named before her husband *Aquila.*

quia religioſior patre. Genebr.

And the Son of thy handmaid] Not born abroad, and bought or brought into thy family: but *tuus quaſi vernaculus, et a ventre ad ſerviendum diſpoſitus*, born and bred up to thy ſervice, of a child little.

Thou haſt looſed my bonds] Of affliction, of corruption, and made me Chriſts freeman, brought me into the glorious liberty of thine own Children.

Verſ. 17. *I will offer to thee, &c.*] I will perform to thee not ceremonial ſervice only, but Moral, and ſpiritual; ſuch as thou ſhalt accept through Chriſt, *Col.* 3. 17. *And will call*, &c.] ſee *verſ.* 13.

Verſ. 18. *I will pay*] See *verſ.* 14.

Now] *Vows were to bee* paid without either *diminution* or *delays*, *Deut.* 23. 21, 23. And herein *Jacob* (who is by the Hebrews called *Votorum Pater*, the Father of vows) was too ſhort: for it was long ere hee went up to *Bethel*.

In the preſence of all his people] For good example ſake. This alſo was Princelike, *Ezek.* 46. 10. the Kings ſeat in the Sanctuary was open, that all might ſee him there. 2 *King* 11, 14. and 23. 3.

Verſ. 19. *In the Courts of the Lords houſe*] *In cœtu ſacro*; in the great Congregation, *Pſal.* 22. 25. and 66. 13. where there is a more powerful, lively, and effectual working of the Spirit, *Pſal.* 89. 7. *Heb.* 4. 1. 1 *Cor.* 14. 24.

PSAL. CXVII.

VErſ. 1. *O praiſe the Lord all yee Nations*] *viz.* For Chriſt that gift, *Joh.* 4 10. that benefit, 1 *Tim.* 6. 2. that deſire of all Nations, *Hag.* 2. 7. that good tidings of great joy to all people, *Luk.* 2. 10 who are by him received into the glory of God, *Rom.* 15. 7, 11. where the Apoſtle thus applyeth this Scripture; and the Jew-Doctors confeſſe that this ſhort and ſweet *Pſalm*, is to bee underſtood *de beneficiis Meſſiæ*, of Chriſt, and his benefits.

Kimchi.

Praiſe him all yee people] *Laudationibus commendate eum*, ſo *Tremel*: rendreth it, praiſe *him with a force*, and as it were *with a violence*, with all your might, ye cannot poſſibly over-do.

Verſ. 2. *For his merciful kindneſſe is great*] *Invaluit*, hath prevailed over us, breaking through all obſtacles and impediments, whether within us or without us; eating its way through all rocks and *remoras*; and though wee would put it back, yet it will overcome us: his grace is *irreſiſtible*, neither can it ever bee taken away.

And the truth of the Lord] As his mercy alone moved him to make promiſe, ſo his Truth bindeth him to perform the ſame. See 2 *Sam.* 7. 18, 21. The word of promiſe bindeth God, and therefore it may ſeem to bee ſtronger than God. If his merciful kindneſſe prevail over us, as *verſ.* 2 his truth prevaileth over him. The Jew-doctors obſerve that the word *Emeth*, here uſed for truth, conſiſteth of *Aleph*, the firſt letter of the Alphabet, *Mem* the middlemoſt letter thereof, and *Thau* the laſt: to ſhew that as God is *Alpha* and *Omega*, ſo the truth of God is the *All in all* of our

Midrach. Tillim.

comfort

comfort. Grace and Truth came by Jesus Christ: this is the sum of all the good news in the World.

PSAL. CXVIII.

VErs. 1. *O give thanks, &c.*] See *Psal.* 106. 1.

Vers. 2. *Let Israel now say*] All the Israel of God, for only such are fit to praise God: excellent words become not a fool, the Lepers lips are to be covered.

Vers. 3. *Let the house of Aaron now say*] Ministers are Chieftains, *Heb.* 13. 7, 17. and should be as the *chief Chanters* in Gods praises.

Vers. 4. *Let them now that fear the Lord say*] See *Psal.* 115. 11. and observe, that the Psalmist beateth upon the *now*, (as doth also the Apostle 2 *Cor.* 6. 2.) *Now, now, now*, saith he; because, for ought we know, 'tis now or never, to day or not at all; the dead praise thee not, *Psal.* 6. 6.

That his mercy, &c.] This is the fourth time in four verses, as *Psal.* 136. in every one of those twenty six verses, like as a Bird that having gotten a Nest tooteth it over and over.

Vers. 5. *I called upon the Lord in distresse*] Heb. *out of distresse*, q. d. I celebrate not Gods mercy of course, but out of experience.

The Lord answered me] Heb. *Jah answered me with a large roometh.* See *Psal.* 4. 2.

Vers. 6. *I will not fear, &c.*] See *Psal.* 56. 4, 11.

Vers. 7. *The Lord taketh my part with them that help me*] Not only as one of my helpers, but instead of all, and more than all. How many reckon yee me at? said that General to his Souldiers, who were afraid of their enemies numbers; *Cui adhæret præsit*, He whom I take part with must needs prevail.

Vers. 8. *It is better to trust in the Lord, &c.*] *Luther* on this text calleth it, *Artem artium, & mirificam, ac suam artem, non fidere hominibus*, that is, the Art of Arts, and that which he had well studied, not to put confidence in man; as for trust in God, he calleth it, *Sacrificium omnium gratissimum & suavissimum, & cultum omnium pulcherrimum*, the most pleasant and sweetest of all Sacrifices, the best of all services we perform to God.

Than to put confidence in man] *Quia mutatur aut fortuna, aut voluntas, aut vita*, saith *Genebrard*, because either men may dye, or their affections may dye, or their wealth decay.

Vers. 9. *Than to put confidence in Princes*] In *ingenuis*. Great mens words, saith one, are like dead mens shoes; he may go bare-foot that waiteth for them. Surely men of high degree are a lye, *Psal.* 62. 9.

Vers. 10. *All Nations compassed me about*] This is still the condition of Christs Church in this evil world, to be hated of all, and set against with utmost might and malice. *Haud perinde crimine incendii quam odio humani generis convicti sunt*, saith *Tacitus* of those Christians at *Rome* put to cruel deaths by *Nero*, who having for his pleasure fired the City fathered it upon them, as people hated of all men.

But in the name of the Lord] i. e. by faith in Gods power and promises. We might also do great exploits against our Spiritual enemies, did we but fight upon them with Gods arms, and with his armour; did we but observe the Apostles rule, *Whatsoever you do in word, or deed, do all in the name of the Lord Jesus, &c. Col.* 3. 17.

Vers. 11. *They compassed me about, yea, &c.*] They thought to make sure work of me indeed; as *Saul* and his men, when they hemmed him in at *Keilah*, 1 Sam. 23. 26. as the Churches enemies, when they had gotten her, as a *Bird into the snare of the Fowler*, Psal. 124. 7. as when the adventurers said, *They shall not know, neither see, till we come in the midst among them, and slay them*, Num. 25. 30.

But in the name of the Lord I will destroy them] *Emmahalam*, amidam. The word signifieth, *Non ut soleo domiciliorum cumulorum villarumve, sed virorum & pugilum*, that is, foiled not his foes without pains and peril. Towns were said to come [illegible] *Mollet.* *Plut. in Syll.* their high towers whilest he stephen that was but a [illegible] stoned him.

Verſ. 12. *They compaſſed me about like Bees*] Like ſo many ſwarms of Bees, which being angred

—— Venenum
Morſibus inſpirant, & ſpicula cæca relinquunt
Affixa venis, animaſq; in vulnere ponunt.

Virgil.

Ariſtot. Bees to be revenged loſe their ſtings, and therewith their lives, or at leaſt they become drones ever after. Wicked men are no leſs ſpiteful; they care not to undoe themſelves, ſo they may wrong the Saints; yea they are not unlike the Scorpion, of which *Pliny* ſaith, that there is not one minute wherein it doth not put forth the ſting.

They are quenched (or *kindled*) *as the fire of thorns*] Which is quickly kindled, and as quickly quenched, leaving no coals behind it. See *Eccleſ.* 7. 6. The enemies of the Church may make a blaze, but they are but a blaſt.

Ex ſpinis non fiunt carbones Blanchi.

Verſ. 13. *Thou haſt thruſt ſore at me*] Thou, O *Saul*, or thou *Iſhbibenob*, 2 Sam. 21. 16. or thou, O Satan, ſetting ſuch a work.

But the Lord helped mee] Hee ſent from heaven and ſaved mee: hee came in the nick of time, as it were out of an Engine.

Verſ. 14. *The Lord is my ſtrength and ſong*] *i. e.* The matter of my ſong, and mean of my joy. Truſt in God ſhall once triumph.

Verſ. 15, *The voice of rejoycing, &c.*] *q. d.* Though themſelves are but travellers, and their habitations *tabernacles* or *tents*; yet are they not without the joy of their ſalvation, which is unſpeakable, and full of glory; ſo that they go merrily on their way feeding on this hony-comb (as once *Samſon*) and Gods Statutes are their ſongs in the houſe of their Pilgrimage, *Pſal.* 119. 54.

The right hand of the Lord, &c.] This and that which followeth is the righteous mans ditty, which hee ſingeth unceſſantly. See on *verſ.* 4.

Hæc eſt vox Epiniciî.

Verſ. 16 *The right hand of the Lord is exalted*] By right hand here ſome underſtand the humanity of Chriſt, Gods hand and our handle, whereby wee come to take hold of God.

The right hand of the Lord doth valiantly] Thrice hee celebrateth Gods right hand; to ſet forth his earneſt deſire to ſay the utmoſt; or in reference to the ſacred Trinity, as ſome will have it.

Verſ. 17 *I ſhall not dye, but live*] This hee was well aſſured of by Faith: as was alſo the Church in *Habbakkuk*, chap. 1. 12. *Art not thou from everlaſting, O Lord my God, mine holy One? we ſhall not dye.* Learned *Keckermen* lying on his death bed, and deſirous (if it had ſo pleaſed God) to have lived a while longer for the finiſhing of thoſe excellent peeces hee had in hand, made uſe of theſe words of the Pſalmiſt, *I ſhall not dye, but live, and declare the works of the Lord* (hee was then upon his *Syſtem* of naturall Philoſophy) but God had otherwiſe appointed it, and hee ſubmitted.

Verſ. 18. *The Lord hath chaſtened mee ſore*] *Correpit me ſeria & ſevera caſtigatione*; and yet *David* was his darling.

But hee hath not given mee over to death] It might have been worſe may the afflicted Saint ſay, and it will yet bee better: It is in mercy, and in meaſure that God chaſtiſeth his Children. It is his care that *the Spirit fail not before him, nor the ſoules which hee hath made*, Iſa. 57. 16. If his Child ſwounds in the whipping, God lets fall the rod, and falls a kiſſing it, to fetch life into it again.

Verſ. 19 *Open to mee the gates of Righteouſneſſe*] So the gates of the Sanctuary are called, becauſe holineſſe becommeth Gods houſe for ever: to keep out the prophane, Porters were appointed. See 2 *Chron.* 23. 19. and ſuch were the *Oſtiarii* in the primitive Church; their word was *Canes foras*, Dogs out of doors. See *Rev.* 22. 15.

Proſper.

Verſ. 20. *This gate of the Lord*] Some make the former verſe the requeſt of the people, and this to bee Gods anſwer thereunto. Others make that to bee *Davids* ſpeech to the *Levites*, and this their anſwer, *q. d.* This beautifull gate is fit to bee opened to the Lord alone: if others enter, they muſt bee righteous ones only, and that to praiſe him.

Into which the Righteous ſhall enter] *ſcil.* With Gods good leave and liking. Others may boldly thruſt into the Church, but then God will ſay, Friend how cameſt thou

thou in hither? who required these things at your hands? who sent for you? O Generation of Vipers who hath forewarned you to flye from the wrath to come? The Sacrifice of the wicked is abomination: how much more *when he bringeth it with a wicked mind?* Prov. 21. 27.

Vers. 21 *I will praise thee, for thou hast heard me*] *Luther* rendreth it, *because thou hast humbled and afflicted me:* but withall thou art *become my salvation.*

Vers. 22 *The stone which the builders refused*] *David*, and the son of *David* were by those, who seemed to bee somewhat laid aside, and sleighted as abjects and refuse ones; but wisdome was *ever justified of her Children.*

It become the head-stone of the corner] *Lapis Angularis sive frontarius*, whereby the Church is supported as the sides and weight of a building are by a Principall binding corner-stone, against all blasts.

Vers. 23 *This is the Lords doing*] That *David* should ever come to the Kingdome, that Christ should so bee raised from the lowest ebbe of humiliation to the highest tide of exaltation, this is a wonder of wonders, a matchlesse miracle.

And it is marvellous in our eyes] As all Gods works are to those that have spirituall senses habitually exercised: but especially the great work of mans Redemption by Christ.

Vers. 24 *This is the day which the Lord hath made*] The *Queen of dayes*, as the *Jews* call the Sabbath. *Lyranus* interpreteth this text, of the Christian Sabbath: others, of the day of salvation by Christ exalted to bee the head-corner-stone, in opposition to that dismall day of mans fall.

We will rejoyce] Or, *Let us rejoyce.* Dull wee are, and heavy to spirituall joy: and are therefore excited thereto.

Vers. 25 *Save now I beseech thee*] *Hosanna*, as *Mat.* 21. 9. an usuall acclamation of the people to their new Kings.

Send now prosperity] God will send it, but his people must pray for it, *I come for thy prayers*, Dan. 10.

Vers. 26 *Blessed bee hee that commeth*] Blessed bee Christ. *Vivat Christi ejusque insigne*, said *John Clark* of *Melda*, when for declaring against the Popes indulgences hee was burnt in the forehead with a hot Iron. Scultet. Annal.

Wee have blessed you out of the house of the Lord] Thus say the Priests to the people. Ministers must blesse those that bless Christ, saying, Grace bee with all them that love our Lord Jesus Christ in sincerity, *Ephes.* 6. 24. as if any do not, let him bee *Anathema Maranatha*, 1 Cor. 16. 22.

Vers. 27 *God is the Lord who hath shewed us light*] By giving us the light of the knowledge of the glory of God in the face of Jesus Christ, 2 *Cor.* 4. 6. hee hath brought us out of darknesse into his marvellous light, 1 *Pet.* 2. 9.

Binde the Sacrifice with cords] Make them fast there, till the Priests shall have time to offer them. Spare for no cost in shewing your thankfullness for Christ and his benefits. Some render it *Obligate solemnitates in frondosis*: *Austin* hath it, *In conspectationibus.*

Vers. 28 *Thou art my God, and I will praise thee*] The people are taught to say this; and the Greek, Arabick, and Latine translations repeat here, *vers.* 21. I will praise thee, for thou hast heard mee, and are become my salvation. People can never be sufficiently thankfull for their salvation by Christ. It is their duty, and should be their desire.

Vers. 29 *O give thanks unto the Lord, &c.*] *Repete præcuntes pro Epilogo.* See *vers.* 1.

PSALM. CXIX.

Vers. 1 *Blessed are the undefiled*] *Pindarus* and other Poets had their *Ogdoades*, or Octonaries. This Alphabeticall Poem (as *Sixtus Senensis* calleth it) is *Davids* doubtlesse (though it hath no title to shew so much) written in the dayes of his banishment under *Saul*, and far more worthy to bee written in letters of gold than *Pindars* seventh Ode, which that prophane fellow *Politian* preferred before every Psalm of *David*, the sweet singer of *Israel*. How much better his Countryman *Jacobus Fabricius*, who translated this Psalm into Greek and Latine verses, did to make Lib. 4. Elliot.

ry Ostomaries; and beginning each verse thereof with the same letter, after the manner of the Hebrew compasture; which is very artificiall, both for the excellency of the matter, and for the help of memory. The *Jews* are said to teach it their little ones the first thing they learn; wherein they take a very right course, both in regard of the heavenly matter, and plain stile fitted for all capacities. *David* (in his troubles especially) was a man much in meditation of Gods word, and here bestoweth us in his thoughts of it. When a book is set forth, verses of commendation are oft prefixed. *David* seemeth to set this divine Psalm as a Poem of commendation before the Book of God; mentioning it in every verse (unlesse it bee one only, *verse* 122.) under the name of Testimonies, Laws, Statutes, Word, Judgements, Precepts, &c.

Who walk in the Law of the Lord] Who walk towards Heaven in Heavens way; avoiding the corruptions that are in the world through lust, 2 *Pet.* 1. 4.

Vers. 2 *Blessed are they that keep his testimonies*] Angels do so, and are blessed, *Rev.* 22. 9.

And that seek him] *Sincere ac sollicitè*; That seek not his omnipresence (what need they?) but his gracious presence.

Vers. 3 *They also do no iniquity*] *i. e.* No wilfull wickednesse; as do those *workers of iniquity*, whose whole trade it is, and whose whole life is nothing else but one continued web of wickednesse, spun out and made up by the hands of the Devill and the flesh, an evil spinner, and a worse weaver.

They walk in his wayes] Without cessation or cespitation.

Vers. 4 *Thou hast commanded us, &c.*] These are *verba vivenda, non legenda*, words to bee lived, and not read only, as one well saith of this whole Psalm; neither is it enough that wee understand or ponder Gods Precepts, but wee must practice them, if wee would bee happy.

To keep thy Precepts diligently] *Nimis, valde, vehementer. Odi nimium diligentes*, saith One; but where the businesse is weighty, and the failing dangerous, one can hardly bee too diligent. Let a man here do his utmost, hee shall not overdo.

Vers. 5 *O that my wayes were directed, &c.*] *David* can wish well to that perfection which hee cannot attain unto. The whole life of a good Christian is *an holy desire*, saith *Austin*; and this is alwayes seconded with indeavour; without the which, Affection is like *Rachel*, beautifull but barren.

Vers. 6 *Then shall I not bee ashamed*] *i. e.* I shall bee highly honoured both by thee, and all thy people, able to look thee and them in the face, free from an evill conscience.

When I have respect unto all thy Commandements] Mine obedience being universal both for subject and object; this is a sure sign of sincerity, such as entitleth a man to true blessednesse, *vers.* 1. An Hypocrite is *funambulus virtutum*, as *Tertullian* phraseth it; hee hath a dispensatory conscience; his obedience is partiall, and such as goeth in a narrow traft, it extendeth not to the compasse of the whole Law, and is therefore lost labour.

Vers. 7 *I will praise thee with uprightnesse*] *David* was yet but a learner; and if God would teach him to profit in knowledge and holinesse, hee would lift up many an humble, joyfull and thankfull heart to him.

Lucan. Vers. 8 *I will keep thy Statutes*] Yea and that *very much*, or *with vehemency*, as some read it, *usque valde*; this hee had said before was Gods command, *vers.* 4. and hee would do it. *Justa sequi tam nolle mihi quam posse necesse est.*

O forsake mee not] Or if at all (as thou mayest without breach of promise) yet not *very much*; not *usque valde*; not utterly. Christ, saith *Greenham*, was forsaken for a few hours. *David* for a few months, and *Job* for a few years; seven years, saith *Suidas*, for the triall and exercise of his faith and patience. This might seem to them *usque valde*, but it was not *usque quaque satis* for the purpose. Leave them God did to their thinking, but forsake them hee did not; forsake them he did in Orgard of vision, but not in regard of union: *non desertis unus fuit*, saith *Austin*.

Vers. 9 *Wherewithall shall a young man*] *Iuvenis*, a lad, a stripling, when hath his name in Hebrew of *velling* or *covering*, from a downy fleece, *Isa.* 11. and this same word signifieth *wonder* and *secret*, like *Ps.* 139. 6. under which covering of humility and infirmity, God is pleased to be discovered, when

once affections begin to boil within them. The Greek word for a *youth*, comes from another that signifieth *to bee hot*, and to boil up, or scald. Such a one therefore had need (if ever hee think to bee blessed, as *vers.* 1.) to *cleanse* his wayes by *cleaving* to the word: sith an impure heart, and an undefiled inheritance, will not stand together.

ἥθεος of ἀιθω, and ἄιθος of ζέω.

Cleanse his way] *Mundabit, id est emendabit.* The Hebrew word signifieth the cleansing of glasse, which though it bee very clean, yet will it gather filth even in the Sun-beams, and of it self, which noteth the great corruption of this slippery age, and what care must be taken that it may shine as picked glasse, or clearest Chrystall.

By taking heed thereto according to thy word] Which is of a purifying property, *Job.* 15. 3. & 17. 17. and can cleanse the heart of a *young man* also, where lusts are strong, stains deep, and will not out without fullers sope. There is a sharpnes in these *wholesome* (or *healing*) *words*, that maketh us sound in the faith, and sincere in practice; as it did Mr. *Paul Bains*, whose conversation, when hee came first to *Cambridge*, was so irregular, that his Father being grieved at it before his death, left with a friend forty pounds by the year, desiring that his son might have it if hee amended his manners: else not. Hee did so, and had it, &c. When a Child is come to bee thirteen years and a day old, the *Jews* account him a man, and call him *Bar-mitsuah*, a child of the Commandement: because bound to live by the law.

Mr. Clark lives.

Leo Modena of Jew-rites.

Vers. 10. *With my whole heart have I sought thee*] And that of a child little, being nourished up in the words of faith, and of good Doctrin, 1 *Tim.* 4. 6. I did all the *wills of God*, and so became a man *after his own heart*, Act. 13. 22.

O let mee not wander] As I shall surely, if thou but withdraw thy grace; for I subsist meerly by thy *manutension*.

Vers. 11 *Thy word have I hid in my heart*] *Ut peculium in Apotheca*, as treasure, or as an amulet in a case or Chest; as the pot of *Manna* in the Ark.

That I might not sin against thee] Set but the commination against the temptation, and it will bee a speciall preservative. *Eve* held the Precept, but faltered in the threat. The Rabbines have a saying, *In cujus corde est lex Dei, imaginatio mala non habet in eum dominium*, Hee who hath the law of God in his heart, is armed against evill lusts.

Vers. 12 *Blessed art thou* (*or bee thou*) *O Lord*] *viz.* For what thou hast already taught mee of thy will, and my duty.

Teach mee thy Statutes] *Gratiarum actio est ad plus dandum invitatio.* *David* had never enough, but craveth more: *Teach mee thy Statutes*, saith he, that I may bless thee better.

Vers. 13 *With my lips have I declared*] Heb. *Have I sipbered up*; these have been the matter of my discourse; and out of the good treasure of my heart (*vers.* 11.) have I brought forth those good things, for the good of others, *Mat.* 12. 35.

Vers. 14 *I have rejoyced*] Heb. *I have inwardly rejoyced.* Pleasures of the mind are unspeakably joyous. *Endoxus* was content to have been burnt by the Sun presently, might hee but come so near it as to learn the nature of it. *Pliny* perished by peeping into the fire of *Etna*. *Archimedes* lost his life by being too intent upon his Mathematical studies.

As much as in all riches] Heb. In all oppulency and affluence.

ἀδολεσχήσαι Theod. Heracl. p. 18.

Vers. 15 *I will meditate*] Or, *Confabulate*, talk freely of them, as worldlings do of their wealth, and wayes to get it.

And have respect unto thy wayes] As an Archer hath to his mark.

Vers. 16. *I will delight my self*] *Deliciabor*; the Arabick hath it, *Lætitiabo leges tuas*, I will oft read over thy laws.

I will not forget] Men do therefore forget the word, because they delight not in it; they seldom forget where they lay their mony.

Vers. 17 *Deal bountifully with thy servant*] *Per indebitam gratiam reviviscam.* Of thy free grace confer good upon mee: and that not scantily, or niggardly, but liberally, and like thy self. The word sometimes signifieth to *repay*, to *recompense*: but therehence to infer matter of merit, on mans part, is too sandy a foundation for such a lofty *Babel*.

That I may live] Who am *in deaths often*: and that I may comfortably subsist in the

the feeling of thy favour, as 1 Sam. 25. 6.

Non peto vitam propter delitias mundi. Kimchi.

And keep thy word] For which end only I desire life: See the like, Psal. 118. 17. *Non aliter petit vitam, quàm ut præstet fidelem Dei cultorem*, saith Arrobius, *David* doth no otherwise desire life, than for this, that hee may faithfully serve God.

Vers. 18. *Open thou mine eyes*] Heb. *Unveil thou, uncover mine eyes, unfold my eyes*, give sight and light, irradiate both *organ* and *object*. In spirituals wee are not only dim-sighted, but blind as Beetles, 1 Cor. 2. 14. Oh pray for that precious eye-salve, Rev. 3. 17. for that supernal light, 2 Cor. 4. 6. and whensoever wee open the Bible to read, say as here, *open thou mine eyes, &c.* as when wee close it up again say, *I have seen an end of all perfection: but thy Commandement is exceeding broad*, vers. 96.

Wondrous things] *Mirabilia magnalia, mysteria*, such as none can understand and unriddle, but such as plow with Gods own heifer, 1 Cor. 2. 11.

Vers. 19. *I am a stranger in the earth*] And therefore apt to lose my way, without a guide: I shall surely else bee wildred, and lost.

Hide not thy Commandements from mee] *viz.* In the spirituall sense, and effectuall operation of them. Philosophers observe, that *lumen est vehiculum influxus*, light is the convoy of influence; as it begets the flower in the field, the pearl in the earth, &c. so the foundation of all *Renovation* is *Illumination*; Hence *David* so earnestly beggeth it here, and *vers.* 17.

Comminuitur, debilior fit.

Vers. 20 *My soul breaketh*] The Seventy render it, *My soul hath desired to desire thy Judgements*. How many broken spirits do even spend and exhale themselves in continuall sallies, as it were, and egressions of affection to God and his judgements? The stone will fall down to come to its own place, though it break it self in many peeces: so the good soul.

Vers. 21. *Thou hast rebuked the proud, &c.*] Thou chidest them, threatenest them, plaguest them, and so fermentest it on, as no creature can take it off. And this is one reason why I love and observe thy laws, *ne pariar patribus*, lest I should suffer in like sort: sith men must do it, or dye for it.

Vers. 22 *Remove from mee reproach and contempt*] Cast upon mee by those proud haughty scorners, *vers.* 21. and that for nothing but because *I keep thy Statutes*: therefore it is that they despise and defame mee; but do thou, Lord, take an order with them: behold I put them into thine hands, and my self upon thy care to clear mee, and set mee right; for I am well resolved.

Vers. 23 *Princes also did sit, &c.*] By publick invectives: such as were those of our *Henry* the eighth, and of *Lewis* King of *Hungary* and *Bohemia* (two very potent Princes) against *Luther*.

נֹחֲרוּ׃ Denotat continuum clamorem. Kimchi.

Vers. 24 *Thy Testimonies are my delight*] *In medio cruciatus*: to them I runn as to my cordiall; they are my pleasure, and paltime.

And my Counsellours] My learned Counsel, by whose advice I do all, here I am sure to find *consolationem, & consolationum directionem*, counsell and comfort in all my necessities.

Vers. 25 *My soul cleaveth unto the dust*] Those Princes my Persecutors (*Sauls* counsellors) have brought mee to deaths-doore, as *Psal.* 44. 25. & 22. 15. I am in a forlorn condition, as far below hope, as they are above fear. *Theodoret* expoundeth it of humility: and *Theodosius* the Emperor used these words, when reproved by *Ambrose* for the slaughter at *Thessalonica*, hee lay on the ground and humbly begged pardon.

Theod. Eccles. hist. l. 5. c. 18.

Vers. 26 *I have declared my waies*] My sins and troubles, those that have vexed, and these thou hast remedied.

Teach mee thy Statutes] Shew mee how I may walk worthy of such a love, and live up to my mercies.

Vers. 27 *Make mee to understand, &c.*] Give mee a mouth and wisdome, that I may not talk at random of thy word and works, but understandingly and fruitfully.

Vers. 28 *My soul melteth*] Heb. *Dropped away* like water: I weep out my life, together with my grief.

Strengthen thou mee according to thy word] Support mee by thy promise.

Vers.

Verſ. 29 *Remove from me the way of lying*] A ſin that *David*, through diffidence, fell into frequently. See 1 *Sam.* 21. 2, 8. where hee roundly relleth three or four lyes: and the like he did, 1 *Sam.* 27. 8, 10. this evil he ſaw by himſelf, and here prayeth againſt it.

And grant mee thy Law] For a preſervative from this foul ſin: herein gratifie mee, good Lord.

Verſ. 30 *I have choſen the way of Truth*] I am fully bent againſt lying, and am reſolved to ſpeak truth; though I have done otherwiſe ſometimes, through frailty.

Thy Judgements have I laid before mee] Thereby to bright my conſcience, that I might not ſo much as equivocate. Some render it *judicia tua aequiperavi*, I have *kept pace* with thy judgements, *ſcil.* in the bent and bias of my heart at leaſt.

Verſ. 31 *I have ſtuck unto thy Teſtimonies*] Hitherto I have done ſo: let mee not now ſhrink from them, or hang looſe to them, leſt I loſe therthings that I have wrought, and ſhame my ſelf for ever by my recidivation.

Verſ. 32 *I will run the way*] Do thy work with utmoſt diligence and delight, come off roundly and readily therein, take long ſtrides towards heaven.

When thou ſhalt inlarge my heart] By thy free Spirit, and by the joy of faith; when thou ſhalt have oyled my joynts, and nimbled my feet, then ſhall I run and not be weary, walk and not faint, *Iſa.* 40. 31. our promiſes of obedience muſt be conditional, ſith without Chriſt we can do nothing, *Joh.* 15. 5.

Verſ. 33. *Teach me, O Lord, the way of thy ſtatutes*] Which is both hard to hit, and dangerous to miſs: teach mee therefore.

And I ſhall keep it] *Lex jubet, gratia juvat.* Obeg of God that we may perſeverce, ſith the *morning crowneth the day, &c.*

Verſ. 34. *Give me underſtanding*] Wee can neither know, nor do Gods will without Divine light and aid, as appears clearly by this fifth Ocronary, which therefore *Auſtin* made ſo great uſe of againſt the *Pelagians*.

Verſ. 35. *Make me to go in the path*] Which I ſhall ſoon forſake if thou guide me not.

Te duce vera ſequor, te duce falſa fugo.

For therein do I delight] After the inward man, *Rom.* 7. 22. Thou haſt given me to will, give me alſo to work what is wel-pleaſing in thy ſight.

Verſ. 36. *Incline my heart*] Through the exerciſes of thy Word, and the working of thy Spirit.

And not to wicked gaineſs] Which draweth away the heart from all Gods teſtimonies, and is the roote of all evil, 1 *Tim.* 6. 10. Some think it is put here for all other vices. The *Chaldee* hath it, *And not to Mammon*, that *mammon of iniquity*, as Chriſt calleth it, the next odious name to the Devil. Now to good, God inclineth mans heart *efficiently* (ſay the Schools) but to evil, *deficiently*, *&c.* by with-drawing his grace; for he is a free Agent, and not bound to any. *David* prayeth God to ſuperſede him from this wickedneſs, and *Luther* ſaith, hee was never tempted to it.

Verſ. 37. *Turn away mine eyes from beholding vanity*] Leſt looking cauſe liking, and luſting, 1 *Joh.* 2. 16. In Hebrew the ſame word ſignifieth both an *Eye*, and a *Fountain*, to ſhew that from the eye, as from a fountain, flowoth much miſchief, and by that window Satan oft windes himſelf into the ſoul. This *David* found by experience, and therefore prays here, *Turn away*, tranſfer, make to paſs *mine eyes*, *&c.* 2 Sam. 11. 2 He ſtepped one degree further, *viz.* from a Prayer to a Vow, *Chap.* 132. 1. yea from a vow to an imprecation, *verſ.* 7. He knew the danger of irregular glancing, and inordinate gazing.

And quicken thou me in thy way] Who ſhall elſe dye of the *wound in the eye*. *Lovelace* called the Perſian Maids, *Oculorum dolores*; *Me vidi, ut perii* — The Iſraelites were appointed to make them Fringes with blew Ribbands to look upon, that they might remember all Gods Commandements, and do them, and not ſeek after their own heart, and their own eyes, after which they uſed to go a whoring, *Numb.* 15. 39.

Verſ. 38. *Stabliſh thy word unto thy Servant*] *i.e.* Make good thy promiſe: We muſt by our prayers put the promiſes of God in ſuit, and God will perform them.

Who is devoted to thy fear] And so am an heir of the Promises: Or, which (word) is (given) for the fear of thee, that thou maist be feated.

Vers. 39. *Turn away my reproach*] Cover it, cure it, suffer it not to break forth to my disgrace amongst men.

For thy judgements are good] But their tender mercies are meer cruelties: if therefore at any time I fall into opprobrious and reproachful practices, Lord, bee thou my Judge, and not they; for thy Judgements are like thy self, good, and righteous, &c.

Vers. 40. *Behold, I have longed after thy precepts*] This he could boldly and safely say to God, offering himself to his trial for the truth of his desires. See *Hebr.* 13. 18.

Quicken me in thy righteousness] His desires and affections were not so large and lively, but that he needed to be yet further quickned — *Nemo est ex omni parte beatus.*

Vers. 41. *Let thy mercies come also unto me*] Let them come to me, or else I shall never come to them, 1 *Pet.* 1. 13. *Hope to the end, for the grace that is to bee brought unto you.* Psal. 23. 6. Surely *goodness and mercy shall follow me,* as the setting Sun doth the wayfaring man, that goes from it. The *Arabick* rendreth it, *Let thy mercies come upon me,* or *cover me,* as a garment. So the Spirit of the Lord cloathed *Amasa,* 1 Chron. 12. and, yee shall bee cloathed with power from on high, *Luke* 24. 49.

Even thy Salvation] Safety here, and Salvation hereafter. *Austin* expoundeth it of Christ.

Vers. 42. *So shall I have wherewith to answer*] *i. e.* To stop an open mouth. Verbal Apologies are sometimes necessary, but real always; wee should by a pious conversation put to silence the ignorance of foolish men, who like black Moors despise beauty; like Doggs, bark at the shining of the Moon. We are also to begge deliverance of God, for the confutation of such as say, wee shall never bee delivered.

Ne auferas, id est ut spolium, ut Exod. 12. 36. *Aben-Ezra.*

Vers. 43. *And take not the word of truth utterly*] Give me free utterance, that in nothing I be ashamed; but that with all boldness, as always, so now also Christ may be magnified in my body, &c. *Philip.* 1. 20. Despoyl me not of my courage in a good cause, let not Satan rob me of that jewel. I have read of a Noble man, who when he came into jearing company of great ones, would begin and own himself one of those they called *Puritans,* and so prevented them.

Vers. 44. *So shall I keep thy Law continually*] If thou please to give me to beleeve with the heart, and to confess with the mouth, I shall surely persevere in the profession and practice of the truth.

Vers. 45. *And I will walk at liberty*] In the full latitude of thy Commandements, and not by wilful wickedness ensnare, and ensnarl my self; as those do who in the fulness of their sufficiency are in streights, and in pursute of their lusts do pierce themselves through with many sorrows. The *Italian* senseth it, *I will walk in peace of conscience.*

Vers. 46. *I will speak of thy testimonies, &c.*] *Nullo vel terrore vel splendore mundano impeditus.* Kings commonly abound with all things but only *Truth,* as *Alphonsus* King of *Arragon* complained. *David* would deal plainly with them though never so high; especially when he should come to be of equal level with them, and so to have better opportunity.

Ethic. l. 10

Vers. 47. *And I will delight my self*] *&c.* In contemplation of thy Word. *Aristotle* telleth us, that the principal pleasure is to be found in contemplation.

Utraq; manu expellam

Vers. 48. *My hands also will I lift up, &c.*] Removing all rubs, and pulling thy Word to me with both hands earnestly, with my whole man, with my whole might; ἐπιτεινόμενος, straining the body, and stretching out the hands to do mine utmost at it, whilst others put it from them with a force, and so judge themselves unworthy of everlasting life, *Act.* 13. 46.

Vers. 49. *Remember thy Word*] God is not unrighteous to forget, *Heb.* 6. 10. yet we must as his remembrancers, *Isa.* 62. 6. put his Promises in suit, *Ezek.* 36. 37.

Upon which thou hast caused me to hope] God giveth us to do what he biddeth us to do, *Ezek.* 36. 27.

Vers. 50

Vers. 50. *This is my comfort*] The Promises yeeld strong consolations. Philosophical comforts are of little force, as *Plato* acknowledgeth, and *Cicero* bewaileth in his Epistle to *Octavius*. In Axiocho.

For thy Word hath quickned me] When I was at last cast, and drawing my last breath, as it were.

Vers. 51. *The proud have had me greatly in derision*] Scoffing proceedeth from pride, *Prov.* 3. 34. with 1 *Pet.* 5. 5.

Yet have I not, &c.] They cannot flout me out of my zeal.

Vers. 52. *I remembred thy judgements of old, O Lord*] This was to have an holy memory, well fraught with profitable matter, such as are examples of Gods dealing with his people, and their enemies in all ages.

And was comforted] Some degree of comfort followeth every good action, as heat accompanieth fire, as beams and influences issue from the Sun.

Vers. 53. *Horrors hath taken hold upon me*] *Horripilatio, turbo, vertex*, an horrible tempest, *Psal.* 11. 6. such as surprised holy *Habbakkuk*, chap. 3. 16.

Because of the wicked] To think of their hainous sins, and horrible punishments, which they dread not, dream not of. See *Dan.* 4. 19.

Vers. 54. *Thy statutes have been my songs*] Thy Promises, which bind thee by Grace, as statutes do us by Duty, and are every whit as sure. By these *I lopped off* my cares, fears, and griefs, as with a pruning or paring knife: I pared them round till none was left. Metaphora a falcibus.

In the house of my pilgrimage] *In hoc exilio, in hac regastula, in hac peregrinatione, in hac valle lachrymarum.* Travellours sing to deceive the tediousness of the way, so did *David*: and thereby he solaced himself under that horrour, *vers.* 53. great is the comfort that cometh in by *singing of Psalms with grace in our hearts*. Bern.

Vers. 55. *I remembred thy name, &c.*] breaking my sleep for the purpose, to meditate on thine holy Attributes, Word, and Works.

And have kept thy Law] Which could not have been kept, if not kept in firm and fresh memory. See 1 *Cor.* 15. 2.

Vers. 56. *This I had*] This comfort, or this remembrance, or this ability to keep thy Law.

Because I kept thy precepts] A strange reason, I kept it because I kept it; but every new act of obedience fitteth for a following act. *Rom.* 6. 19. As in Sin so in Grace, *Mark* 4. 24. acts increase habits, and facilitate the work.

Vers. 57. *Thou art my portion, Lord*] Whiles other mens portion, *Sunt divitiæ vel delicia*, nothing short of God can satisfie me.

I have said, &c.] *i. e.* Purposed, and promised the obedience of faith.

Vers. 58. *I have intreated thy favour*] Heb. *Thy face*, that is, *thy Christ*, saith *Ambrose* and *Hilary*: this *David* did in the sense of his own utter inability, to do as he had promised.

Be merciful unto me, &c.] This was the sum of his Petition, and must bee the main of ours.

Vers. 59. *I thought on my ways*] At Self-examination beginneth sound conversion. *Lam.* 3. 39. 40. *Hag.* 1. 5. 7. 2 *Cor.* 13. 5.

And turned my feet] Finding all to bee naught, and stark naught, (contrary to what God found in his works upon a review, all *good*, and *very good*) set upon a new course.

Vers. 60. *I made haste, and delayed not*] Heb. *I distracted not my self* about. Had I wisht, but minded the one thing necessary. *Nolite tempora in augiis terere: vel cras, ne ille furia, hodie moriturus pretulerit*, saith one. Haste hath halfe delays are dangerous, opportunities are headlong, and once past irrecoverable.

Vers. 61. *The bands of the wicked have robbed me*] In these late stripping times, many a poor mans whole life gettings were lost in an instant, as at the sack of *Ziklag*, 1 Sam. 30.

But I have not forgotten thy Law] I have remembred my duty to the Lord my God, &c.

Vers. 62. *At midnight will I rise*] To speak with a friend. The Primitive Christians had their *Nocturni cœtus*, saith *Pliny*, their nocturnal meetings for Prayer and Catechising. And this the Monks affected for the more solemn performance of their services.

Vers.

Because of thy righteous judgements] Gods Word read, and Preached, is a main matter of thankfulnesse: so are his Works.

Vers. 63. *I am a companion of all them*] Though never so mean, if there be *aliquid Christi* in them: Grace is of an uniting property, and purgeth out partiality, *Jam.* 2, 1, 2.

That keep thy precepts] The best proof of true fear of God, *Psalm* 103. 13, *Act.* 10. 35.

Vers. 64. *The earth, O Lord is full of thy mercy*] Thy mercy *is over all thy works*: This is thy general goodnesse. But

Ben-Ezra. *Teach me thy statutes*] *Non peto a te aliam misericordiam*: this is that I beg above all, *viz.*, the lively light of thy Law and Word: sound and saving knowledge. A gracious spirit cannot be satisfied with low things.

Vers. 65. *Thou hast dealt well with thy servant*] Men must bee no lesse praisefull than prayerful. Shall we come to the well of life thirsty, and then turn our backs upon the Rock that followeth us?

According to thy word] *sc.* Of promise: this sweeteth a blessing.

Vers. 66. *Teach me good Judgement*] Heb. *good taste*, for the soul also hath her senses: and as the mouth tasteth meat, so the ear trieth words, the mind relisheth Religion.

For I have believed thy Commandements] But would do yet more, 1 *Joh.* 5. 13. *These things have I written unto you that believe on the name of the Son of God, that ye may believe on the name of the Son of God.*

Vers. 67. *Before I was afflicted I went astray*] Especially through high mindedness, and earthly mindedness, which are purged out by affliction, and grace increased; as Fish thrive better in cold, and salt waters, as the Walnut-tree is most fruitful, when most beaten. Master *Aschame* was a good School-master to Queen *Elizabeth*: but Affliction was a better, &c. See my Treatise on *Rev.* 3. 19.

But now I have kept thy word] Now that I have been lashed to it, and have paid for my learning, *Vexatio dat intellectum*, Smart maketh wit. As the scourging and beating of the garment with a stick beateth out the mothes and dust; so do afflictions corruptions from the heart. *Quæ nocent, docent.* Corrections of instructions are the way of life, *Prov.* 6.

Vers. 68. *Thou art good, and doest good*] Good in thy self (indeed there is *none good but thy self*) and good to thy Creatures, inexpressibly, bountious, and beneficial.

Teach me thy statutes] And so impart unto mee of thy special goodnesse, that I may resemble thee in being and doing good: *full of goodnesse, filled with all knowledge*, Rom. 15. 14.

concinnarunt *tricisque con-* *nexerunt.* Vers. 69. *The proud have forged a lye against me*] Heb. *They* have *cunningly* and finely aspersed me, *Mendacium mendacio assumens*, peecing one lye to another, and *drawing together iniquity with the cart-ropes of vanity.*

But I will keep thy precepts] Notwithstanding their slanders; and the rather.

Vers. 70. *Their heart is as fat as grease. Crassa ut greasa, coagulata* as Milk or Cheese, say the *Septuagint*, congealed and baked as it were in their sins: *Obrasum & quasi armatum obstupuit*: fat things are lesse sensible, and fat-hearted people are noted by *Aristotle* for dull and stupid.

But *I delight in thy Law*] *Illa me pasco & fugino*, therewith I feed and fat my self.

Vers. 71. *It is good for me that I have been afflicted* And thereby humbled; for else the fruit of affliction is lost, and they are always impaired that are not *improved* by their sufferings, as all Gods people are sure to be at length. The *Lacedemonians* of old (and the same is said of the *Hollanders* of late) grew rich by war, and were bettered when all other Kingdomes were undone by it. The Saints make benefit of their crosses, which to others are destructive.

That I might learn thy statutes] Luther saith of some of Saint *Paul's* Epistles, that they can never be understood, but by the cross. *Qui tribulationes, fastus & libertatem ... (saith he in another place) ... fortunæ ... ...

Verſ. 72 *The law of thy mouth is better unto mee, &c.*] For what is all this trash to that true treaſure, thoſe lively, and life-giving oracles? *Dionyſius* worthily preferred *Plato* before *Ariſippus*, becauſe the one was ever craving money of him: but the other books. It is reported of *Plato*, that for three choice books hee gave thirty thouſand ſilverlings or florens. Now what were all his books to the Bible? To blame then was that *Anabaptiſt*, who ſaid in *Melanchthons* hearing, that hee would not give two pence for all the Bibles in the World. Joh. Manl. lect com. 78.

Verſ. 73 *Thy hands have made and faſhioned mee*] *Plaſmaverunt*: which *Basil* interpreteth of the body curiouſly wrought by God, *Pſal.* 139. as *Aſtudy*, of the ſoul, *q. d.* Thou art my Maker, I would thou ſhouldeſt bee my Maſter. A body haſt thou fitted mee, *Heb.* 10. 5. a reaſonable ſoul alſo haſt thou given mee capable of ſalvation, I am an underſtanding creature ſtill, neither have I loſt my paſſive capacity of thy renewing grace. Formaverunt. Firmaverunt.

Give mee underſtanding] And thereunto adde ſincere affection, v. 80. that theſe may run parallel in my heart, and mutually tranſfuſe life, and vigour into one another.

Verſ. 74 *They that fear thee will bee glad, &c.*] As hoping that they ſhall alſo in like ſort bee delivered and advanced.

Becauſe I have hoped in thy word] And have not been diſappointed. The Vulgar rendreth it *ſuper ſperavi*, I have over-hoped: and *Aben-Ezra* gloſſeth, *I have hoped in all thy decrees*, even that of afflicting mee, as in the next verſe.

Verſ. 75 *I know, O Lord, that thy Judgements are right*] That is, that I ſuffer deſervedly. To thee, O Lord belongeth Righteouſneſs, &c. *Dan.* 9.

And that thou in faithfulneſſe haſt afflicted mee] That thou mayeſt be true to my ſoul, and not ſuffer mee to run on to my utter ruine. Or, *in faithfullneſſe*, that is, in meaſure, as 1 *Cor.* 10. 13.

Verſ. 76 *Let, I pray thee, thy mercifull kindneſſe*] That I faint not, neither ſink under the heavieſt burden of theſe light afflictions.

According to thy word to thy ſervant] To thy ſervants in generall, and therefore I truſt to mee, who am bold to thruſt in among the reſt, and to put my name in the Writ.

Verſ. 77 *Let thy tender mercies come unto mee, &c.*] Hee repeateth the ſame thing in other words, and re-enforceth his requeſt; ſhewing that hee could not live without divine comforts.

For thy Law is my delight] Thou haſt my heart and good will; which ſheweth that I am thy *workmanſhip* in a ſpirituall ſenſe alſo, *Epheſ.* 2. 10. Oh look upon the *wounds* of thine hands, and forget not the *work* of thine hands, as Queen *Elizabeth* prayed.

Verſ. 78 *Let the proud bee aſhamed*] *Theodoret* thinks that *David* here prayeth not againſt, but for his enemies; *quandoquidem confuſio & ignominia ſalutem procreat*. But that's not likely.

For they dealt perverſely with mee] Writhing my words and deeds to a wrong ſenſe: Or, *they would pervert mee.*

But I will meditate in thy Precepts] Or, *I will ſpeak of them*, and ſo ſtop their mouths, and ſave my ſelf from them.

Verſ. 79 *Let thoſe that fear thee*] Theſe are fitly oppoſed to thoſe *proud ones*, as *Mal.* 3. 13. 16.

Turn unto mee] From whom they have ſhrunk in mine affliction.

And thoſe that have known thy Teſtimonies] *Deum cognoſcere & colere*, to know and ſerve God is the whole duty of a man, ſaith *Lactantius*.

Verſ. 80 *Let my heart bee ſound*] For the main, though I have many failings. Pray wee againſt Hypocriſie.

That I bee not aſhamed] As all diſſemblers once ſhall bee.

Verſ. 81 *My ſoul fainteth for thy ſalvation*] Saying as thoſe good ſouls, *Jer.* 8. 20. The Harveſt is paſt, the Summer is ended, and wee are not ſaved. Phyſitians let their patients blood ſometimes *uſque ad animæ deliquium*, till they ſwoon again, Howbeit they have a care ſtill to maintain nature; ſo doth God the fainting ſpirit of his people by cordialls, *Iſa.* 57. 16.

But I hope in thy Word] *Vitam ſpe vidi quæ mortem vincit.*

Verſ. 82 *Mine eyes faile*] God ſometimes delayeth to help, till men have left looking;

looking. *Luk.* 18. 8. *when the Son of man cometh, shall hee find faith?* hardly. This hee doth to commend his favours to us, and to set a price on them.

Saying, When wilt thou comfort mee] This is a *Prosopopeia*, as if *Davids* eyes had thus, whilst they earnestly expected comfort.

Vers. 83 *For I am become like a bottle in the smoke*] Shrivelled, wrinkled, withered, dryed up. My body by long suffering is but a *bag of bones*, and that black and sooty; confer *Psal.* 32. 3. & 102. 3. My soul in danger of being bereft of all spirituall moysture.

Yet do I not forget thy Statutes] Nay I do the rather remember them, and fetch relief from them.

Vers. 84 *How many are the dayes of thy Servant?*] *i. e.* Mine evil dayes. *Prov.* 15. 15. All the dayes of the afflicted are evill. See *Psal.* 37. 19. and these soon seem many to us.

When wilt thou execute Judgement, &c.] This is the voice of those Martyrs, *Rev.* 6. who are thereupon willed to have patience, till the number of their Brethren is fulfilled.

Vers. 85 *The proud have digged pits for mee*] The pride, cruelty and craftiness of wicked Persecutors, are fore-tokens of their utter destruction. The Greek rendreth it, *they have told mee tales*, Prov. 16. 27. An ungodly man diggeth up evill.

Which are not after thy Law] Neither they, nor their pits. But what care they for thee or thy law? and shall they thus escape by iniquity, *Psal.* 56. 7?

Vers. 86. *All thy Commandements are faithfull*] Heb. *Faithfullness*, that is, they are true, sure, equall, infallible.

They have persecuted mee wrongfully] For asserting thy truths, and adhering thereunto.

Help thou mee] The more eagerly men molest us, the more earnestly should wee implore the divine help.

Vers. 87 *They had almost consumed mee upon earth*] In Heaven I shall bee out of their reach. But this is their hour, and the power of darkness, *Luk.* 22. 53.

But I forsook not thy Precepts] No trouble must pull us from the love of the truth. You may pull my tongue out of my head, but not my faith out of my heart, said that Martyr. The Saints chuse affliction rather than sin.

Vers. 88 *Quicken mee after thy loving kindnesse*] *David* under long affliction had his damps, and dulnesses: as the best faith, if long tryed, will flag, and hang the wing. Hee therefore rouseth up himself, and wrestleth with God for quickening grace, which hee promiseth to improve, and not to receive the grace of God in vain, *so shall I keep the Testimony of thy mouth.*

Vers. 89 *For ever O Lord thy word*] It is eternall and perpetuall, neither can it bee vacated or abolished by the injurie of time or indeavours of tyrants. The Bible was imprinted at the new *Jerusalem* by the finger of *Jehovah*, and shall outlive the dayes of Heaven, run parallel with the life of God, with the line of eternity. The Saints also and Angels in Heaven live by the same law as wee do here, and we pray to bee conformed unto them.

Vers. 90 *Thy faithfullnesse is unto all generations*] Hee singleth out Gods word of promise, and sheweth it to bee immutable and unmoveable as the earth is in the middle of Heaven, by the word of Gods power. See *Jer.* 33. 25.

Thou hast established] See *Job* 26. 7. with the Note.

Vers. 91 *They continue this day*] God never brake promise with them, *Jer.* 33. 20, 25. much lesse will hee with his people, for whose use hee made them.

For all are thy servants] All creatures are at Gods *beck and check*; except evill Angels and men, those great *Heteroclites*; who yet do Gods will though against their own wills.

Vers. 92 *Unlesse thy Law had been my delights*] Unless it had been seated in my heart (as well as it is in Heaven) for my singular comfort, I had been crushed.

I should then (ere long) have perished] The *Lord Grave* of Hessen, told mee at *Dresden*, (which hee had found true) that it had been impossible for him to have born up under the manifold miseries of so long an imprisonment, *nisi habuisset consolationem ex Joh. Mesl. loc. com. 139.* *verbo divino in suo corde*, save the comfort of the Scriptures in his heart.

Vers. 93 *I will never forget thy precepts, &c.*] That is, thy promises which are as fare and

and firm as the commandt of the moſt abſolute Monarch upon earth. And here the Prophet propoſeth his own example for a pattern to others: for as *Pliny* witneſſeth in his *Panegyrick* to *Theodoſius* the Emperour, *blandiſſime jubetur exemplo*, examples are ſweet Precepts.

For with them thou haſt quickened mee] Thou haſt ſeiſed mee again, when ready to faint, as *verſ.* 92.

Verſ. 94 *I am thine, ſave mee*] Every man will ſee to his own, unleſs hee bee worſe than an Infidel: and ſhall not God?

For I have ſought thy Precepts] And can thereby prove my ſelf to bee *Thine*. Where it is implyed, that all that wee are to ſeek in our obedience, are the Precepts themſelves; the thing eſpecially wee are to aim at, is obedience it ſelf to the Precepts.

Verſ. 95 *The wicked have waited*] Nothing leſs than deſtruction will ſatisfie Perſecutors: but the Lord knows how to deliver his *Peters* out of the hands of *Herod*, and from all the expectation of the people of the *Jews*, Act. 12. 11. 2 *Pet.* 2. 9.

But I will conſider thy Teſtimonies] And therewith hearten and harden my ſelf againſt their inſolencies, and attempts for my hurt.

Verſ. 96 *I have ſeen an end of all Perfection*] *viz.* Here below.

Tempora tolla ruunt prætoria. —

Faireſt buildings, ſtrongeſt perſons, goodlieſt Empires have their times and their turns; their riſe and their ruine. Omnis finis finem vidi. *Syr. Interp.*

Omnia ſunt hominum tenui pendentia filo,
Et ſubito caſu quæ valuere ruunt.
Omnia fortunæ variis ſtant obvia telis
Aut etiam longo tempore victa cadunt.

But thy Commandement is exceeding broad] It is endleſſe, infinite perpetuall, and withall of largeſt extent; witneſs that of *Charity*, which is the *complement* of the Law, and the *ſupplement* of the Goſpel. *David*, though hee had proceeded further in the diſcovery of divine truths than thoſe before him, *verſ.* 99. yet hee was ſtill to ſeek of that which might bee known: Like as thoſe great diſcoverers of the new-found land, confeſs ſtill a *Plus-ultra*.

Verſ. 97 *O how love I thy Law*] Such a pang of love hee felt, as could not otherwiſe bee vented but by a patheticall Exclamation: and this was wrought in him by the thought of the largeneſs and laſtingneſs of Gods law. *Plato* prized one book (called *Sophron*) above all the reſt, whereof hee had many. *Richard de Bury Biſh.* of *Durham*, as hee had more Books than all the Biſhops of *England* beſides, ſo in his Book called *Philobiblos*, hee ſaith of himſelf, *eſt ajsica quoddam librorum amore patenter ſe eſſe abreptum*, that he was carried out of himſelf by love to good books, but not ſo much as *David* was to Gods bleſſed book. Queen *Elizabeth* at her Coronation received the Bible (preſented unto her) with both her hands, and kiſſing it, laid it to her breaſt, ſaying, that the ſame had ever been her cheifeſt delight, &c. Floruit anno. 1333. *Speed.*

It is my meditation all the day] *Sive locutio, commentatio, occupatio*, my daily diſcourſe, ſtudy, or imployment, as love is never idle.

Verſ. 98 *Thou through thy Commandements haſt made mee wiſer than mine enemies*] So that I outwit them, and mine holy ſimplicity is too hard for their ſinfull ſubtlety. *Bee wiſe as Serpents.*

For they are ever with mee] Heb. *It is ever with mee*, that is, every one of thy Commandements; I am expert in them. Or, *It is mine*, I have made them mine own by meditation: I have turned them *in ſuccum & ſanguinem*, I have incorporated them, as it were into my ſoul.

Verſ. 99 *I have more underſtanding than all my teachers*] *i. e.* I have underſtood by much reading more than they ever taught mee, whilſt I referred all to practiſe, and ſo came to know more of Gods mind than they did. A friend ſaith *Chryſoſtome*, that is acquainted with his friend, will get out the meaning of a letter or phraſe, which another could not: that is a ſtranger: ſo it is in the Scripture. And here, *Indocti rapiunt cœlum*: a pious ſwain is better learned than a proud Philoſopher, ſaith a certain devout Dominican. Our King *Alfred* was held the beſt in all his Kingdome, both for underſtanding and for living, by the holy Scriptures. *Ad. à Mon.*

For thy Testimonies are my meditation] I do particularly apply the word heard to mine own necessities, and work it upon mine affections by an after-deliberate consideration.

Vers. 100 *I understand more than the Ancients*] Whom yet Age, Use, and Experience have taught much; but by the practicall study of the Word I out-go them all; with reference to these hoary heads, the seniours of the *Synedrion*, bee is spoken; *Non prolixa facit sapientem barba.*

Vers. 101 *I have refrained my feet, &c.*] I have clapt up my unruly affections close prisoners, and hampered them: abandoning every errour in Judgement, and enormity in practise.

That I may keep thy word] Which I shall never do, but by self-denyall and mortification.

Vers. 102 *I have not departed from thy judgements*] *i. e.* From thy Law; which is called *Judgements*, because God will thereby judge the World.

For thou hast taught mee] *scil.* To cleave close unto thee with full purpose of heart; and not to bee drawn aside by any either *Allurement*, or *Affrightment*.

Vers. 103 *How sweet are thy words unto my taste*] Heb. *To my Palat.* Syr. *cali gutturis mei*, the roof of the mouth resembleth Heaven. *Epicurus* was worthily blamed by *Ennius* for that *dum palato quid sit optimum judicabat, cæli palatium non suspexerit*, whiles hee looked so much to his palate, hee looked not at all to the heavenly palace. *David* was no Hog of his heard: hee had sweet meats to feed on, that the World was not aware of.

Yea sweeter than hony to my mouth] *Mercuries* Priests were wont to say when they did eat their figs, γλυκεῖα ἡ ἀλήθεια, *Truth is sweet.* The *Comedian* saith, after *Solomon*, ἥδυ τὸ φῶς, *Light is sweet.* The pleasures of the mind are far beyond those of the body.

Vers. 104 *Through thy Precepts I get understanding*] Those are the Statutes of Heaven, and as men by studying the Statute-book, get worldly wisdome; so they may hereby get heavenly.

Therefore I hate every false way] Whether in point of opinion or practise, I shall look upon *Auxentius* as a Devill, so long as hee is an Arrian. saith *Hilary*. And I would shun an Heretick, as I would do a Devil; for hee is sent on his errand, saith another.

Vers. 105 *Thy word is a lamp unto my feet*] Without the direction whereof both for my whole course of life, and for every particular action thereof; I cannot but bee in dreadfull darknesse, and desperate downfalls.

Vers. 106 *I have sworn, and I will perform it*] A religious vow is nothing else but a solemn promise, or rather oath made to God to use this or that means, either to avoid some evill whereunto hee findeth himself inclined, or to bee set onwards in the performance of some duty, unto which hee finds himself very backward. Thus *Nib.* 10. they take a new oath, and seal to it. Thus *Job* chap. 31. 1. and *Jacob*, Gen. 28. 21, 22. called therefore the *Father of vows*.

Masora sepes legi, dec mæ divitiis, vota sanctimoniæ, fi sentium sapientiæ. Pirke Aboth.

That I will keep thy Righteous Judgements] Keep them as I am able, and as thou by thy grace shalt enable mee, *Psal.* 119. 32. *Peter* was too peremptory, *Jephtha* too hasty.

Vers. 107 *I am afflicted very much*] *Usque valde*, extreamly: If *David* bee so fully bent to obey God, hee shall have troubles great store, 2 *Tim.* 3. 12. *All that will live godly, and are set upon it, shall suffer persecution.* Zeal for Christ draweth troubles to it self, as the wind *Caecias* doth clouds.

Quicken mee, O Lord, according to thy word] Help mee to keep my promise, to perform mine oath; notwithstanding these troubles growing upon mee. A vow made without prayer is never kept.

Vers. 108 *Accept, I beseech thee, the free-will-offerings*] My prayers and praises, prayers for thine assistance, and praises for thine enablements. *Psal.* 50. 14. & 51. 15.

And teach mee thy Judgements] This is a request that *David* hath never done with.

Vers. 109 *My soul (or life) is continually in my hand*] *i. e.* Continually hazarded, and made as brittle as glasse for Righteousnesse sake. I am neither fond of my

not afraid of death in this case: I make no more of life than a child doth of his bird which hee carrieth in the palm of his hand held open. See *Judg.* 12. 3. *Job* 13. 14.

Yet do I not forget thy Law] Notwithstanding all these dangers, I love it, and like it so much the better, as those *Psal.* 44. & *Rom.* 8. and that holy Martyr who caught up the *Revelation* cast into the flame fire with himself, and cryed, *O bona Apocalypsis, &c.*

Vers. 110 *The wicked have laid a snare for me*] Such, as rather than their lives, would have had mine: such as sought and fain would have sucked my blood.

Yet I erred not from thy Precepts] I held the Kings high-way; and leaped not over the hedge to avoid a perce of foul way.

Vers. 111 *Thy Testimonies have I taken as an heritage*] *Perpetuo me negaturum alienandi patrimonii vice*, A Patrimony that I prize, and will never part with; sith I hold it from thee as a child of thy grace.

For they are the rejoycing of mine heart] Other heritages have their troubles. *Qui habet terras, habet querras*, saith the Lawyer; but the just mans joy is unmixed.

Vers. 112 *I have inclined mine heart to perform thy Statutes*] This is the fruit of my Christian contentation, and spirituall joy, *I have inclined my heart*: Indeed thou Lord hast done it, for thou art the only heart-maker, and heart-mender; but thou countest and callest it my doing, for mine incouragement in thy service. *Certum est nos facere quod facimus, sed Deus facit ut faciamus*, saith *Austin*.

Alway even to the end] For else I shall lose the things that I have wrought, and not receive a full reward. 2 *Joh.* 8.

Vers. 113 *I hate vain thoughts*] Which though they may swarm in my head, shall never lodge in my heart. *Jer.* 4. 14. for there I have entertained a better guest.

Thy Law do I love] All hatred proceedeth from love, and is πρὸς τὸ μενὸς, *against the whole kind*, as *Aristotle* speaketh; True love to Gods law enrageth the hearts of Gods people, with an holy hatred of heresies, and perverse devises.

Vers. 114 *Thou art my hiding-place and my shield*] To defend mee from deadly darts and dangers. See *Psal.* 18. 2 & 32. 7. God either preserveth his from common calamities; or from the hurt of them.

I hope in thy word] And am content to stay thy time. Hee that believeth, *maketh not haste*.

Vers. 115 *Depart from mee, yee evill-doers*] For why? there is no doing my duty in your company; besides a double danger, 1 *Infection* of sin. 2 *Infliction* of punishment, *Rev.* 18. 4.

For I will keep the Commandements] Which it booteth mee not to set about, unless I do first abandon your society, *having the garment spotted by the flesh*, that is, avoiding evill company (saith Mr. *Perkins*) that *Remora* or *Pest* of true piety. See *Levit.* 15. 4.

Vers. 116 *Uphold mee according to thy word*] The promise is the souls supporter. Turn wee the palm, and not the backside of the hand to this staff, leaning upon it, praying hard for the accomplishment of it, and then bee content though wee can say but as that holy man Mr. *Paul Bain* did; *I thank God in Christ, sufficient I have; but sweetness spirituall I taste not any.* Bains Letter

And let mee not bee ashamed of my hope] Let mee not bee defeated, disappointed, frustrated. This, *David* knew hee should not bee (for *Spes in terrenis inceptis omnes boni; spes in divinis omnes optimi*, Heb. 11. 1. Rom. 5. 5.) but yet thinks fit to seek it by prayer, as *Elias* foretold abundance of rain, but yet went up to the top of *Carmel*, and prayed for it. 1 *King.* 18. 41. 42.

Vers. 117 *Hold thou mee up, and I shall bee safe*] No longer are wee safe from sin and punishment, than God putteth under his hand: wee subsist meerly by his *sustentation*: and if hee withdraw his grace never so little, wee are down on all fours, as wee say.

And I will have respect, &c.] Saints shall persevere, because they are kept by the power of God through faith unto salvation.

Vers. 118. *Thou hast trodden down all them, &c.*] Thus as sundry Kings & Conquerors, [illegible] for a time, as *Sennacherib* did *Hezekiah*, *Nebuchadnezzar* the Jews, *Xerxes* Emperour, and as *Tamerlan* did *Bajazet*.

For

For their deceit is falſhood] They think themſelves to bee out of the reach of thy rod; but they will find it ſomewhat otherwiſe.

Verſ. 119 *Thou puteſt away all the wicked of the earth like droſs*] Conſuming them in the fire of thy wrath, and caſting them out as refuſe. See *Iſa.* 1. 25. *vel quaſi rubiginem exiſtimaſti*, thou haſt reckoned them as ruſt; whereas the Saints are preciouſly eſteemed, as the leaſt filings of gold are.

Kimchi.

Therefore I love thy Teſtimonies] *Quia purgant a ſcoriis hypocriſeos, & in me eſt ut furia*: becauſe they take out the precious from the vile, and make men the ſame within as without.

Verſ. 120 *My fleſh trembleth*] *Horripilatur*, Job 4. 15. In the Saints is a mixture of contrary paſſions, fear and great joy: as was in thoſe holy women, *Mat.* 28. 8. and the one makes way for the other.

Verſ. 121 *I have done Judgement and Juſtice*] I have lived in all good conſcience before God untill this day, *Act.* 23. 1. my cauſe is right, and my carriage righteous. But Innocency is no target againſt detraction, and deadly practice; therefore

Leave mee not to mine oppreſſours] Or *traducers*; for they will ſoon exceed their commiſſion, *Zach.* 1. 15.

Verſ. 122 *Bee ſurety for thy ſervant for good*] *Obi vadimonium*; appear for mee, and non-ſuit all accuſations againſt mee: Or, undertake for mee that I ſhall keep thy lawes, as I have ſaid and ſworne to do: *Sis fide juſſor meus.* Some obſerve that this is the only verſe throughout the whole Pſalm wherein the *word* is not mentioned under the name of Law, Judgements, Statutes, or the like termes. And they make this Note upon it; where the Law faileth, there Chriſt is a ſurety of a better Teſtament. There are that render the words thus. *Dulcify* or *delight thy ſervant in good*, that is, make him joyfull and comfortable in the purſuit and practice of that which is good.

Obiecta ſervum tuum. Aſcul.

Verſ. 123 *Mine eyes fail for thy ſalvation*] Not my bodily eyes only, but the eyes of my faith. See *verſ.* 81. 82.

And for the word of thy Righteouſneſs] That is, for thy faithfull promiſes, which many times bear a long date.

Verſ. 124 *Deal with thy ſervant according to thy mercy*] *i. e.* Shew mee ſo much mercy as to teach mee thy Statutes, *Cathedram in cœlis habet qui corda docet.* Divine learning is of Gods free favour. If common skill, then this much more commeth *forth from the Lord of Hoaſts, who is wonderfull in counſel, and excellent in working*, Iſa. 28. 29.

Verſ. 125 *I am thy ſervant, give mee underſtanding*] I have voluntarily hired my ſelf unto thee, choſen the things that pleaſe thee, and taken hold of the Covenant, loving to bee thy ſervant, *Iſa.* 56. 4, 6. Now this is all the wages I crave of thee, *Give mee underſtanding, &c.* This *David* ſpeaketh, ſaith one, in a reall and heavenly *complement with his Maker.*

That I may know thy Teſtimonies] Work done in the dark muſt bee undone again. *David* therefore would fully know his Maſters mind that he might acceptably do it.

Verſ. 126 *It is time for thee Lord to work*] For elſe what will become of thy great name, and of thy poor people? This the Pſalmiſt ſpeaketh not, as preſcribing God a time, but as in minding him of his own glory, and of his peoples neceſſity.

For they have made void thy Law] They would if they could, as our *Antinomians* dogmatically and practically, our lawleſs lawleſs Belialiſts, unrameable, unractable.

Verſ. 127 *Therefore I love thy Commandements*] I like them the better, becauſe they fleight them, and prize that way the more that they perſecute. I kindle my ſelf from their coldneſs, and whilſt they greedily graſp after gold, and fine gold, I lay hold upon eternall life, 1 *Tim.* 6. 10, 11, 12.

Verſ. 128 *Therefore I eſteem all thy Precepts concerning all things to bee right*] *Therefore* from the ſame ground again as before by an holy *Antiperiſtaſis.*

I eſteem, &c.] *Rectificavi*, I have declared them to bee right in every part and point againſt thoſe that wreſtle and wreſt them to a wrong ſenſe. I eſteem every parcell of Truth precious: and am an utter enemy to every falſhood. The Holy Ghoſt in this verſe uſed (not unlike that in Nehemiah) to prevent the integrity and faithfulnes of the obedience, [illegible] extent.

I hate

I hate every falſe way] Whether in point of opinion or practice; all ſinfull deviations and prevarications. Hatred is ever againſt the whole kind of a thing, ſaith *Ariſtotle*. Rhet. lib. 2.

Verſ. 129 *Thy Teſtimonies are wonderfull*] As comprehending high and hidden myſteries, ſuch as are far above the reach of humane reaſon; ſuch as the very Angels admire and adore. A man muſt have more than common faith to ſubject his reaſon to them. But all men are *Socinians* by nature; they will beleeve Gods word no further than they can ſee reaſon: which while men make the rule of their faith (as did the wiſe *Grecians*, the rationall *Romans*) they ſtumble at the preaching of the Croſs as fooliſhneſs, and diſ-beleeve the riches of Chriſt, which are unſearchable.

Therefore doth my ſoul keep them] Though I cannot comprehend them, yet I am comprehended by them: and though I cannot do them as I would, yet I am doing at them as I can. I admire what I cannot attain to.

Verſ. 130 *The entrance of thy Words giveth light*] So ſoon as men are over the threſhold of thy houſe, *ſeſe lux quadam inenarrabilis conſpiciendam offert*, a marvellous light ſhineth about them. So little cauſe is there that any ſhould accuſe Gods word of darkneſſe and hardneſſe, or give way to negligence and careleſneſs of the Scriptures, becauſe they are *wonderfull*. *Lex*, *Lux*, the Law is a Light, *Prov.* 6. 23. and the Goſpel a *great Light*, Mat. 4. 16. See 2 *Pet.* 1. 19.

It giveth underſtanding to the ſimple] And maketh them ſubtle, *Prov.* 1. 4. ſo they bee but docible. The very firſt *rudiments* of religion make wiſe the *rude*, ſo they bee not refractary.

Verſ. 131 *I opened my mouth and panted*] Heb. *And ſcoped in the air*, as one that laboureth for life. Oh the ſighs and the groans that I unceſſantly breathed forth, out of zeal to thy law! Oh the ſtrong affections kindled on the harth of my heart! for As one that runneth himſelf out of breath. Sitio propter legem ſicut dracones propter pluviam. Job. 29.

I longed for thy Commandements] The Septuagint render it by ἐπιπόθει, which ſignifieth a moſt *vehement deſire*, impatient of delays.

Verſ. 132 *Look thou upon mee, &c.*] *Face about towards mee*, and give mee a glimpſe at leaſt of thy grace, for full fruition I expect not in this preſent life. *Brevis hora, parva mora.*

As thou uſeſt to do unto thoſe, &c.] Common mercies ſatisfie not a Saint; hee muſt have peculiar favours, *ſpirituall bleſſings in heavenly things*, even the *ſure mercies of* David. Hee pleads for a childs part.

Verſ. 133 *Order my ſteps in thy word*] Let mee walk as in a frame, walk by rule exactly, accurately, *Epheſ.* 5. 15. Here hee prayeth that hee may keep the affirmative Precepts, ſaith *Aben-Ezra*: as in the next words, the negative.

And let not any iniquity have dominion over mee] Let it not reigne, though it doth rebell: let it bee like thoſe beaſts in *Daniel*, *whoſe dominion was taken away, yet their lives were prolonged for a ſeaſon and a time*, chap. 7. 12.

Verſ. 134 *Deliver mee from the oppreſſion of man*] *Homo hominil lupus.* *David* beſides his corruptions within, met with oppreſſions and perſecutions without: ſo ſhall all that *will live godly in Chriſt Jeſus*: let them never *dream of a delicacy* in religion.

So will I keep thy Precepts] Not ſay as thoſe Miſcreants, *Jer.* 7. 10. wee are delivered to do all theſe abominations: but as good old *Zachary*, Luk. 1. 74, 75. *ſervati ſumus ut ſerviamus*, wee are delivered that wee might ſerve God without fear, &c.

Verſ. 135 *Make thy face to ſhine upon thy ſervant*] *David* could not live out of Gods favour, nor without his direction, hee therefore here and elſewhere prayeth heartily for both.

Verſ. 136 *Rivers of waters run down mine eyes*] My countenance is clouded, and even furrowed with continuall tears ſhed for thy diſhonour: therefore lift up upon mee the light of thy loving countenance. It grieveth mee greatly to ſee thy law violated, and the tranſgreſſours thereof ſo careleſs of their own eternall good. This was *Lot's* caſe at *Sodom*, 2 Pet. 2. and is many a good mans ſtill; every prophane wretch being a *Hazael* to his eyes, an *Hadadrimmon* to his heart. The Septuagint and Vulgar read, *Mine eyes have drawn down riſſues of waters* (i. e. they have wept abundantly) *becauſe they* (that is, *thoſe eyes of mine*) *have not kept thy Law*. So *Aben-Ezra*: *Quia ipſi oculi non obſervaverunt legem tuam*. *David* had walked after the light of his eyes, and the luſt of his heart; this is now his grief. Thus they, but not ſo well.

Verſ. 137 *Righteous art thou, O Lord*] Eſſentially, and efficiently.

And

And verily they are thy Judgements] Which are sometimes secret, but alwayes just, as the Emperour *Mauricius* also acknowledged, when his wife and children were slain before his eyes by the traitour *Phocas*.

Vers. 138 *Thy Testimonies which thou hast commanded*] *i.e.* the Gospel, as *Isa.* 8. 20. And the Commandement thereof to hear Christ, *Mat.* 17. 5. and to beleeve in his name, 1 *Joh.* 3. 23. this is a faithfull and true saying, 1 *Tim.* 1. 15. not *Revelation*, as the *Jews* blasphemously call it, or *fabulas de Christo*, as that black mouthed Pope.

Vers. 139 *My zeal hath consumed mee*] Hath meagred and impaired mee much. In the Hebrew, the last letter is doubled, to increase the signification. Zeal is the extreme heat of all the affections.

Vers. 140 *Thy Word is very pure*] And calleth for purity. Hence wicked men sleight it: but Saints the rather imbrace it, desirous to bee conformed to the heavenly pattern.

Vers. 141 *I am small and despised*] *Minutus*, a worm and no man, an abject and outcast, *nullificamen hominis, &c.*

Yet do I not forget thy Precepts] My mean condition impaireth not my constancy.

Vers. 142 *Thy Righteousness is an everlasting righteousness*] When all other laws and sentences, though ingraven in brass or marble, shall decay and determine, thy Law lasteth for ever; and so shall they that observe it.

And thy Law is the Truth] And therefore lasting. μόνιμον ἡ ἀλήθεια, saith *Plato*. The Eternity of *Israel* cannot lye, 2 *Sam.* 15. 29.

Vers. 143 *Trouble and anguish have taken hold of mee*] Heb. *Have found mee*. Those (as wee say of foul weather) come before they are sent for; yet are they not without the Lord. It is hee that putteth his under the *black-rod*.

Yet thy Commandements, &c.] God and his Word are never so sweet to the Saints, as in adversity.

Vers. 144 *The Righteousness of thy Testimonies, &c.*] This is the same with *vers.* 142.

Give mee understanding, &c.] An ignorant life is a lifeless life. *Fuit non vixit.* The *life of God* is the only life. But from this, men are alienated by the ignorance that is in them, *Ephes.* 4. 18.

Vers. 145 *I cryed with my whole heart*] This sheweth that hee had not only a gift of prayer, but a spirit of prayer.

Vers. 146 *I cryed unto thee, save mee*] Salvation properly denoteth the *privative* part of mans felicity, but includeth the positive part also; this must bee got by prayer.

Vers. 147 *I prevented the dawning of the morning*] I was up and at it before day-break. This is check to our sluggishness.

I hoped in thy Word] The Word furnished his hope, and his hope his prayer.

Hier. ad Eusta. Vers. 148 *Mine eyes prevent the night-watches*] By this verse and the former it appeareth that hee spent whole nights in prayer and meditation of Gods Word. *Hierom* counselled some godly women thus, *Tenenti sodiccum somnus obrepat, & vadentem faciem pagina sacra suscipiat.*

Vers. 149 *Hear my voice according to thy loving kindness*] Shewed heretofore to others of thy servants, and to mee frequently.

Quicken mee according to thy Judgement] *i.e.* According to thy promise.

Vers. 150 *They draw nigh that follow after mischief*] Those *sceleratum assidui sectatores prompti sunt ac parati.*

They are far from thy law] And so have nothing to restrain their rage, sith they have *cast thy cordes from them.*

Vers. 151 *Thou art nigh, O Lord*] To countermork and controule the enemy, as also to safeguard and support thy people.

Vers. 152 *Concerning thy Testimonies, &c.*] The sempiternity of Gods Word, is an excellent prop to faith, and help in prayer, to those especially who are of long experience, and have well laid up their experiments. *David* had learned this truth of a child little. See 2 *Tim.* 3. *ult.*

Vers. 153 *Consider mine affliction and deliver mee*] *Vide communiationes vestis,*

looks

look upon it, and let thine eye affect thy heart: ſay as once, *I have ſeen, I have ſeen the affliction of my people.*

Verſ. 154 *Plead my cauſe and deliver mee*] *Litiga litigium meum.* Bee both mine Advocate, and my Redeemer.

Verſ. 155 *Salvation is far from the wicked*] How can it bee otherwiſe? when as God is neither in their heads, *Pſal.* 10. 4. nor hearts, *Pſal.* 14. 1. nor words, *Pſal.* 12. 4. nor wayes, *Tit.* 1. 16. can theſe have part or portion in his ſalvation?

For they ſeek not] This contempt of Gods Word is a plain proof, that no part or peece of Gods favour belongeth to them.

Verſ. 156 *Great are thy tender mercies, &c.*] Or, *many* and *Mother-like.* This is great comfort to greateſt ſinners.

Verſ. 157 *Many are my Perſecutours*] Truth never wanted an adverſary; and goes ſeldome without a *ſcratcht face.*

Yet do I not decline] But ſtill adhere to thy word; when others fall off as faſt, as leaves fall from trees in *Autumn.*

Verſ. 158 *I beheld the Tranſgreſſours and was grieved*] Or, I abhorred them, or I contended with them; not ſo much becauſe they were mine, as thine enemies.

Becauſe they kept not thy Word] Which all men are bound not only to *obſerve*, but to preſerve as much as may bee.

Verſ. 159 *Conſider how I love thy Precepts*] And love facilitateth duty, helping us over all the hardſhip of holineſſe. It yeeldeth alſo much boldneſs to a man to offer it to God as here, for a proof of his ſincerity.

Verſ. 160 *Thy Word is true from the beginning*] Heb. *The beginning of thy Word is true: Primarium illud eſt in verbo tuo quod eſt firmiſſimum*, this is a ſpeciall praiſe of thy Word, that it is very ſure. Theſe words are faithfull and true, *Rev.* 22. 6. from the one end of the Bible to the other. Some render it thus, *Thy moſt excellent Word is Truth.* This moſt excellent word *Kimchi* interpreteth to bee particularly that in the head or preface to the Decalogue. *Hear O* Iſrael, Jehova *thy God*, Jehova *is One. Theodoret* will have it to be that promiſe made to *Abraham* that in his *ſeed all Nations of the earth ſhould bee bleſſed.* Some read it, *every chapter of thy Word is Truth.*

Verſ. 161 *Princes have perſecuted mee without a cauſe*] And

Quæ venit indignè pœna, dolenda venit.

But better without a cauſe, than for evill doing, 1 *Pet.* 4. *David* ſuffered by theſe Potentates, becauſe hee was *ſmall and deſpiſed. verſ.* 141. as a little dog is worried by the bigger, as the leſſer fiſhes are devoured by the greater.

But my heart ſtandeth in awe of thy Word] The fear of God driveth out the fear of the creature, *Iſa.* 8. 12, 13.

Verſ. 162 *I rejoyce at thy Word*] *Libenter omnibus omnes opes conceſſerim, &c.* I would gladly leave all the wealth in the World to others, ſaid *Tully*, ſo that I might without diſturbance live and dye in the ſtudy of learning. What marvell then that *David* was ſo taken with heavenly learning? Epiſt. lib. 9.

As one that findeth great ſpoil] Which as it commeth oft unexpectedly (and is therefore the better welcome) ſo the profit is uſually very great (as was at the ſack of *Conſtantinople*) and the pleaſure (beſides the honour) is no leſſe than the profit, becauſe gotten from an enemy. *George Franſperg* (a Generall in the Imperiall Army, under the conduct of *Charles Burbon*, that ſacked *Rome* in the time of Pope *Clement* the ſeventh) cauſed an halter to be carried near his colours, ſaying that with that hee would hang the Pope, the better to incourage his ſouldiers who were almoſt all *Lutherans*, whom hee promiſed to lead to *Rome*; ſhewing them the great opportunity they had to inrich themſelves with the ſpoils of that City. Hiſt of the Counc. of Trent. p. 431

Verſ. 163 *I hate and abhor lying*] *Mihi ſtrecti verbi, abominatio ſum*, I hate it as I hate hell it ſelf; and yet lying was *Davids* ſin after a ſpeciall manner. See *verſ.* 29. with the Note.

But thy Law do I love] All hatred comes from love of the contrary. Yee that love the Lord hate evill, *Pſal.* 97. 10.

Verſ. 164 *Seven times a day do I praiſe thee*] *Septies, id eſt, ſæpiſſimè*, very often in the

the day: whersoever God ſetteth mee up an Altar, I am ready with my ſacrifice.

The Jews pronounce an hundred benedictions ever day. Leo Modena.

Mahometans pray conſtantly five times a day; thoſe of *Morocco* ſix times. Papiſts foolifhly and ſuperſtitiouſly allege this text for their ſeven *Canonicall* houres, as they call them.

Verſ. 165 *Great peace have they which love thy Law*] The fruit of Righteouſneſs ſhall bee peace, *Iſa.* 32. 17. even the peace of God, the joy of faith, a heaped-up happineſs.

And nothing ſhall offend them] Heb. *They ſhall have no ſtumbling-block: non peccant, quicquid accidat*; Though they fall, they ſhall ariſe, for the Lord putteth under his hand, *Pſal.* 37.

Verſ. 166 *Lord, I have hoped for thy ſalvation*] This ſaying hee borrowed from good old *Jacob*, Gen. 49. 18.

And done thy Commandements] Done them as I could; done them to divine acceptation through Chriſt; and hence I have hoped, 1 *Joh.* 3. 3. Every man that hath this hope in him purifieth himſelf, as God is pure.

Verſ. 167 *My ſoul hath kept thy Teſtimonies*] *ſcil.* As well as mortality will afford.

And I love them exceedingly] I delight in the Law of God after the inward man, *Rom.* 7. 22. I truſt I have a good conſcience in all things, willing to live honeſtly, *Heb.* 13. 18.

Verſ. 168 *I have kept thy Precepts*] All thy Laws are in my ſight; like as all my wayes are in thy ſight. I deſire to approve my ſelf to thee in the diſcharge of every part and point of my duty; in all my wayes *I acknowledge thee*. Pro. 3. 6. Here note, that all along this 21 *Octonarie*, the Pſalmiſt propoundeth himſelf for a Pattern of piety.

Verſ. 169 *Let my cry come near before thee, O Lord*] That is, as ſome will have it, Let this whole preceding Pſalm, and all the petitions (whereof wee have here a repetition) therein contained, bee highly accepted in Heaven.

Verſ. 170 *Let my ſupplication, &c.*] The ſame again; neither is this *Battologie*, but fervency in begging audience.

Semper, & hilariter.

Verſ. 171 *My lips ſhall utter praiſe*] *Eructabunt labia mea hymnum.* A Metaphor either from a fountain caſting out waters; *vel a ructu qui cibum copioſum ſequitur.*

Verſ. 172 *My Tongue ſhall ſpeak*] True goodneſſe is diffuſive; charity is no churl.

Verſ. 173 *Let thy hand help mee*] To do what I have promiſed.

For I have choſen thy Precepts] Refuſing Satans cut throat kindneſſe.

Verſ. 174 *I have longed for thy Salvation*] So do all men; but then *David* will take a right courſe for it (ſo will not all.)

And thy Law is my delight] This, the moſt men mind not.

Verſ. 175 *Let thy Judgements help mee*] *ſcil.* To Heaven: together with Gods Word, there goeth forth a power.

Verſ 176 *I have gone aſtray, &c.*] And of my ſelf ſhall never return.

Seek thy Servant] Do all the offices of a good Shepheard for mee, *Luk.* 15.

For I do not forget] The root of the matter is ſtill in mee, I am recallable, and ready to hear thy voice, *Joh.* 10. 3.

PSAL. CXX.

A Song of degrees] A moſt *excellent Song*, *Tremellius* rendreth it; and ſo indeed this and the fourteen following are, both for the matter, and for the form or manner of expreſſion which is wondrous ſhort and ſweet, as the very Epigrammes of the Holy Ghoſt himſelf, wherein each verſe may well ſtand for an oracle. And in this ſenſe, *Adam Maamahalah*, or a man of degrees is put for an eminent or excellent man, 1 *Chron.* 17. 17. Others underſtand it otherwiſe, wherein they have good leave to abound in their own ſenſe; ſith *hoc periculo hic erratur*, an errour here is not dangerous.

Verſ. 1 *In my diſtreſſe I cryed unto the Lord*] *Oratio fuit unica eis, ut vere ſua alia*, Diſtreſs addeth wings to our devotion. Our Saviour being in an agony prayed more

more excellently, Luke, xviii. 14. So do all hideous sins, wherefully when they lye under the load of a lying tongue, as here verſ. 2. Being delivered wee pray, saith Paul, 2 Cor. 1. 11.

And his speedy aide] The effectuall fervent prayer of a righteous man availeth much, James v. 16. Zech. 13. 9. Three times prayeth Asaph, Psal. 77. 1. 2. 15. And the mysticall carrying return of prayer should bee carefully observed, and thankfully improved, Psal. 86. viii.

Verſ. 2 *Deliver my ſoul, O Lord, from lying lips*] This was *Davids* diſtreſſe, and it lay heavy upon his ſpirit: ſo it did upon *Jobs* and *Jeremies*, chap. 20. 10. the ſcourge of tongues hee felt as ſharp as Scorpions. Of the miſchief of an evil tongue, See *James* 3. & *Pſal.* 52. & *Pſal.* 12. 3. with the Notes.

Verſ. 3. *What ſhall bee given unto thee, &c.*] That is (as *Augustine* ſaith well) what remedy is there for thee? q. d. None at all. *Contra peſtilentiam non ſunt multa remedia*, ſaith *Seneca*. But others better, what gain getteſt thou? what profit makeſt thou of thy lying and ſlandering? Hurt thou mayeſt another, but not help thy ſelf. Thou art not like the Maid whom *Apion* ſpeaks of, who burning her ſelf with poyſon, was her ſelf healthy, yet infected others with her venemous breath: But rather like the traitour of whom *Augustus* ſaid, I like the treaſon, but hate the traitour. The ſlander is oft applauded, when the ſlanderer is abhorred.

Or what ſhall bee done unto thee?] Heb. *Vehiph*, Whilſt prayer plagues terribly, as verſ. 4.

Thou falſe tongue] This he ſeemeth to ſay to *Doeg*, who is here called a falſe fellow, and a *Lyar*, though he ſpake but the truth againſt the Lords Prieſts, becauſe not for any love to the Truth, nor for reſpect to Juſtice, nor for the bewailing either of *Saul*, or the Prieſts, but only to prejudice theſe, and to incenſe the other.

Verſ. 4 *Sharp Arrowes of the mighty*] Arrowes ſharp, and ſhot with a force. A falſe tongue is likened to a ſharp razour, *Pſal.* 52. 4. to a ſharp ſword, *Pſal.* 57. 5. to ſharp arrowes, *Prov.* 25. 18. here it hath ſharp for ſharp, as God loveth to retaliate; and he is the *Giant*, or *mighty one* here, that ſhooteth theſe ſharpeſt ſhafts, that inflicteth moſt exquiſite puniſhments on ſuch, as once on *Dives*, whoſe tongue ſmoaked for it, *Quia lingua plus peccaverat*, as ſaith a Father, becauſe hee had ſo offended with his tongue.

With coals of Juniper] Which being a fat kind of wood, of gummy or ſalty matter, maketh a very ſcorching fire, and quick coals, ſuch as laſt long (ſome ſay a month and more) and ſmell ſweet: for ought theſe coals will God broyl lying lips, and a deceitfull tongue, pleaſing himſelf in ſuch diſhes in their execution. Flamma rédacta deſcit quæ modo nulla fuit. *Theophraſt. Plin.*

Verſ. 5. *Woe is mee, &c.*] *Woe is mee*] that is, in *Moſcovia* ſay ſome, in *Hetruria* ſay others, in *Cappadocia* rather, *Hagag, Comarj, Ezek.* 38. any where out of the bounds of the true Church (for it is found ſuch) in the Church, but among Iſraelites worſe than any Idolaters or Pagans.

The tents of Kedar] With *Ishmaelites* or *Saracens*, as they were afterwards called. Among theſe *David* was in danger. *Ne cum lupis ululando, cum hiſpidis horrendo, & iſtis non ſanis inſanire*. Guilt or grief, a good man is ſure to get by being in bad company, which maketh him cry, *O that I had the wings of a Dove, &c.* or if that *Oh* will not ſet him at liberty, then he ſtretcheth upon, *What is mee*, to expreſs his miſery: *Vita mea ſic habetur, ut ſi decumbat, lecto non ſurgat, ubi ſtando ſedeat, non ſedendo requieſcat: dolens continuo mutet ſedem, nec ullam ſibi placeat.* It is hard and happy to comply with ill company.

Verſ. 6. *My ſoul hath long dwelt with him that hateth peace*] With *Saul*, that implacable tyrant, and with other [illegible] The very ſight of a good [illegible] odds and o- [illegible] to a Saint to [illegible] bed, and [illegible] for thou [illegible]

Verſ. [illegible]

peace: but many, that many men minds. *Miseriæ pax desiderium vel finis vel finire.*

But when I speak, they are for Warre] They cry the alarm, being *bellicosi & bellicosi*. Salmasius. Like fiery fire to the fire of contention. Sweet pictures, many men always speak forth themselves. These Indians live like Heathens, Jer. 27. 22. remove the South-west, and North-west, two opposite points, neither will stay to others, but the more they are sought to, the worse they are. This is the guise of graceless persons.

PSAL. CXXI.

A Song of degrees] Or, *of ascensions*, in singing whereof there should be *ascensions* in our hearts. See *Psal.* 120. 1.

Verſ. 1. *I will lift up mine eyes unto the hills*] Not to *seek succour* from, Psal. 11. 1. human helps, and carnal confidences, *Jer.* 3. 23. much leſs to thoſe mountains, *In quibus genitor Idolo ſua exhibuere & edidit*, wherein the Heathens ſet and ſerve their Idols, *Deut.* 12. 2. but to *Sion* and *Moriah*, where *Gods* Sanctuary is, *Pſal.* 87. 1. or rather to heaven, *Pſal.* 11. 4. with 1 *Kings.* 22. 9. where God himſelf is; and ſo it followeth.

Verſ. 2. *My help cometh from the Lord*] To whom therefore alone I muſt look for help. *Surſum corda, ſurſum oculi, ſurſum etiam capita.* Naturaliſts tell us, that of thoſe twenty eight Muſcles whereby the head is moved, twelve lift up the head behind, and two only before let it downward, to teach us to contemplate Heaven more, and Earth leſs. Others adverniſe us, that it is one main end why God hath ſet in mans eye a fifth Muſcle; whereas other Creatures have but four; one to turn downward, another to hold forwards, a third to turn the eye to the right hand, a fourth to the left hand; but no unreaſonable Creature can turn the eye upward, as Man can; that he may look up to God.

Bodin. theat. Naturæ. 413.

Columb. de re anatom. l. 7. c. 9.

which made heaven and earth] And will rather *remake* both again, than his people ſhall want ſeaſonable help.

Verſ. 3. *He will not ſuffer thy foot to be moved*] Not *grievously moved*, Pſal. 62. 2. an utter *prolapſum*.

He that keepeth thee will not ſlumber] And if King *Philip* could ſay, that he could ſleep ſecurely becauſe his friend *Antipater* watched by him; may not we be much more confident, who have God to keep us?

Verſ. 4. *Behold, he that keepeth, &c.*] He repeateth that ſweeteſt promiſe (that we may roll it as ſugar under our tongues, that we may *ſuck and be ſatisfied*, Iſa. 66. 11.) and ſeeneth it forth with a *Behold*, and much *&*, and *Amen* thereto, *for thy good*, Job 5. 27.

Shall neither ſlumber nor ſleep] Shall not fetch one wink of ſleep. *Dormitatione ſyncopali*, were ſlumber before wee ſleep, but God ſhall no neither. His eyes (*Zech.* 3. 9.) are not ſeven eyes only, but ſeven times ſeven, and run through the whole earth, *Zech.* 4. 10. (*ut ſupra*) *ſeven times more ſharp than the ſeven lights of the Temple*, ſaith *Ambroſe*. He ſleepeth not, as he ſpeaketh not, as he repenteth not, as he hath not hands, feet, eyes, &c. but after the manner of men, for our capacity. Or, *Non dormiet*, he ſhall not ſleep, that is, he ſhall not neglect his charge, as *Jonah* did, *Jon.* 1. 5. but ſhall ſafeguard thee as his

Pareus. Phil. 4. 7.

The Lord is thy ſhade] Thy defence, thy protection, thy ſhadow and ſhield from all annoyance, as the pillar of cloud did from the Egyptians in the red ſea. Not from the Sun that *Pſal.* overmatcheth by *Habakkuk* in a duell, *Hab.* 3. 11. as in a combat,

mercy from the hurt, if not from the smart thereof.

He shall preserve thy soul.] What is all unquietness, when the body is in durance. A sick servant of Christ being asked how hee did? answered, *my body is sick, my soul is well.*

Vers. 8 *The Lord shall preserve thy going out, &c.*] Thou shalt have his protection for thy defence, in all thy outward comforts at home and abroad, together with good success in all thine affairs and actions. *Prov.* 3. 6.

PSAL. CXXII.

VErs. 1 *I was glad when they said unto me, &c.*] The Church of Religion is the chief joy of the good Christian. Hence the Papists (and Puritans among the Protestant party. *Gregory Nazianzen* writeth that his Father being an Heathen, and often times fought by his wife to become a Christian, had oft times visions presented unto him in a dream, and was much wrought upon thereby. *Ambrose* relateth of *Dauid Martyr* in *Lombardy*, hearing the sentence of his condemnation to the fire, leaped as long with pleasure, &c. Acts & Mon. fol. 807.

Let us go into the house of the Lord.] *I will go also,* (as *Zach.* 8. 21.) said holy *David*, who was much affected at his people forwardness in Gods service, and became their Captain.

Vers. 2 *Our feet shall stand within thy gates, O Jerusalem.*] Where the Ark (which continued long) was now fixed: this was their great joy. So should it bee ours, that the true religion is now settled amongst us, and likely to continue to a certainty. Time was when good *Melancthon* groaned out, *Quos fortunas, habemus, quas sequemur nescimus.* Resp. ad Sophyl. We know whom we should live, (viz. the Papists) but whom to follow we yet know not.

Vers. 3 *Jerusalem is builded as a City, &c.*] None such for uniformity of buildings, or multitudes of Citizens. There is no such *unity* in all the World, as amongst true Christians, and this the very Heathens admired, and commended. As the curtains of the Tabernacle were joyned by loops, so were they by love. And as the stones of the Temple were so closely connected together that they seemed to bee all but one stone, so was it among the people of Saints.

Vers. 4 *Whither the Tribes go up.*] Thrice a year all the Males appeared before the Lord in *Sion*, the females also (as many as could (as *Hannah*, the Virgin *Mary*, &c.) but they were not bound. At which times there was such a generall meeting, as no City could shew the like. A type of that great Assembly, *Heb.* 12. 22, 23.

Unto the Testimony of Israel.] The Ark was so called in regard of the Tables of the Covenant kept therein, as two lovers of one another, God and man, saith *Abenezra*. *Exod.* 25. 16. those two tables are called the testimony.

Vers. 5 *For there are set thrones of judgment, &c.*] Here was the great Court of Iudicature of any place. 1 For execution of Gods Statute-law. 2 For administration, and execution of publick justice.

Vers. 6 *Pray for the peace of Jerusalem.*] Peace is a blessing among blessings, and must therefore be prayed for. Herodot lib. 1

Vers. 7 *Peace be within thy walls, &c.*] Not only for himself, but for all his Countrymen, as being of their body.

Vers. 8 *For my brethren and companions sakes, &c.*] Not only for their sakes, but for the sake of the Lord our God, whose house it was, and in whose service they were employed.

PSAL. CXXIII.

Verse 1. *Unto thee lift I up mine eyes.*] Praying by them rather than by words; mine afflictions having swoln my heart too bigge for my mouth. See the Notes on Psal. 121. 1.

Verse 2. *Behold as the eyes of servants.*] For direction, defence, maintenance, mercy in time of correction, help when the service is over-hard, &c. to do our *eyes wait upon the Lord our God*, viz. for direction, and benediction.

Verse 3. *Have mercy upon us, O Lord, have mercy.*] This is *preces fundere, calcem tundere, misericordiam exorare*, as Tertullian hath it: to wring mercy out of Gods holy hands, by our utmost importunity.

For we are exceedingly filled with contempt.] We are made the very *scorn* and *scum* of our proud imperious enemies. This the nature of man is very impatient of, and can hardly brook: for there is none so mean but holdeth himself worthy of some regard; and a reproachful scorn sheweth an utter disrespect, which ariseth from the very superfluity of malice.

Verse 4. *Our soul is exceedingly filled with the scorn of those that are at ease.*] And there-hence insolent, and unsufferable, for ὑβρις ὕβριν τίκτει, fulness breedeth forgetfulness, yea it maketh men scornful, and wrongful to others.

PSAL. CXXIV.

Verse 1. *If it had not been the Lord, &c.*] God may have better lay than our *Hen. 8. Cui adhæreo, præsto.* He whose part I take is sure to prevail. But Christ hath ever been the Churches Champion, and hence she is insuperable. *The Captain of the Lords Hosts* is Captain of our *salvation*, Josh. 5. 14. Heb. 2. 10.

Verse 2. *When men rose up*] Murderers rather: but such as think themselves the only men alive; and us, the only slaves and *Thraso*.

Verse 3. *Then they had swallowed us up quick.*] As the great Fish doubt not but ours, as hungry Lions, or Wolves, raven up their prey. *Pharaoh Lachnes* King of Egypt slew thirty thousand Jews, and compelled the living to feed upon the dead. *Adrian* the Emperour made a Decree, that he who had slain a Jew, should himself be slain.

Gualth. pref. in Marc. R. Obad. Gaon in Psal. 124.

When their wrath was kindled against us] Heb. *in the fierceness*, or *inflammation of their anger.*

Verse 4. *Then the waters had overwhelmed us.*] As once the red Sea did the Egyptians, or as the general deluge did the whole world. *The floods* that were [illegible] could not have withheld it, by any Art or Industry.

Verse 5. *Then the proud waters, &c.* The same again, to note the greatness and the danger, and the deliverance. And it may teach us, how highly we ought to prize Gods great blessings, and to [illegible]

Verse 6. [illegible] rance. How can God [illegible]

As a prey to their teeth.] Who meant to [illegible] already devoured us in their hopes, but [illegible]

Verse 7. *Our soul is escaped, &c.*] [illegible] not is broken.

Verse 8. [illegible]

of infinite might and mercy; and ſay as thoſe good ſouls at *Eben-ezra*, *Hitherto God hath helped us*: he hath, and therefore he will, &c.

PSAL. CXXV.

VErſ. 1 *They that truſt in the Lord ſhall bee as* Mount Zion] Great is the ſtability of a beleevers felicity. Winds and ſtorms move not a Mountain; an Earthquake may, but not eaſily, remove it. That myſticall *Mount Sion* the Church, *immota manet*, is unmoveable; ſo is every member thereof, for the main of his happineſs.

Verſ. 2 *As the Mountains are round about* Jeruſalem] That is, ſay ſome, as the Angels; but wee take it literally; *Jeruſalem* was ſurrounded with many high Mountains, which were a great ſafeguard to it, yet did not alwayes defend it, as the Lord doth his, by being a *wall of fire* round about them, *Zech.* 2. 5.

Verſ. 3 *For the rod of the wicked ſhall not reſt*] *Fall* upon the *lot of the Righteous* it may, notwithſtanding that former promiſe of Gods protection; but hee will take care they bee not tempted above that they are able, 1 *Cor.* 10. hee ſets the time, and appoints the meaſure, *Pſal.* 30. 5. *Rev.* 2. 10.

Leſt the Righteous, &c.] Overcome by impatiency, or drawn aſide by the Worlds either *Allurements* or *Affrightments*, ſhould yeeld and comply, or ſeek to help themſelves out of trouble by ſiniſter practice. God (ſaith *Chry. ſtom*) doth like a Luraniſt, who will not let the ſtrings of his Lute bee too ſlack, leſt it marre the muſick, nor ſuffer them to bee too hard ſtretcht or ſcrued up, leſt they break.

Verſ. 4 *Do good, O Lord, unto thoſe that be good*] But afflicted by thoſe men of thy hand, *Pſal.* 17. 14. who are the rod in thine hand, *Iſa.* 10. 5. *Do good in thy good ple ſure* (for nothing can bee claimed by the very beſt) to ſuch, according to thy promiſe, *verſ.* 3. which here I put in ſute for them; Let the Lord bee with the good, 2 *Chron.* 19 11.

And to them that are upright in their hearts] For ſuch only are good indeed, and *approved in Chriſt*, as was *Appelles*, Rom. 16 and *Nathaniel*, Joh. 1. notwithſtanding their infirmities. Hypocriſy imbaſeth the pureſt metal, turneth gold into ruſty Iron; ſincerity doth the contrary by a divine kind of *Alchymy*.

Verſ. 5 *As for ſuch as turn aſide by their crooked wayes*] *In lubricitates vel tortuoſitates*, ſuch as pretend piety to their wordly and wicked deſignes and dealings; diſſemblers, warpers, *verſuti & vafri*, who would couzen God of Heaven if they could tell how.

The Lord ſhall lead them forth] *Quantumvis reluctantes*, as cattel led to the ſlaughter; or malefactors to execution. *Tranſfugas arboribus ſuſpendunt*, they hang up fugitives, ſaith *Tacitus*, concerning the *Germans*; there is martiall law for ſuch, *Heb.* 10. 38, 39. as there is for *ſkellums* amongſt us.

With the workers of iniquity] They ſhall to Hell with the reſt of the wicked true, notwithſtanding their profeſſions and pretences of piety, whereunto they are *perfect ſtrangers*; Hypocrites are the *free-holders of Hell*, and other evill perſons are, as it were, Tenants to them; ſhall *have their part* with them, *Mat.* 24. 51.

But peace ſhall bee upon Iſrael] Peace ſhall bee upon them and mercy, *Gal.* 6. 16. The remnant of *Iſrael* ſhall not do iniquity, nor ſpeak lyes, neither ſhall a deceitfull Tongue bee found in their mouth, for they ſhall feed and lye down, and none ſhall make them afraid, *Zeph.* 3. 12.

PSAL. CXXVI.

VErſ. 1 *When the Lord turned again*] *viz.* From *Babylon*, and therefore that which ſome tranſlations have in the title, *A Pſalm of* David (which is not in the Hebrew) would bee left out; for it ſeemeth to have been penned by *Ezra*, or ſome Prophet of his time.

We were like them that dream] *Tanta fuit liberationis admirabilitas*, ſo admirable was the deliverance, that wee could hardly beleeve it; as fearing the certainty, and yet hoping the truth. Such a paſſion was upon *Peter*, when enlarged by the Angel, *Act.* 12. upon the *Greeians*, when ſet free by *Flaminius*, the *Roman* Generall; *Meſias gaudium*

gaudium fuit, saith the Historian, *quam quod universum hominum vaporem*, &c. their joy was too big for their hearts, they scarce believed their own ears, when the Cryer proclaimed their liberty, but bad him say over that sweet word *Liberty* again; they also looked upon one another with wonderment, *velut somnii vanam speciem*, saith *Livy*. And such an ecstasy is the new convert in, as was *Cyprian*, *Austin*, *Bernard*, witnesse their own writings.

Lib. 33. Cyp. Epist. lib. 1. Aug. Confes. lib. 6. cap. 12. Gosc. in vit. Bernard.

Vers. 2 *Then was our mouth filled with laughter*] Wee laughed amain, and *shrilled or shouted aloud*, when wee found that it was *vera non ficta*, as *Plato* speaketh, not a dream, but a done thing, which, (before) wee held *incredibile potius quam opinabile*, incredible altogether.

Then said they among the Heathen] They who were wont to jear us, *Psal.* 137. 3. God can soon alter the case of his afflicted people. See *Esth.* 8. 17. with the Note.

The Lord hath done great things for them] *Magnifica*. So, *Vere magnus est Deus Christianorum*, the God of the Christians is a great God indeed, said *Caloerius* an Heathen, observing his works done for his people.

Vers. 3 *The Lord hath done great things*] *q. d.* Tis a shame then for us not to say so, much more; and, by an holy avarice, to take the praises out of their mouths, who are no sharers in it, but spectators only. *Let the Redeemed of the Lord say so, speaking good of his name.*

Vers. 4 *Turn again our captivity, O Lord*] Perfect what thou hast so happily begun for us.

As the streams in the South] *i. e.* *Miraculously* say some; as if thou shouldest cause rivers to run in dry and desert places: Or *comfortably*, as if thou shouldest refresh such hot parts with plenty of water. Or *suddenly*. The South is a dry Country where are few springs, but oft land-floods, caused by the showers of Heaven. The *Jews* at this day pray for a speedy rebuilding of their Temple. They cry altogether, *Templum tuum brevi, valde cito, valde cito, in diebus nostris citissime nunc ædifica, Templum tuum brevi*, that is, build thy Temple quickly, very quickly, in our dayes, &c. should not wee bee as earnest for the mysticall Temple, &c?

Buxt. de Synag. Jud. cap. 13.

Vers. 5 *They that sow in tears*] Whether Ministers (as some restrain the sense) who serve the Lord with *many tears and temptations*, Act. 20. 19. but see little fruit: Or others, who sow in the tears of affliction, and compunction for sin the cause thereof; *his fecunda sine dubio messis indulgentiæ oritur*, saith *Arnobius*, these shall certainly reap in joy, pardon of sin, *Isa.* 1. 16. power against it, (these troubled waters cure the soul, as the tears of Vine-branches cure the leprosie) increase of grace; the Lilly is sown in her own tears, saith *Pliny*, so is grace; the Olive is most fruitfull when it most distilleth; so here: These *April*-showres bring on *May*-flowers, and make the heart to bee like a watered Garden: Besides an accesse of glory; for they that weep with men shall laugh with Angels; their tears shall bee turned into triumphs, their sadnesse into gladnesse, their sighing into singing, their musing into musick, &c. See *Mat.* 5. 4. This, the *Protomartyr* foresaw, and therefore

Bembus de St. Stephano.

Ibat ovans animis, & spe sua damna levabat.

Vers. 6 *He that goeth forth and weepeth*, &c.] Heb. *He that going goeth*, &c. which *Luther* interpreteth of temptations continued, and mutually succeeding one another; taking their turns upon a poor soul.

And weepeth] Going and weeping, and asking the way to *Zion*, with their faces thither-ward, *Jer.* 50. 4, 5. Some faces appear most orientally beautifull, when most instampt with sorrow.

Bearing precious seed] Such as are hope and faith in the truth of Gods promises. Some render it *seed of acquisition*, such as the poor seeds-man hath got, *precio & pretio*, by praying and paying dear for it. Some, bearing a *Seed-basket*, or *seedlep*.

Cunstrum Leo inde Bucer.

Shall doubtlesse come again with rejoycing] Only hee must have patience, *Jam.* 5. 7.

Bringing his sheaves with him] Or, after some, their handfulls, even *grapes of gleaning*, as *Philpot* the Martyr rendreth it. Then shall *Abraham* the good Mower, saith Another, bind us up into sheaves as pure corn and fill his bosom full with us, carrying us into the Lords barn, to make a joyfull Harvest in Heaven.

Ct. & Mon.

PSAL

PSALM. CXXVII.

A *Song of degrees for* Solomon] As *Pſal.* 72. 1. Penned by *David* not long before his death; and left his Son *Solomon*, to teach him, that nothing can be gotten (or kept, no not Children begotten) but by Gods bleſſing. This laſt was a fit leſſon for *Solomon*, who by ſo many wives and Concubines, left but one only ſon that wee read of, and him none of the wiſeſt. Some render it. *A Song of degrees of* Solomon, making him the penman of it; yea *Origen* from this inſcription, entitleth *Solomon* to all the *Songs of degrees*; but that's not likely.

Lib. 5. περὶ ἀρχῶν Cap. 1.

Verſ. 1 *Except the Lord build the houſe*] Not the Fabrick only, but the family and the Government thereof; there is no good to bee done, if God ſet not to his *Fiat*, and ſay, Let it bee done; if hee blaſt, or not bleſs mens indeavours and policies, they are all but *arena ſine calce*, ſand without lime, they will not hang together, but like untempered Morter, fall aſunder. There is a curſe upon ſuch as Idolize themſelves, and kiſs their own hands, though they bee induſtrious, *Jehoiakim* for inſtances, *Jer.* 22.

οὐκ ἔστιν ἰσχὺς μὴ θεοῦ ἰσχὺν φέρειν· καὶ μηδὲν ἰσχύειν πάντως μηδὲν ἰσχὺν πόνου Naz.

Except the Lord keep the City, the watchman] Whether civill, or military: *fruſtrà nititur, qui Deo non innititur.* Politicians ſtand on their own heads (like Children) and ſhake their heeles againſt Heaven; but all in vain. Souldiers, ſome of them are ready to ſay with *Ajax*, *I acknowledge no God but my ſword, &c.* Such ſhall bee ſurely befooled and confuted; and Gods bleſſing declared to bee all in all.

Verſ. 2 *It is vain for you to riſe up early*] *Diluculantes ſurgere, tandantes ſedere*, to toil and moil in the World. It were to bee wiſhed, that this *Niſi, niſi, fruſtrà, fruſtrà*, were ever ſounding in the ears of worldlings, who will needs act upon their own principles; *God is not in all their thoughts.*

To eat the bread of ſorrows] *i.e.* Hardly gotten, or that men can ſcarce beteem themſelves, they are ſo miſerable and parſimonious; or *bread eaten with carefulneſſe*, as *Ezek.* 12. 18. certainly men may ſooner by their care adde a *furlong* to their ſorrow, than a *cubit* to their comfort.

For ſo hee giveth his beloved ſleep] *Dilecto ſuo*, to each of his beloved ones; not without an alluſion to *Solomons* other name, *Jedidiah*, Gods darling. To theſe hee giveth *ſleep*, extraordinary quiet, refreſhing ſleep (ſpelt with an *Aleph quieſcent*, which is not uſuall) that is, hee giveth wealth without labour, as to others labour without wealth, ſaith *Kimchi*, the world comes tumbling in upon them, as wee ſay, they have it *quaſi per ſomnium* (as Towns were ſaid to come into *Timotheus* his toiles whiles he ſlept) without anxiety, they break not their ſleep for the matter, but live by faith, and make a good living of it too.

Plut. Omnia neceſſaria benigniſſime Dominus quaſi per jocum largitur. Beza.

Verſ. 3 *Lo children are an heritage of the Lord*] This *Solomon* could not but be ſenſible of. See the title of this Pſalm; eſpecially, if by children are meant *good children*, as *Prov.* 18. 22. by a *Wife* is meant a good wife. And here the poor man that hath no inheritance otherwiſe, hath one from the Lord; for ſuch are oft full of children; neither may hee wiſh, as one graceleſſe man did, that God would keep ſuch his bleſſings to himſelf, for hee had too many of them.

Is his reward] That is, his free gift: and God will be their *exceeding great reward*, if by their Parents prayer and good education, they prove towardly, as the Lords *heritage, and as arrows in the hand, &c.*

Verſ. 4 *As Arrows are in the hand of a mighty man*] Heb. *Of a Giant*, who ſhooteth them with a courage, and is cunning at it. As clean and well-kept arrows. The ſimilitude importeth, that Children muſt have more in them than nature, for arrows are no arrows by growth, but by art: ſo they muſt bee ſuch Children, the kyndneſs of whoſe nature is refined and reformed, and made ſmooth by grace: and then they are cared for. As, if they prove otherwiſe, they are a ſingular heart-break to their poor Parents, who are ſeen to ſit under *Elias* his Juniper, wiſhing for death, and ſaying with *Moſes*, Numb. 11. 14 15. I am not able to bear all this love affliction, becauſe it is too heavy for mee. And if thou deal thus with mee, *kill mee I pray thee, out of hand, if I have found favour in thy ſight*, and let mee not ſee my wretchedneſs.

So are children of the youth] Or, *young ſons, or kids, ſpringlings, ſtriplings, vigo-*

tous and vigorous, able to bee a guard to their aged Parents against the children of violence, who seek to press in upon them at the door, as the *Sodomites* dealt by righteous *Lot*, (see *verse* 5.) besides the service they may do to the Commonwealth (as did the *Horatii, and Curiatii*) by their *magnas heroicas* valour and vertue.

Vers. 5 *Happy is the man that hath his quiver*] That is, *his house* full of them, so they bee good children: for else to bee childless is a mercy, it is ἀτυχὴς εὐτυχία, a blessed misery, saith *Euripides*; and *Aristotle* concludeth that πολυγονία is no blessing, unless it bee εὐγονία, that is, to have a numerous issue, unless they bee vertuous.

They shall not bee ashamed] Neither Father nor Children: *se enim illi mutuo muniunt ac firmant*, they help each other.

But they shall speak with their enemies] *Periment*, saith *Tremellius*, they shall foil them, and non-suite them.

PSALM CXXVIII.

Vers. 1 *Blessed is every one that feareth the Lord*] This Psalm is fitly subjoyned to the former, and it is, λόγος ἐπιθαλάμιος, a kind of wedding-sermon, written for the instruction and comfort of married couples, and shewing that *Conjugium humanæ est divinæ Academiæ vitæ*. *And it is to bee observed*, that here all men are spoken to as wedded; because this is the ordinary estate of most people. See 1 *Cor.* 7. 1, 2. At this day, every *Jew* is bound to marry about eighteen years of age or before twenty; else hee is accounted as one that liveth in sin; and how the Popish clergy, professing continency, have turned all places into so many *Sodoms*, who knoweth not?

And walketh in his wayes] The true reverentiall fear of God will easily form the heart to a right obedience: They that fear the Lord will keep his Covenant, *Psal.* 103. 13. with 18. and therefore was the Law delivered at first in that terrible manner.

Vers. 2 *For thou shalt eat the labour of thy hands*] That is, thou shalt reap and receive the *sweet* of thy *sweat*, whether it bee of the *brow*, or of the *brain*, according to the kind of thy calling. And although thou bee forced to live by the *labour of thine hands* (whence mans life is called *the life of his hands*) yet that shall bee no hinderance to thy happiness, but a furtherance of thine account.

Ps. 57. 10.

Happy shalt thou bee, and it shall bee well with thee] The Chaldee thus expoundeth it, Happy thou in this World; and good shall it bee unto thee in the World to come.

Vers. 3 *Thy wife shall bee as a fruitfull vine*] Full of bunches and clusters of rich ripe Grapes; so shee, of Children, and those vertuous, the little-ones hanging on her breasts, as Grapes on the Vine; the Elder as Olive-plants, straight, green, fresh and flourishing, *Psal.* 52. 9. legitimate also, as the Olive admitteth no other graft. Indeed the Olive set into the Vine yeeldeth both Grapes and Olives; whereby is represented the naturall affection that is betwixt the Mother and her Children. The Vine and the Olive are two of the best fruits, the one for chearing the heart, the other for clearing the face, *Psal.* 104. 15. the one for sweetness, the other for fatness, *Judg.* 9. 13. both together implying, that a great part of a mans temporal happiness consisteth in having a good Wife and Children. It is said of *Sylla*, that hee had been happy had hee never been so married: And *Augustus* his wish was (but all too late) *Vtinam aut cælebs vixissem, aut orbus periissem*, Oh that I had either lived single, or dyed childless.

Illum Rebelli-fæcundum.

Sueton.

By the sides of thy house] Where Vines are usually planted, that they may have the benefit of the Sun. The modest wife is *domiperax*, found at home, as *Sarah* in the Tent, not so the Harlot, *Prov.* 7. 12.

Thy Children like Olive-plants] See the Note before on this verse.

Round about thy Table] Making a most delectable inclosure.

Vers. 4 *Behold, that thus shall the man be blessed, &c.*] *Behold*, and *that thus*; i. e. Know it for a truth, and rest assured of the blessedness of married couples, whatsoever the Devill and his Agents (speaking basely of marriage) suggest to the contrary, so bee it they fear the Lord, for that is it that sweeteneth, and sanctifieth all estates of life whatsoever.

Vers. 5 *The Lord shall bless thee out of Zion*] *viz.* With spirituall benedictions.

Ephes.

Epheſ. 1. 3. and theſe are far better than all other that Heaven and Earth afford, *Pſal.* 134. 3.

And thou ſhalt ſee the good of Jeruſalem] *i. e.* The proſperity of the Church; without which all other comforts are to a good ſoul, but as ſo many *Ichabods*: A good Chriſtian injoyeth them not, but is even *ſick at heart of the afflictions of* Joſeph. *Amos* 6. 6.

Verſ. 6 *Yea thou ſhalt ſee thy Childrens Children*] A faithfull man ſhall abound with bleſſings. *Prov.* 28. 20. hee ſhall have all that heart can wiſh, or need require.

And peace upon Iſrael] Procured in part by thy piety and prayers.

PSAL. CXXIX.

VErſ. 1 *Many a time*] Or, *Much, and long.*

Have they] *i. e.* The Perſecutors that deſerve not a name. The rich man is not named (as *Lazarus* is) becauſe not worthy. They ſhall bee written in the Earth, *Jer.* 17. 13. Luk. 16.

Afflicted mee] *i. e.* The whole community of Saints; ſpoken of here in the ſingular, for their 1 Unity, 2 Paucity.

From my youth] The firſt that ever dyed, dyed for religion; ſo early came Martyrdome into the World.

May Iſrael *now ſay*] Who yet are promiſed peace, *Pſal.* 128. 6. but ſo was *Joſiah*, and yet he dyed in battel, 2 *Chron.* 34. 28. *But the very God of peace had ſanctified him throughout*, and ſo altered the property of his affliction, that it was ſubſervient to his ſalvation.

Verſ. 2 *Many a time, &c.*] *Anadiplaſis ad exaggerationem, q. d.* They have done it and done it again, but could never atchieve their deſign, *viz.* to ſupplant and eradicate mee, which might not bee. *Oppugnarunt* (*non expugnarunt*, however the Vulgar ſo rendreth here.) The Church is invincible. *Athens* took upon her of old to bee ſo, and *Venice* alate boaſteth the like: but time hath confuted the one, and may ſoon do the other; when the Church ſhall ſtand firm, becauſe founded on a Rock. More truly may it bee ſaid of it, than twas once of *Troy*,

Victa tamen vincis, everſaq; Troja reſurgis:
Obruet hoſtiles illa ruina domos. Ovid. de Ibi.

Verſ. 3 *The plowers plowed upon my back*] Which was never without ſome *Croſs* upon it, yea ſome plough paſſing over it. The Church is *Gods Husbandry*; and hee will bee ſure to plow his ſeverall; what ever becommeth of the wild waſte. She is his threſhing-flore, *Iſa.* 21. 10. and hath but little reſt or reſpite. Enemies are flailes to threſh off our huſks, files to brighten our graces, ploughs and harrows, without which wee ſhould bear but a very thin crop. Gods people do *ſow in teares*, and ſow the ſeed of prayer in the long furrows which thoſe plowers made on their backs; like as the *Jews* in their feaſts break their glaſſes, as *Jeruſalem* was broken.

They made long their furrows] Heb. *Furrow*; as if there were *terminus pro multorum corpus*. Here haply the Pſalmiſt alludeth to thoſe exquiſite torments wherewith many of the Martyrs were put, *ſulcati fidiculis*.

Verſ. 4 *The Lord is righteous*] That's a ruled caſe, and muſt bee held for a certain truth, whatever wee are, or our Perſecutors.

He hath cut aſunder the cords of the wicked] That is, their harneſs, their plough-traces (*unus continuatur tropis Ruſticis*) ſo that the plough is looſe, and the horſes at liberty: all their forces and deſigns are broken.

Verſ. 5 *Let them all bee confounded, &c.*] And if thoſe that *hate Zion*, how much more thoſe that *hurt* her with their virulent tongues, or violent hands?

Verſ. 6 *Let them bee as the graſs, &c.*] They are curſed with a witneſs whom the Holy Ghoſt thus curſeth, in ſuch emphaticall manner, in ſuch exquiſite tearms.

Verſ. 7 *Wherewith the Mower filleth not his hand*] As holding it not worth gathering in. Wicked men are uſeleſs creatures: as *Stratonicus* in *Athenaeus* ſaith, that the Hill *Hemus* was for eight months in the year very cold, and for the other four it was Winter.

Verſ. 8. *Neither do they which go by ſay, &c.*] As they uſe to do to harveſt men, *Ruth* 2. Chriſtianity is no enemy to curteſie; yet in ſome caſes, ſaith not, *God ſpeed.* 3 Joh.

PSAL. CXXX.

VErſ. 1 *Out of the depths have I cryed unto thee*] *i. e. Ex portis ipſis deſperationis*, from the very boſom and bottom of deſpair, cauſed through deepeſt ſenſe of ſin, and fear of wrath. *One deep calleth to another*, the depth of miſery to the depth of mercy. *Baſil* and *Beza* interpret it, *Ex intimis cordis penetralibus*, from the bottom of my heart, with all earneſtneſs and humility. Hee that is in the low pits and caves of the earth, ſeeth the ſtars in the firmament; ſo hee who is moſt low and lowly, ſeeth moſt of God, and is in beſt caſe to call upon him. As ſpices ſmell beſt, when beaten: and as frankincenſe *maximè fragrat cum flagrat*, is moſt odoriferous, when caſt into the fire: ſo do Gods afflicted pray beſt, when at the greateſt under, *Iſa.* 19. 22. & 26. 16. & 27. 6. *Luther* when hee was buffeted by the Devil at *Coburgh*, and in great affliction, ſaid to thoſe about him, *Venite, in contemptum diaboli Pſalmum, de profundis, quatuor vocibus cantemus*, come let us ſing that Pſalm, *Out of the depths*, &c. in derision of the Devill. And ſurely this Pſalm is a treaſury of great comfort to all in diſtreſs (reckoned therefore of old amongſt the ſeven *Penitentiall*) and is therefore ſacrilegiouſly by the Papiſts taken away from the living, and applyed only to the dead; for no other reaſon, I think, ſaith *Beza*, but becauſe it beginneth with *Out of the Depths have I cryed*, a poor ground for *Purgatory*, or for praying for the ſouls that are there, as *Bellarmine* makes it. Joh. Manlius. gen. 43.

Verſ. 2. *Lord hear my voice.*] *Precum exauditio idem ſibi eſt precanda.* Audience muſt be begged again and again, and if hee once prepare our heart, tis ſure that hee will cauſe his ear to hear, *Pſal.* 10. 17. as when wee bid our Children aſk this or that of us, it is becauſe wee mean to give it them.

Verſ. 3. *If thou, Lord, ſhouldeſt mark iniquities*] This and the next verſe contains, ſaith one, the ſumme of all the Scriptures. Twice hee here nameth *the Lord*, to deſcribe to take hold of him with both his hands. Extremity of Juſtice hee deprecateth, hee would not bee dealt with in rigour and rage. *Extrema, ſi tuos, commoveris tuus ſum, Deus; Quid enim aliud dicerem?* It is confeſſed I have deſerved the extremity of thy fury; but yet let mee talk with thee (as *Jer.* 12. 1.) or *reaſon the caſe.*

O Lord, who ſhall ſtand?] Stand in Judgement, as *Pſal.* 1. 5. and not fall under the weight of thy juſt wrath, which burneth as low as Hell it ſelf? How can any one eſcape the damnation of Hell, which is the juſt hire of the leaſt ſin, *Rom.* 6. 23. and the beſt mans life is fuller of ſins than the Firmament is of ſtars, or the furnace of ſparks? Hence that of an Ancient, *Vehementem vitæ, quantumvis laudabilis, ſi, rectè ſcrutatorem judicium judicatur.* Woe to the beſt man alive, ſhould hee be ſtrictly deale withall. Surely if his faults were but written in his forehead, it would make him pull his hat over his eyes.

Verſ. 4. *But there is forgiveneſs with thee*] This holds head above water, that we have to do with a forgiving God, *Neh.* 9. 31. none like him for that, *Mic.* 7. 18. For hee doth it naturally, *Exod.* 34. 6. abundantly, *Iſa.* 55. 7. conſtantly, as here, there is (ſtill is) *forgiveneſs and propitiation with God*; ſo *Joh.* 1. 27. the *Lamb of God* doth take away the ſins of the World; tis a perpetuall act, and ſhould be as a perpetuall preſence in our hearts.

That thou mayeſt bee feared] *i. e.* Sought unto, and ſerved. It is a ſpeech like that, *Pſal.* 65. 2. O thou that heareſt prayer, unto thee ſhall all fleſh come. If there were not forgiveneſs with God, no man would worſhip him from his heart, but flye from him as from a Tyrant. But a promiſe of pardon from a faithfull God maketh men to put themſelves into the hands of juſtice, in hope of mercy. Mr. *Perkins* expoundeth the words thus, In mercy thou pardoneſt the ſins of ſome, that thou mighteſt have ſome on earth to worſhip thee.

Verſ. 5. *I wait for the Lord*] I *wait*, and *wait*, *viz.* for deliverance out of miſery, *verſ.* 1. being aſſured of pardoning mercy. *Feri, Domine, feri; à peccatis enim abſolutus ſum*, ſaid *Luther*, ſtrike, Lord, while thou wilt, ſo long as my ſins are forgiven, I can bee of good comfort, I can wait, or want for a need.

In his word do I hope.] Of promiſe, that ground of hope unfailable, *Rom.* 5. 5. of faith unfeigned, 1 *Tim.* 1. 5.

Verſ.

Vers. 6 *My soul waiteth for the Lord*] Or, *Watcheth for the Lord*, Heb *My soul to the Lord*, an elipticall concise speech, importing strong affection, as doth also the following reduplication, *Præ custodibus ad mane, præ custodibus ad mane.*

I say more than they] Or, *More than they that watch for the morning, wait for the morning*; wherein they may sleep, which by night they might not do.

Vers. 7 *Let Israel hope in the Lord*] Hope and yet fear, as *vers.* 4. (with a filiall fear) fear, and yet hope.

Plenteous Redemption] Are our sins great? with God there is mercy, matchlesse mercy. Are our sins many? with God is plenteous redemption, *multa redemptio*; hee will *multiply pardons*, as wee multiply sins, *Isa.* 55. 7.

Vers. 8 *And hee shall redeem* Israel] By the value and vertue of Christs death, by his merit and spirit, 1 *Cor.* 6. 11.

PSAL. CXXXI.

VErs. 1 *Lord, my heart is not haughty*] Though anointed and appointed by thee to the Kingdome; yet I have not ambitiously aspired unto it, by seeking *Sauls* death, as his pickthanks perswaded him; nor do I now being possessed of it, proudly domineer (as is the manner of most Potentates) and tyrannize over my poor subjects; but with all modesty and humility (not minding high things) I do condescend to them of low estate, *Rom.* 12. 16. Now, *in alto positum non alienum sapere, difficile est, & omnino insitatum; sed quanto insitatius, tanto gloriosius.* It is both hard and happy not to bee puffed up with prosperity and preferment. *Vespasian* is said to have been the only one that was made better by being made Emperour. *Buchols.*

Nor mine eyes lofty] Pride sitteth and sheweth it self in the eyes as soon as in any part. *Ut speculum oculus est artis, ita oculus est naturæ speculum.*

Neither do I exercise my self in great matters] Heb. *I walk not*, *non ambulo intra metas*, I keep within my circle, within the compass of my calling; not troubling my self and others by my ambitious projects and practices, as *Cleon* did, *Alcibiades*, *Cæsar Borgia*, and others Ambitionists.

Or in things too high for mee] Heb. *Wonderfull*; high and hidden things, that pass my apprehension and which it behoveth mee, *mirari potius quam rimari*, to admire rather than to pry into. *Arcana Dei sunt Arca Dei.* The Bethshemites payed dear for peeping into the Ark. *Phaeton* is feigned by the Poets to have perished by taking upon him to rule the chariot of the Sun: and *Bellerophon*, by seeking to flye up to Heaven upon his *Pegasus*, to see what *Jupiter* did there.

Terret imbellis Phaeton avaras
Spes: & exemplum grave præbet ales
Pegasus, terrenum equitem gravatus
Bellerophontem.

Horat. lib. 4. Od. 11.

Vers. 2 *Surely I have behaved*] Heb. *If I have not, &c.* a deep asseveration, such as hath the force of an oath. *Si non composui & sedavi.*

And quieted my self] Heb. *Stilled or made silent my soul*; chiding it when discomposed or noisefull, as the Mother doth her weanling.

As a child that is weaned of his Mother] Who neither thinketh great things of himself, nor seeketh great things for himself, but is lowly and fellowly, *Mat.* 18. 4. innocent, and ingenuous, taking what his Mother giveth him, and resting in her love.

My soul is even as a weaned child] Who will not bee drawn to seek again, though never so fair and full-strutting a breast: So nor *David*, the worlds delight.

Vers. 3 *Let* Israel *hope*] See *Psal.* 130. 7.

PSAL. CXXXII.

VErs. 1 *Lord, Remember* David] *Origen* holdeth *Solomon* to have been penman of all these *Songs of degrees*, as hath been before noted. But as that is not likely, (see the titles of *Psal.* 122. & 124. & 131.) so diverse interpreters conceive that prayer hee made at the dedication of the Temple, because much of it is the same with that prayer hee made at the dedication

of the Temple, 2 *Chron.* 6. 16, 41, 42. Here then hee prayeth God to remember *David*, that is (not his merits and *ſuffrages*, as the *Monks* would have it, but) the promiſes made unto him (for the which *Solomon* praiſed God as well as for the performance to himſelf, 2 *Chron.* 6. 10.) and his ſingular ſollicitude about the houſe and worſhip of God, which was ſo great, as that it affected, yea afflicted his ſpirit; whence it followeth here, *and all his afflictions*; for which it is, 2 *Chron.* 6. 42. the *mercies* or *kindneſs of* David.

ita ut dormire non potuit. Kimchi.

Verſ. 2. *How he ſware unto the Lord*] Out of the abundance of his affection, 1 *Chron.* 29. 3. See *Pſal.* 119. 106. he ſolemnly took God to witneſs: and this he did, ſay the Rabbines, at that time when he ſaw the puniſhing Angel, and was terrified.

Kimchi. Aben-Ezra.

And vowed to the mighty God of Jacob] *Jacob* is mentioned, ſay the Hebrews, *Quia primò vovit*, becauſe he firſt vowed to God, *Gen.* 28. 20. whence he is called, *Pater votorum*, the Father of vows.

Verſ. 3. *Surely I will not come into the tabernacle of my houſe*] *i. e.* Of my New-built houſe, 1 *Chro.* 15. 1. 2 *Sam.* 1. 2. Thoſe in *Malachi* were not ſo well-minded, chap. 1. 4.

Verſ. 4. *I will not give ſleep to mine eyes*] *viz.* With any good content; or, more than needs muſt.

Verſ. 5. *Until I finde out a place for the Lord*] The Jew-Doctors tell us, that as the earth is in the middle of the world, ſo is *Judea* in the middle of the earth, *Jeruſalem* in the middle of *Judea*, the Temple in the middle of *Jeruſalem*, and the Ark in the middle of the Temple.

An habitation] Heb. *Habitations*: haply becauſe the Temple conſiſted of three parts, or partitions.

Dicit eam in plurali. i. e. divinam præſentiam. R. Arama.

Verſ. 6. *Lo we heard of it at Ephrata*] At *Bethlehem Ephrata*, *Davids* Birth-place, there we heard of it long ſince by our Progenitours. *Of it*, that is, of the Ark, ſaith *Chryſoſtom*; of Gods reſting-place, ſaith *Auſtin*; of the place where Chriſt ſhould be born, ſaith *Hierom*; where the Temple ſhould be ſet, ſaith *Aben-Ezra*: where the *Shechinah*, or divine preſence ſhould reſide, ſay other Rabbines.

We found it in the fields of the wood] At *Jeruſalem*, ſay ſome; or at *Kiriath-jearim*, as others will have it. The Chaldee interpreteth it of the wood of *Libanus*, the place, ſaith he, where the Patriarchs worſhipped.

Verſ. 7. *We will go into his Tabernacles*] We will cheerfully and unanimouſly frequent his publick worſhips, in the place he hath pitched upon (called, *his gates*, and *his Courts*, Pſal. 100. 4.) ſaying, as *verſ.* 8, 9, 10, Επεσθω Θεῳ, *follow God*, was the old rule among the very Heathens.

We will worſhip at his footſtool] *i. e.* At his Ark, where hee uttered Oracles, and wrought miracles, &c. which yet was but his *footſtool*, to lift his people heaven-ward, Chriſt-ward, who was the truth of that type, the *Ark*, the *Mercy-ſeat*.

Verſ. 8. *Ariſe O Lord into thy reſt*] The place of thy reſt: for the Ark was tranſportative, till ſetled in *Solomons* Temple: ſo, till we come to Heaven, wee are in continual motion.

Thou and the Ark of thy ſtrength] The Ark in the Temple was the chiefeſt evidence of Gods preſence, and the moſt principal type of Chriſt, in whom *the fulneſs of the Godhead dwelleth bodily*. The word is *Aron*, which is put for a *Coffin*, *Coffer*, or *Cheſt*; Gen. 50. 20. 2 King. 12. 9. This ſheweth, that all the Counſels of God, all the love and favour of God, all that God accounteth precious, are treaſured up in Chriſt, *Col.* 2. 3. & 1. 13. *Iſa.* 42. 1. *Heb.* 10. 12.

Verſ. 9. *Let thy Prieſts be cloathed with righteouſneſs*] *i. e. With Salvation*, as verſ. 16. No ſurer ſign of Gods gracious preſence with a people, than a powerful Miniſtery, cloathed with inward purity and holineſs, repreſented by the holy Garments.

And let thy Saints ſhout for joy] *i. e.* Thoſe that are converted by ſuch a Miniſtery, and thoſe that are juſtified by faith have *peace with God*, and joy *unſpeakable, full of glory*.

Verſ. 10. *For thy ſervant Davids ſake*] For thy Covenants ſake made with him, and for thy Chriſts ſake, who is oft called *David*, as *Hoſ.* 3. *ult.* ſo for *the Lords ſake*, Dan. 9. 17.

Turn

Turn not away the face of thine anointed] Of thy *Christ* : defer not his coming, or deny not my request, as 1 *King.* 2. 16, 17, 20.

Verſ. 11. *The Lord hath ſworn in truth*] The Eternity of *Iſrael* cannot lye, 1 *Sam.* 15. 29. yet rendring our infirmity, he ſweareth and ſealeth to us.

Of the fruit of thy body] *David* was excellent at making the utmoſt of a Promiſe, at preſſing, and oppreſſing it, till he had expreſt the ſweetneſs out of it, *Iſa.* 66. 11. See how hee improveth Gods Promiſe, and worketh upon it, 1 *Chron.* 17. 23, 24, 25, 26. *Solomon* had learned to do the like.

Verſ. 12 *If thy Children will keep my Covenant*] Although Gods Covenant is free, yet is it delivered under certain conditions on our part to bee obſerved, which are as an Oar in a Boat, or Stern in a Ship, turning it this way or that, &c.

For ever more] For a long ſeaſon, and Chriſt, for all eternity.

Verſ. 13 *For the Lord hath choſen* Zion] Hee choſe it for his love, and loved it for his choice.

Verſ. 14 *This is my reſt for ever*] It was ſo becauſe God was pleaſed to make it ſo; hee reſted in his love, hee would ſeek no further, *Zeph.* 3. 17.

For I have deſired it] This alone makes the difference, as it alſo did betwixt *Aarons* rod, and the reſt that were laid with it.

Verſ. 15 *I will abundantly bleſs her proviſion*] Her ſtock and her ſtore, ſo that ſhe ſhall not want neceſſaries, which yet ſhee ſhall *hunt for* (that is, labour for) as the Hebrew word importeth, and know how ſhee comes by: therefore it is added Victico ejus ad ſatim benedicam. Trem.

I will ſatisfie her poor with bread] Dainties I will not promiſe them; a *ſufficiency* but not a *ſuperfluity* : poor they may be, but not deſtitute: bread they ſhall have, and of that, *Gods plenty*, as they ſay; enough to bring them to their Fathers houſe, *where is bread enough.* Let not therefore the poor *Iſraelite* fear to bring his offerings, or to diſfurniſh himſelf for Gods worſhip, &c.

Verſ. 16 *I will alſo cloath her Prieſts, &c.*] So that they ſhall ſave themſelves and thoſe that hear them, 1 *Tim.* 4. 16 Thus God anſwereth his peoples prayers both for temporalls and ſpiritualls : See *verſ.* 9. and that with an *overplus* of comfort; *they ſhall ſhout aloud.*

Verſ. 17 *There will I make the horn of* David *to bud*] A metaphor from thoſe living creatures, *quorum ramoſa ſunt cornua*, which have ſnags in their heads (as Deer have) which are unto them in ſtead of boughs. For *horn*, ſome read *beam of* David, confer *Luk.* 1. 78.

I have ordained a Lamp) *i. e.* A ſucceſſor (*-- cui lampada tradat*) and that a glorious one at length, *Chriſt*, who is αὐτόφως *Light eſſentiall*, Joh. 12. 46. Of *Aſcanius* the ſon of *Aneas*, and likewiſe of *Tullus Hoſtilius*, it is ſtoried, that light flames were ſeen about their heads, when they lay in their cradles, and that thereby was foreſignified, that they ſhould bee Kings.

Verſ. 18 *His enemies will I cloath with ſhame*] Shame ſhall bee the *promotion of all ſuch fools* as ſet againſt Chriſt and his people : yea they ſhall bee cloathed with it, ſo that it ſhall bee conſpicuous to all men.

But upon himſelf ſhall his Crown flouriſh] His royall Diadem, whereby hee is ſeparated and diſtinguiſhed from other men. *Alexander* dropt his Diadem once into the water, and becauſe hee who fet it out, put it on his own head whiles hee ſwam out with it, hee cut off his head. Our *Edward* the fourth hanged one for ſaying hee would make his Son owner of the Crown; though hee only meant his own houſe (having a Crown for the ſign) in *Cheapſide*. Nezer.

PSAL. CXXXIII.

Verſ. 1 *Behold how good and how pleaſant it is*] This, *David* is thought to have ſaid to the people, when after eight years unnaturall war, they came together to *Hebron*, to anoint him King over all *Iſrael*, 2 *Sam.* 5. *Behold*, bee affected with that happineſs of yours which no tongue can utter. *Accipe quod ſentitur ante quam diſcitur*, as *Cyprian* ſaith in another caſe.

How good and how pleaſant] Precious and profitable, ſweet and deleſtable, Ἀγαθὸν καὶ λαμπρόν, dainty and goodly, as *Rev.* 18. 14. Communion of Saints is the next happineſs upon earth, to communion with God.

For Brethren] Whether by *Place*, *Race*, or *Grace*, which last is the strongest tye; and should cause such an harmony of hearts as might resemble that concord and concent that shall bee in Heaven. The *Thebans* in their armies had a band of men they called *The holy Band*; consisting of such only as were joyned together in the bonds of love, as would live and dye together: these they made great account of, and esteemed the strength of their armies.

To dwell together] Heb. *Even together*, that is, even as God dwelleth with them, *Psal.* 132. to bee kindly affectioned one to another with brotherly love, *Rom.* 12. 10. to bee as those Primitive Christians were, *Act.* 2. of one heart, and of one soul. The number of *two* hath by the Heathens been accounted accursed; because it was the first that departed from Unity.

Vers. 2 *It is like the precious ointment*] This similitude setteth forth the pleasure and *amanity* of it; as the other (from the *dew*) the profit and commodity. -- *Sic misceat utile dulci.* This ointment was most rich (as made up of the chiefest spices, *Exod.* 30.) and very fragrant, refreshing the senses, not of *Aaron* only, but of all about him; so doth Christian unity and amity (that *fruit of the Spirit*) far beyond that common friendship so highly extolled by *Cicero*, and other Heathens, and is therefore here firly compared to that *Non-such* odoriferous ointment.

Upon the head, that ran down upon the beard] So the Spirit of grace, that oil of gladnesse, *Psal.* 45. 7.) poured out abundantly, even to a *redundancy*, upon Christ the head, runneth down upon all the members of his body mysticall, even to the meanest, so that they have *grace for grace.*

Vers. 3 *As the dew of* Hermon] Moisteneth and maketh fertil the Country of *Bashan*. *Hermon* is a very high hill ever covered with snow; whence ariseth a perpetuall vapour, the originall and fountain of dew, to all *Jury*.

And as the dew that descended] The spirituall dew dispensed from God in *Sion*, where hee is sincerely served.

For there the Lord commanded the blessing] A powerfull expression, highly commending brotherly love as a *complexive blessing*, and such as *accompanieth salvation.*

PSAL. CXXXIV.

VErs. 1 *Behold, bless yee the Lord*] This short Psalm (the last of the fifteen Graduals) is *breve Sacerdotum speculum*, saith an Expositour; a *mirrour for Ministers*, who are first excited by a *Behold*, as by the sounding of a trumpet, or the ringing of a Sermon-bell: And secondly, exhorted to praise God, and to pray unto him; whereunto if wee adde their *teaching of* Jacob *Gods Judgements*, whereof *Moses* mindeth them, *Deut.* 33. 10. what more can bee required of *Archippus*, to the *fulfilling of his ministery*? and if hee bee slack, hee must bee told of it, *Col.* 4. 17. yet with all due respect and reverence to his office, 1 *Tim.* 5. 1. And it were far better, if they would rouse up themselves with the wakefull Cock, and not keep sleepy centry in the Sanctuary.

All yee Servants of the Lord] Yee Priests and Levites, who are Gods Servants, but of a more than ordinary *alloy*, servants of noblest imployment about him. Such are all faithfull Ministers; each of them may say with *Paul*, Act. 27. 23. *whose I am, and whom I serve.*

Which by night stand in the house of the Lord] Keeping watch and ward there in your turns, *Num.* 58. 1, 2, *&c.* 1 *Chron.* 9. 33. The Rabbins say, that the High-Priest only sat in the Sanctuary (as did *Eli*, 1 Sam. 1.) the rest stood; as ready prest to do their office.

Vers. 2 *Lift up your hands in the Sanctuary*] Or, *Lift up holy hands*, as 1 *Tim.* 2. 8. One readeth it, out of the Hebrew, *Lift up your hands, Sanctuary*, that is, *ye Sanctuary-men, sentinens pro consensu* Hearts and hands must both up to Heaven, *Lam.* 3. 41. and God bee glorified both with *spirits and bodies*, which are the Lords, 1 *Cor.* 6. 20.

And bless the Lord] Like so many earth'y Angels; and as if yee were in Heaven already, say

Vers. 3 *The Lord that made Heaven and Earth*]. And therefore hath the blessing of

of both lives in his hand to beſtow. See Num. 6. 24.

Bleſs thee out of Zion] They are bleſſings indeed that come out of *Zion*, choice, peculiar bleſſings, even above any that come out of Heaven and Earth. Compare *Pſal.* 128. 5. and the promiſe, *Exod.* 20. 24. In all places where I put the memory of my name, I will come unto thee and bleſs thee.

PSAL. CXXXV.

VErſ. 1 *Praiſe yee the Lord, praiſe yee*] *Praiſe, praiſe, praiſe.* When duties are thus inculcated, it noteth the neceſſity and excellency thereof, together with our dulneſs and backwardneſs thereunto.

O yee Servants of the Lord] See *Pſal.* 134. 1.

Verſ. 2 *Yee that ſtand in the houſe*] See *Pſal.* 134. 1.

In the Courts] Where the people alſo had a place, 2 *Chron.* 4. 9. and are required to bear a part in this heavenly *Hallelujah*.

Verſ. 3 *Praiſe the Lord, for the Lord is good*] *ſcil.* Originally, tranſcendently, effectively, hee is good, and doth good, *Pſal.* 119. 68. and is therefore to bee praiſed with mind, mouth, and practice.

For it is pleaſant] An angelicall exerciſe, and, to the ſpirituall-minded man, very delicious. To others indeed, who have no true notion of God but as of an enemy, it is but as muſick at funerals, or as the trumpet before a Judge, no comfort to the mourning wife, or guilty priſoner.

Verſ. 4 *For the Lord hath choſen*] Gods diſtinguiſhing grace ſhould make his elect lift up many an humble, joyfull, and thankfull heart to him.

And Iſrael *for his peculiar treaſure*] Such as hee maketh more reckoning of, than of all the World beſides. The Hebrew word here rendred *peculiar treaſure*, ſeemeth to ſignifie a Jewell made up of three precious ſtones, in form of a *triangle*. The Saints are Gods Jewels, *Mal.* 3. 17. his ornament, yea the beauty of his ornament, and that ſet in Majeſty, *Ezek.* 7. 20. his royall Diadem, *Iſa.* 62. 3.

Segnitiâ. Indè dici Segul, Grammatici vo luêre.

Verſ. 5 *For I know that the Lord is great*] As well as good, *verſ.* 3. This I beleeve and know, (*Job.* 6. 69.) ſaith the Pſalmiſt; and do therefore make it my practice to praiſe him.

And that our Lord is above all Gods] Whether they bee ſo *deputed* (as Magiſtrates) or *reputed*, as Idols.

Verſ. 6 *Whatſoever the Lord pleaſed*] This the Heathens did never ſeriouſly affirm of any their dunghill deities: ſure it is, that none of them could ſay, *I know it to bee ſo. De diis utrum ſint, non audeo affirmare*, ſaid one of their wiſe men.

Verſ. 7 *Hee cauſeth the Vapours*] Not *Jupiter*, but *Jehovah* (See *Jer.* 10. 13.) Hee is the right *Nub cogæ*, Maker of the Meteors, whether fiery, aiery, or watery, *Job* 26. 8, 9 & 28. 26, 27, & 37. 11, 15, 16. & 38. 9. See the Notes there.

Hee maketh lightenings for the Rain] Or, *With the Rain*, which is very ſtrange, *viz.* that fire and water ſhould mingle, and hard ſtones come out of the midſt of thin vapours.

Hee bringeth the winds out of his treaſuries] Or *Cellars*, *Barr-houſes*, where hee holdeth them cloſe priſoners, during his pleaſure. This the Philoſopher knew not, and thence it is that they are of ſo diverſe opinions about the winds. See *Jer.* 10. 13. 28, *&c.* & *Job* 37. throughout.

Verſ. 8 *who ſmote the firſt-born of* Egypt] And thereby rouſed up that ſtiffe rebell *Pharaoh*, who began now to open his eyes, as they ſay the blind mole doth, when the pangs of death are upon him; and to ſtretch out himſelf, as the crooked Serpent doth, when deadly wounded.

Verſ. 9 *Who ſent tokens and wonders*] Vocall wonders, *Exod.* 4. 8. to bee ſeen in many *warning-pieces*.

Verſ. 10 *Who ſmote great Nations*] Who, by their great ſins, had grievouſly polluted their land; and filled it with filth from one end to another, *Ezra* 9. 11.

And ſlew mighty Kings] Heb. *Rosy*, big, maſſie, lubbers, *groſs of ſtature, fat and fat ſas*, as the word ſignifieth.

Verſ. 11 *Sihon King of* Amorites] A Giant like *Og*.

And Og King of Baſhan] Of whom the Jews fable, that, being one of the antediluvian Giants, hee eſcaped the flood, by riding aſtride upon the Ark.

Vers. 12 *And gave their lands for an heritage*] Which hee might well do, as being the true *Proprietary*, and *Paramount*.

Vers. 13 *Thy Name, O Lord, &c.*] Else, *O nos ingrates!*

Vers. 14 *For the Lord will judge his people*] *Judicabit, id est vindicabit*, hee will preserve them, and provide for their welfare.

And hee will repent himself] This is, *mutatio rei non Dei, effectus non affectus*. Some render it, *Hee will bee propitious*; Others, *hee will take comfort* in his Servants. See *Judges* 10. 16.

Vers. 15, 16. *The Idols of the Heathen*] See *Psal.* 115. 4, 5, 6, *&c.*

Vers. 17 *Neither is there any breath in their mouths*] If they uttered Oracles, it was the Devil in them, and by them. As for those statues of *Dædalus* which are said to have moved, spoken, and run away if they were not tyed to a place, *&c.* it is either a fiction, or else to be attributed to causes externall and artificiall, as quicksilver, *&c.*

Aristot. Diod. Sic. Plato.

Vers. 18 *They that make them, &c.*] See *Psal.* 115. 8.

Vers. 19 *Bless the Lord*] And not an Idoll, *Isa.* 66. 3. as the Philistines did their *Dagon*, and as Papists still do their hee-Saints, and shee-Saints.

Vers. 20 *Yee that fear the Lord*] Yee devout Proselytes.

Vers. 21 *Blessed bee the Lord out of Sion*] There-hence hee blesseth, *Psal.* 134. 3. and there hee is to bee blessed.

Which dwelleth at Jerusalem] That was the seat of his royall residence, *per inhabitationis gratiam*, saith *Austin*, by the presence of his grace; who by his essence and power, is every where.

Ubicunque præsentiæ Deus hic ac ubique potentiæ.

PSAL. CXXXVI.

Vers. 1 *O give thanks unto the Lord*] This Psalm is by the *Jews* called *Hallel gadol*, the great *Gratulatory*. See *Psal.* 106. 1. 107. 1. 118. 1.

For his mercy endureth for ever] His Covenant-mercy, that precious Church-priviledge: this is perpetuall to his people, and should perpetually shine as a picture in our hearts. For which purpose this Psalm was appointed to bee daily sung in the old Church, by the Levites; 1 *Chron.* 16. 41.

Vers. 2 *For his mercy endureth for ever*] This is the *foot* or burthen of the whole song, neither is it any idle repetition, but a notable expression of the Saints unsatisfiableness in praising God for his never-failing mercy. These heavenly birds, having got a note, record it over and over. In the last Psalm, there are but six verses, yet twelve *Hallelujahs*.

Vers. 3 *O give thanks to the Lord of Lords*] That is to God the Son, saith *Hieron.* as by *God of Gods*, saith hee, in the former verse, is meant God the Father: who because they are no more but one God only, it is added

Vers. 4 *To him who alone doth great wonders*] Wondrous things the Creature may do, but not wonders; *mira fed non miracula*. God alone is the great *Thaumaturgus*, that is, Wonder-worker.

Vers. 5 *To him that by wisdome, &c.*] *Singulari ingenio & summa indefessa*, yet without *toil*, or *toil*. See *Heb.* 11. 10. with the Note.

Vers. 6 *To him that stretched out the earth, &c.*] A perpetuall mercy to all earthly Creatures, as is elsewhere set forth, *Gen.* 1. 9. *Psal.* 24. 1.

Vers. 7 *To him that made great lights*] Without which wee should have no more comfort of the air wee breath on than the *Egyptians* had in that three-dayes darkness. Now the Sun and Moon are called great *Luminaries*, not great stars or bodies (for the Sun is less than some stars, and the Moon is least of all) first, for the excellency of light which these two do more abundantly impart to the earth, and secondly, for the effects their work: the Sun by his access making all green and flourishing, and the contrary by his recess: the Moon by its various aspect causing humours and marrows to increase or decrease, *&c.*

Vers. 8 *The Sun to rule by day*] Gods *providence* is to direct the things he doth *create*, but his *mercy* is to *preserve* them.

therefore in no wise to have been worshipped.

Vers. 9 *The Moon and stars to rule by night*] For by day they all veil to the Sun; from whom also they borrow much of their light. The Moon hath her name in Hebrew from *moisture*, as refreshing the earth with her cool influences, and thrusting forth precious things therein, *Deut.* 33. 14.

Vers. 10 *To him that smote* Egypt] See *Psal.* 135. 8.

Vers. 11 *And brought out* Israel] *viz.* By that last plague; for the former would not do. God will have the better of his enemies, for the good of his people: for it is not fit that hee should lay down the bucklers first.

Vers. 12 *And with a stretched-out arm*] A metaphor from souldiers exercising their arms, with utmost might and sleight.

Vers. 13 *To him which divided the red Sea*] Into twelve severall parts, say the Jews, for the twelve Tribes to pass thorow.

Vers. 14 *And made* Israel *to pass, &c.*] It is many times *hail* with the Saints, when ill with the wicked. *Abraham* from the hill seeth *Sodom* on fire.

Vers. 15 *But overthrew* Pharaoh] *Præcipitavit*, pitcht him in headlong; having before paved a way for him. *Subito tollitur qui diu tolerabatur.*

Vers. 16 *To him which led his people*] *As an horse that they should not stumble*, Isa. 63. 13. as a Shepheard his sheep, providing for them so, as never was any Prince so served in his greatest pomp.

Vers. 17 *To him which smote great Kings*] *Great*, as those times accounted them, when every small City almost had her King: *Canaan* had thirty and more of them. *Great* also in regard of their stature and strength; for they were of the Giants race, *Deut.* 3. *Amos* 2.

Vers. 18 *And slew famous Kings*] *Magnificos, sumptuosos, fastuosos, & arrogantes.*

Vers. 19, 20.] See *Psal.* 135. 11. *Sihons* Country was afterwards called *Decapolis*, and the *Metropolis* of it *Scythopolis*, *Joseph. de bel. l.* 3. *c.* 2.

Vers. 21, 22. *And gave*] See *Psal.* 135. 12. *& Josh.* 12. 7. hee paid them well for their pains, after that hee had made use of their sword and service, against those *sinners against their own souls.*

Vers. 23. *Who remembred us in our low estate*] Still God helpeth those who are forsaken of their hopes, *& vindicta gladium miserationis ei'te emolit*, as *Nicephorus* saith.

Vers. 24 *And hath redeemed us*] Or, *Broken us off*, pulled us away, as by violence; for they would never else have loosed us. This is *priori major misericordia*, a greater mercy than the former, saith *Kimchi*; to *redeem* is more than to *preserve*.

Vers. 25 *Who giveth food to all flesh*] Food agreeable to their severall appetites, and temperaments, suitable and seasonable.

Vers. 26 *O give thanks unto the God of Heaven*] His mercy in providing Heaven for his people, is more than all the rest.

PSAL. CXXXVII.

VErs. 1 *By the rivers of* Babylon] *Tigris & Euphrates*; for the land of *Shinar* (where *Babel* was founded, and afterwards *Babylon* built) was, as most *Geographers* think, a part of the Garden of *Eden*, fruitfull beyond credulity: but to the poor captives all this was no comfort, when they remembred the desolations of their Country, and the loss of their former liberty. The bird of Paradise, they say, once taken and encaged, groaneth uncessantly, till shee dye.

There we sat down, yea we wept] Hee sitteth alone, and keepeth silence, because hee hath born it upon him, saith *Jeremy* of the Mourner, *Lam.* 3. 28. who is much in meditation, so were these bewailing bitterly their sin and misery, with their *bowels sounding as an harp*, *Isa.* 16. 2. where if one string bee touched, all the rest sound.

When wee remembred Zion] The former solemnities, the present desolations.

Vers. 2 *Wee hanged our harps*] Harps wee had, and knew how to handle them (the Jews were famous Artists, noted for their skill specially in *Poetry*, *Musick*, and *Mathematicks*) but wee had little mind to it as now the case stood with us; our Country lying *desolate*, our selves could not bee but *disconsolate*. *Barbitos hic pariet habebis.* Horat. lib. 3. Od. 26.

Verſ. 3 *For there -- they required of us a ſong*] *ſcil.* In diſdain and deriſion of our Religion, *q. d.* Will yee ſing no more holy ſongs in honour of your God? hath hee utterly caſt away all care of your wel-fare, and you the like of his ſervice? Have you never a *black Sanctis* to ſing us? or cannot you ſing care away, &c? where are your wonted ditties, *the words of a ſong? Ebodum, bellos nobis illos veſtro Sionis modulos camillate.*

Jezd.

And they that waſted us] *Cumulatores noſtri, vel Conacumulatores noſtri, vel homines ejulatuum noſtrorum*, they that made us howl ſinging, as *Iſa.* 52. 5. Or *In ſuſpenſionibus noſtris*, after that wee had hanged up our harps, as *verſ.* 2. τὸ ἀκροθίνιον πεντατάχ. λυπηρόν.

Iſocr.

Sing us one of the ſongs of Zion] Wherewith yee were wont to praiſe God. So *Baltaſar* abuſed the bowls of the Sanctuary. So the bloody-Perſecutors at *Orleance*, as they murthered the Proteſtants, required them to ſing, *Judge and revenge my cauſe, O Lord*; and *have mercy on us Lord, &c.*

Verſ. 4 *Shall wee ſing the Lords ſong, &c?*] No, for that were to prophane holy things; and as *Nazianzen* ſpeaketh, κωμῳδεῖν τὰ μυστήρια. And beſides, they had as much mind to bee merry then, and thus, as *Sampſon* had to play before the Philiſtines. Muſick in mourning is not more unſeaſonable, than unſavoury. When our *Edward* the third had the King of *Scots* and the *French* King both priſoners together here in *England*, hee held royall juſts, and feaſted them ſumptuouſly. After ſupper, perceiving the *French* King to bee ſad and penſive, hee deſired him to bee merry as others were. To whom the *French* King anſwered, as here, *How ſhall wee ſing in a ſtrange Land? Quid nobis cum fabulis, cum riſu*, ſaith *Bernard*, *in hoc exilio, in hoc ergaſtulo, in hac valle lachrymarum?* Let us caſt away carnall mirth, and groan earneſtly to bee cloathed upon with our houſe which is from Heaven, 2 *Cor.* 5. 2.

Verſ. 5 *If I forget thee, O* Jeruſalem] As I might ſeem to do, ſhould I herein gratifie theſe Idolaters; or otherwiſe obey them, rather than God. The *Jews* at this day, when they build an houſe, they are, ſay the Rabbines, to leave one part of it unfiniſhed, and lying rude, in remembrance that *Jeruſalem* and the Temple are at preſent deſolate. At leaſt they uſe to leave about a yard ſquare of the houſe unplaiſtered, on which they write, in great letters, this of the Pſalmiſt, *If I forget* Jeruſalem, *&c.* or elſe theſe words *Zecher lechorban*, that is, The *memory of the deſolation.*

Leo Modena of the rites of the Jews.

Let my right hand forget] *Fiat abalienata atque emortua*, Let it bee paralyticall and uſeleſs, unfit to touch the harp.

Verſ. 6 *If I do not remember thee*] *Hi gemitus Sanctorum ſunt gemitus Spiritus ſancti*, theſe are the very ſighs unutterable, that precede joys unſpeakable, and full of glory. Either our beds are ſoft, or our hearts hard, that can reſt when the Church is at unreſt, that feel not our Brethrens hard cords through our ſoft beds.

If I prefer not Jeruſalem *above my chief joy*] Heb. *If I cauſe it not to aſcend above the head of my joy.* Chriſt in his Ordinances muſt bee our chiefeſt comfort, overtopping all other; and devouring all diſcontents whatſoever.

Verſ. 7 *Remember, O Lord the Children of* Edom] Thoſe unbrotherly bitter enemies. The *Jews* call Romiſts, *Edomites.*

Raſe it, raſe it] *Diſcooperite, diſcooperite.*

Buchanan.

Dirute, ex imis ſubvertite fundamentis.

Διόπερα ἐκέλευσε Ἀθηναίων. Herod. Terp.

Darius hearing that *Sardis* was ſacked and burnt by the Athenians, commanded one of his ſervants to ſay to him thrice alwayes at ſupper, *Sir, remember the Athenians to puniſh them.*

Verſ. 8 *That art to bee deſtroyed*] *Spoliatrix*, ſaith the Syriack, *Iſa.* 33. 1.

Happy ſhall hee bee] *i. e.* Well rewarded with wealth and good wiſhes.

Verſ. 9 *That taketh and daſheth thy little ones*] So at the deſtruction of *Troy.*

Horat. l. 4. Od. 6.

Sed palam captis (heu nefas, heu)
Neſcios fari pueros, Achivis
Ignibus ducis miſeranda ſtatuis.
Mouris in alvo.

PSAL-

PSAL. CXXXVIII.

VErſ. 1 *I will praiſe thee with my whole heart*] Which no Hypocrite can do, though hee may pray in diſtreſs from the bottom of his heart. A grateſull manis a gracious man, *viz.* if hee come with a *true heart*, as the Apoſtle hath it, *Heb.* 10. 22.

Before the Gods will I ſing praiſe unto thee] That is, before Angels, who are preſent in holy aſſemblies, 1 *Cor.* 11. 10. (as was repreſented by thoſe *Cherubines* pictured in the Temple) as alſo before Princes and Potentates; ſee *verſ.* 4. *Aben-Ezra. Kimchi.*

Verſ. 2 *I will worſhip toward thy holy Temple*] Whereſoever I am, the face of my ſoul ſhall turn, like the needle of a Diall, by ſacred inſtinct, towards thee in the Ark of thy preſence, in the ſon of thy love. *Abbot.*

For thy loving kindneſs, and for thy truth] For thy *grace and truth* which *come by Jeſus Chriſt*: the Ark and Mercy-ſeat were never ſundred. Gods loving kindneſs in Chriſt moved him to promiſe, his truth binds him to perform, and hence our happineſs.

For thou haſt magnified thy Word above all thy Name] Or, *Thou haſt magnified thy name in all thy Words.* Or, *Thou haſt magnified above all things thy Name by thy Word*; that is, Thou haſt got thee a very great name, by fulfilling thy promiſes; and by ſetting on thy Word with power.

Verſ. 3 *In the day when I cryed, &c.*] This hee worthily celebrateth as a ſingular favour, a badge of grace, *Pſal.* 66. 18. and pledge of glory, *Act.* 2. 21.

And ſtrengthenedſt mee with ſtrength in my ſoul] With ſtrength in the inward man, *Epheſ.* 3. 16, 20. with ſpirituall mettal, with ſupporting grace, keeping head above water: *My body is weak, my ſoul is well*, ſaid that dying Saint. I am as full of comfort as heart can hold, ſaid a certain Martyr. The Apoſtle ſpeaketh of the new *ſupplies of the Spirit of Jeſus Chriſt*, *Phil.* 1. 19. the joy of the Lord is ſtrengthening, *Neh.* 8. 10. ἐπιχορηγία.

Verſ. 4 *All the Kings of the earth ſhall praiſe thee*] Such of them as ſhall read theſe Pſalms of my compoſing: or otherwiſe ſhall hear of thy gracious dealing with mee, according to thy promiſe. Such alſo as ſhall hereafter bee converted to the faith; for though *Not many mighty, not many noble are called*, 1 Cor. 1. 26. yet ſome are, and theſe ſhine in the Church, like ſtars of the firſt magnitude.

Verſ. 5 *Yea they ſhall ſing in the wayes of the Lord*] As having taſted the excellencie of the comforts of godlineſs (far ſurpaſſing thoſe of the Crown and Scepter) and felt the power of Gods Word ſubduing them to the obedience of faith, whereby they come *to rule with God, to bee faithfull with his Saints*, and to ſing their ſongs.

Verſ. 6 *Though the Lord bee high, &c.*] Even the *high and lofty one that inhabiteth eternity*, Iſa. 57. 15. See on *Pſal.* 113. 6, 7.

Yet hath hee reſpect unto the lowly] This maketh that Ancient cry out, *Videte magnum miraculum*, See here a great miracle; God is on high: thou liſteſt thy ſelf up, and he flieth from thee; thou boweſt thy ſelf down, and hee deſcendeth unto thee. Low things hee looketh cloſe upon, that he may raiſe them higher; lofty things he knoweth a far off, that he may cruſh them down lower. The proud Phariſee preſſed as near God as he could; the poor Publican not daring to do ſo, ſtood a loof off; yet was God far from the Phariſee, near to the Publican. The Lord Chriſt is a door to Heaven, but a low door: hee who will enter in thereby, *humiliet ſe oportet, ut ſano capite intrare contingat*, ſaith *Auſtin* hee muſt needs ſtoop to ſave his head-peece. Aug. de Temp. Aug. in Johan.

But the proud hee knoweth a far off] As not vouchſafing to come anear ſuch loathſome lepers. For pride is like a great ſwelling in the body, apt to putrifie, break, and run with loathſome and foul matter. Hence God ſtands off from ſuch, as odious and abominable; hee cannot abide the ſight of them; *Superbos à cælo longè propellit*, as the Chaldee here paraphraſeth, he driveth the proud far enough off from Heaven, yea hee thruſteth them into Hell, to their Father *Luciſer*, that *King of all the children of pride*, as *Leviathan* is called, *Job* 41. 34.

Verſ. 7 *Though I walk in the midſt of trouble*] Even in the *vale of the ſhadow of death*, ſo that I ſeem little different from a dead man.

Thou wilt revive mee] That is, reſtore mee from ſo great a death, as 2 *Cor.* 1. 10. Thou

Thou shalt stretch forth thine hand] Thou shalt interpose thy help betwixt mee and them, and save mee harmless; as the Poets feign their Gods did those whom they favoured. *Thou shalt strike them with thy left hand, and save mee with thy right*: so *Themistius* senseth it.

Vers. 8 *The Lord will perfect that which concerneth mee*] Hee will not do his business to the halves, leave it in the midst, but carry it on to a consummation, and lay the *top-stone* of grace: this I am well assured of. See *Phil.* 1. 6. Only I must pray, and do my part, having an eye still to Gods everlasting mercy in Christ.

Forsake not the works of thine own hands] Look upon the wounds of thine hands, and forsake not the works of thine hands, prayed Queen *Elizabeth*. And *Luthers* usuall prayer was, Confirm, O God, in us that thou hast wrought, and perfect the work that thou hast begun in us, to thy glory: So bee it. Though the good work of grace bee begun in us, yet wee can neither persevere in that grace, nor bring it forth to act, without new grace: Even as trees, though they bee fitted to bear fruit, yet without the influence of the heavens, they cannot put forth that fitnesse in fruit, &c.

PSAL. CXXXIX.

A *Psalm of* David] There is not in all the five books of Psalms, so notable a one as this (saith *Aben-Ezra*) concerning the wayes of God, and the workings of conscience. It was penned, saith the *Syriack* Interpreter, upon occasion of *Shimei's* railing upon him for a bloody man, and a Belialist, 2 *Sam.* 16. Here therefore hee purgeth himself by an appeal to God; and delivereth up his false-accusers to Gods just judgement, *vers.* 19.

Vers. 1 *O Lord thou hast searched mee and known mee*] Even mine heart and reins (*Jer.* 17. 10.) hast thou searched as *with lights*, (*Zeph.* 1. 12.) by an exact scrutiny, by a soul-searching inquisition, whereby thou art come to know mee thorough and thorough: Not only *Mee* naturall, as *vers.* 15, 16. but also *Mee* civil and morall, as *verse* 2, 3, *&c.* neither stayeth thy knowledge in the porch or lobbies (my *words* and *wayes*) but passeth into the presence, yea privy-Chamber: for

Vers. 2 *Thou knowest my down-sitting, and mine up-rising*] All my postures, gestures, practices, *sive sedeam, sive surgam*, whether I sit, stand, walk, lye; thou searchest and knowest all. Some search, but know not; thou dost both: thine eyes behold, thine eye-lids try the Children of men, *Psal.* 11. 4. See the Note there.

Thou understandest my thoughts] Heb. *My familiar thoughts*, such as I am delighted in, *voluntatem meam, sanus vendor it*, my wills others. *propinquitatem meam*, my nearnesse, and that *afar off*, even from Heaven, being *intimus meus mihi intimior*, not so far from mee as the bark is from the tree, the skin from the flesh, or the flesh from the bones.

Afar off] *Eminus, à longe præcurristi, antequam moveantur*, saith *Chrisostome*; thou knowest my thoughts before I have conceived them, my thoughts *in Posse*, from all eternity]: so great is thy sagacity and perspicacity. As a man that knoweth what roots hee hath in his Garden, though there bee not a flower appearing, yet hee can say, when the Spring comes, this and this will come up: so here; God knows our whole frame, our Principles, &c.

Vers. 3 *Thou compassest my path*] Or, *Thou winnowest*, if there bee any chaff or trash, thou wilt make it flye; thou art at both ends of all my works, and enterprizes, both by day and by night, *Perdiurnè & pernox*. Neither art thou only at my fingers ends, but at my tongues end too.

Vers. 4 *For there is not a word in my tongue*] Though not yet uttered, or but whispered only.

Thou knowest it altogether] Every tittle of it; thou understandest the language of mens hearts.

Vers. 5 *Thou hast beset mee behind and before*] As a beast that is pursued, as an enemy that is begirt and invironed. And lest I should think by some means to make escape, (as *David* did from *Saul* and his Host, by a providence, 1 *Sam.* 23. 27. as *Hannibal* did from the *Romans* by a stratagem.)

Thou hast laid thine hand upon mee] As my surety, so that I am thy prisoner, and cannot stir a foot from thee.

Vers.

Verſ. 6 *Such knowledge is too wonderfull for mee*] I can hardly conceive of this thine omniſcience, and omnipreſence, but am ready to meaſure thee by my ſelf, and according to mine own module. And indeed, for a creature to beleeve the infinite Attributes of God, hee is never able to do it thoroughly, without ſupernaturall grace.

It is high, I cannot attain unto it] Sith it far exceedeth the reach of reaſon, and is much above my capacity and underſtanding. I ſtand *at gaze*, and am *aſtoniſhed*, and that is the neareſt that I a poor finite foolish creature can come to ſo infinite a wiſdome. It was therefore a good ſpeech of them who being asked what God was? answered, *Si ſcirem, Deus eſſem*, If I knew that, I ſhould be a God.

Verſ. 7 *Whither ſhall I go from thy Spirit?*] Here he argueth Gods omniſcience from his omnipreſence; and this the Heathens alſo had heard of, as appeareth by their *Jovis omnia plena*; and --*quaſcunque accedtis ad aras*

Sub Jove ſcimus te eſſe, &c.

Empedocles could ſay, that God is a *circle*, whoſe *center* is every where, whoſe *circumference* is no where. They could tell us that God is the ſoul of the World: and that as the ſoul is *tota in toto, & tota in qualibet parte*, ſo is hee: that his eye is in every corner, &c. to which purpoſe they ſo pourtraied their goddeſs *Minerva*, that which way ſoever one caſt his eye, ſhee always beheld him. But theſe divine notions they might have by tradition from the Patriarches: and whether they beleeved themſelves in theſe and the like ſayings, is much to bee doubted.

Or whither ſhall I flee from thy preſence?] Surely no whither: they that attempt it, do but as the fiſh which ſwimmeth to the length of the line, with an hook in the mouth.

Verſ. 8 *If I aſcend up into Heaven thou art there*] That's thy proper place, and there *Ariſtotle* in his book of the World *ad Alexandrum* affirmeth that God is only *eſſentialiter & actu*. This was to proclaim himſelf an arrant Atheiſt: for God filleth all places, and is comprehended of no place, being totally preſent, wheresoever preſent: for wee muſt not conceive that God is commenſurable by the place, as if hee were partly here, and partly elſewhere, but every where, all-preſent.

Verſ. 9 *If I take the wings of the morning*] The morning light is diffuſed in an inſtant all the whole *walk* over. If I could flye never ſo ſwiftly from one end of the Heaven to the other, ſaith *David*, I ſhould bee never the neare. This is a poetical expreſſion.

And dwell in the uttermoſt parts of the Sea] Or of the Weſt, whither the Sunſetting is ſaid to haſten, and hide himſelf. The *Syriack* and *Arabick* have it, If I take *the wings of the Eagle and dwell, &c.* And of the Eagle they write, that when ſhee would change her feathers, ſhee falleth down into the ſea.

Verſ. 10 *Even there ſhall thy hand lead mee*] *i. e.* Thy Power and Providence ſhall diſpoſe of mee. I ſhall flee but from thy hand, to thy hand, as guilty *Jonas* did.

Verſ. 11 *The darkneſs ſhall cover mee*] The Hebrew phraſe is taken from Kraits that *lyes aſquat*, ſaith *Diodat*, *Nolle latere mendax, ſed non Deum*. The guilty conſcience ſharketh up and down for comfort, but getteth none.

Verſ. 12 *Yea the darkneſs hideth not*] Heb. *Darkeneth not from thee*, becauſe thine eyes are fiery, Rev. 1. 14. ſuch as need no outward light: they are more light and radiant than the Sun in his ſtrength.

The darkneſs and the light, &c.] *Deo obſcura lucent, quæ ad præſentem, Hominem ſpectant.* ſaith an Ancient: Night will convert it ſelf into noon before God: and ſilence prove a ſpeaking evidence.

Verſ. 13 *For thou haſt poſſeſſed my reins*] The ſeat of mine affections. Thoughts kindle affections, and theſe cauſe thoughts to boil: they are cauſes one of another, and both well known to God. For who poſſeſſeth lands or houſes, but he that hath the right title and roome thereof, ſaith an Expoſitour?

Thou haſt covered mee in my Mothers womb] Bee not from thine all-ſeeing eye thought ſo dark a place, and ſo private a ſecrecie.

Verſ. 14 *I will praiſe thee, for I am fearfully and wonderfully made*] Or, *I am terribly diſtinguiſhed*, ſaith *Montanus*; neither can I wonder enough at thy

work-

workmanship. The greatest miracle in the World is man; in whose very body (how much more in his soul?) are miracles enow (betwixt head and feet) to fill a volume. *Austin* complaineth that men much wonder at high mountains of the earth, huge waves of the Sea, deep falls of rivers, the vastnes of the Ocean, the motions of the stars, & *relinquunt seipsos nec mirantur*, but wonder not at all at their wonderfull selves. *Galen*, a prophane Physician, writing of the excellent parts of mans body, and comming to speak of the double motion of the lungs, could not chuse but sing an hymn to that God, whosoever hee were, that was author of so excellent and admirable a peece of work.

And that my soul knoweth right well] That is, so well, as to draw hearty praises from mee to my Maker. But for any exact insight, hear *Solomon*; *As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God, who maketh all.* Eccles. 11. 5. Some read the words thus, *Thy works are wonderfull, and so is my soul which knoweth right well.* q. d. my rationall and intelligent soul is an admirable peece indeed. Nothing in the World, saith one, is so well-worthy to bee wondred at as man, nothing in man, as his soul.

Vers. 15 *My substance was not hid from mee*] *Ossatio mea, id est ossium & nervorum compages*, the structure of my bones and joynts. But was not hee a wise man (and yet wise enough otherwise) who being asked upon his death-bed what his soul was? seriously answered, that hee knew not well; but hee thought it was a *great bone* in the middle of his body?

Was not hid from thee] For thou hast both the names and number of every part, to a nerve or an artery; *Aquinas* saith, that at the Resurrection, the bodies of the Saints shall bee so clear and transparent, that all the veins, humours, nerves, and bowels shall bee seen, as in a glass. Tis sure, that they are so to God, when first formed in the womb.

When I was made in secret] That is, in the womb of my Mother. As curious workmen, when they have some choice peece in hand, they perfect it in private, and then bring it forth to light, for men to gaze at: so here.

And curiously wrought] *Variegatus, & quasi acu pictus*, Embroidered and wrought as with the needle; whence man is called a *Microcosm*, or little World. *Bodinus* observeth, that there are three regions within mans body (besides all that is seen without) answerable to those three regions of the World, Elementary, Etherial, and Celestial. His entrails and whatsoever is under his heart resemble the Elementary region, wherin only there is *Generation* and *Corruption*. The heart and vitals that are divided from those entrails by the *Diaphragma*, resemble the *Etherealt* Region: as the brain doth the heavenly, which consisteth of intelligible creatures.

In the lowest parts of the earth] That is, in my Mothers womb, as before. See Ephes. 4. 9. The *Syriack* interpreteth it (but not so well) *when I shall dye, and be buried, and my bones turned to ashes, yet thou shalt know them.*

Vers. 16 *Thine eyes did see my substance*] *Golmi, id est fœtum conglutinatum ante formationem membrorum*, saith *Kimchi*; when I was but an *Embryo*, or hardly so much. *Dispexit Deus membra calicis, & patinæ*, saith *Austin*, how much more of man? The word signifieth *my wound-up* or *wrought-up mass*.

And in thy book all my members are written] A metaphor from curious workmen, that do all by the book, or by a modell set before them, that nothing may bee deficient, or done amiss. Had God left out an eye in his common-place book, saith One, thou hadst wanted it.

Which in Continuance] In process of time, and by degrees.

When as yet there was none of them] But all was a rude lump. This is a great secret of nature, and to bee modestly spoken of.

How precious also are thy thoughts unto mee] *i. e.* The thoughts of thy wisdome, power, and goodnes, clearly shining in these wondrous works of thine: it does my heart good to think and speak of them.

How great is the summe of them] *viz.* Of my works, and of thy thoughts thereon. I cannot count them, much less comprehend them. To blame are such as trouble not their heads at all about these matters. Surely when the Lord made man's head with so many closures and outworks to his brain, the fear of [illegible] [illegible] [illegible]

vended it for some precious treasure. Many locks and keys argue the price of the Jewell they are to keep; and many papers wrapping a token within them, the use of that token.

Vers. 18 *If I should count them, they are more in number than the sand*] q. d. They are infinite and innumerable. *Archimedes* that great Mathematician bragged, that hee could number all the sands in the habitable and inhabitable World, but no man ever believed him. See 1 *Sam.* 13. 5. 2 *Sam.* 17. 11. *Psal.* 78. 27.

when I awake, I am still with thee] Still taken up with some holy contemplation of thy works, and wisdome. These thoughts I fall asleep with, and these I awake with. As I rake up my fire ore night, so I finde it in the morning.

Vers. 19 *Surely thou wilt slay the wicked*] Those that traduce and slander mee for an Hypocrite and a Belialist. Some render it, *O that thou wouldest slay them!* in as much as they hate mee for my zeal, and forwardness to turn the wheel of Justice over them, and to give them their due and condign punishment; for, for mine own part, I cannot abide them, but bid them *Avaunt, with*

Depart from mee, yee bloody men] Yee that dare to destroy so goodly a peece of Gods handywork as man is above described to bee. See *Gen.* 9. 6. Oh yee that seek to double undo mee; first by detraction and then by deadly practice. See *Ezek.* 22. 9. In thee are men that carry *tales to shed blood.*

Vers. 20 *For they speak against thee wickedly*] Inasmuch as they speak against mee; *Tua causa agitur mea causa*, said *Charles* the fifth Emperour to *Johan. Pfingius*, who complained hee had been wronged by the Duke of *Saxony*; so saith God to every *David*. This *Luther* knew, and therefore wrot thus to *Melanthon*, *Causa ut sit magna, magnus est actor, & auctor ejus; neque enim nostra est.* The cause is Christs, and hee will see to it and us. *Moses* told the people that their murmurings were not against him, but against the Lord, *Exod.* 16. 8. As unskilfull hunters, shooting at wild beasts, kill a man sometimes; so whilst men shoot at Christians, they hit Christ.

And thine enemies take thy name in vain] Whilst they would despoil thee of thine omnipresence, omnipotence, &c. casting thee into a dishonourable mould as it were, and having base and bald conceits and speeches of thee and thine. *Kimchi* interpreteth it of Hereticks, those false friends, but true enemies to God, of whom they make great boasts, as did the *Gnosticks*, *Manichees*, *Novatians*, and lately the *Swenkfeldians* (who stiled themselves the *Confessours of the Glory of Christ*) and many of our modern Sectaries.

Vers. 21 *Do not I hate them, O Lord*] And therefore hate them because they hate thee? This the Hebrews understand of Hereticks and Apostates. See a like zeal in that Angel of *Ephesus*, Rev. 2. 2.

And am not I grieved] Or, *irked*, made *ready to vomit* at (as at some loathsome spectacle) *fretted, vext.*

Vers. 22 *I hate them with a perfect hatred*] That is, unfeignedly, and with a sound heart (saith one) for this only cause, that they are *workers of iniquity*. It was said of *Annas*, hee hated a *Tyrant*, not *Tyranny*, and of *Crassus* hee hated *avaricious man*, not *covetousness*. It may as truly bee said of an Hypocrite, Hee hates *sinners*, not *sin*; those hee nourisheth, those hee censureth. *Davids* was none such, and yet, as something mistrusting his own heart, hee thinks good to adde,

Vers. 23 *Search me O God, and know my heart*] Look into every corner and cranny, and see whether it bee not so as I say, viz. that I hate wicked men mortally for their wickedness: and for no self-respect have I thus cast down the gauntlet of defiance unto them, and bidden them battell. Wee should not rest (saith a Reverend man) in our hearts voice, nor accept its deceitfull applause. But as once *Joshuah* seeing the Angel examined him, *Art thou one of us, or one of our adversaries?* so should wee deal in this case, beg of God (who is to be as much feared in his mercies, as his judgements) to search us, and try us throughly, as here: this is a sure sign of sincerity, void of all guile and deceit.

Vers. 24 *And see if there be any wicked way in mee*] Heb. *Any way of pain, or grief, or, of perdition*, or *destruction*, any course of sin that is grievous to God or man. As Saint Austin allowes not of any wicked desire, so he allows not of any wicked thought, that is not disgraded if not extinguished, amongst the grosser sins. Sin (saith one) is to the soul, as the plague or Horror is, it is continually cast out. The good heart admireth not the ornaments of any sin. Sin may cleave to it, as dross to silver, but it entreth not into the frame and

constitution it is not wrought into the temper of a good man at once; there is no such story of wickedness to be found in him, no such *evill heart of unbelief* as to *depart away from the living God*, Heb. 3. 12. There is no time wherein hee cannot say, as Psal. 27. 8. *Pray for us: for we trust we have a good conscience in all things, willing to please God.*

And lead me in the way everlasting] Heb. *In the way of eternity*, id est *of antiquity*, that *good old way*, Jer. 6. 16. traced by *Adam, Abraham, Moses, &c.* and that leadeth to Heaven. Rid my heart of those remnants of Hypocrisie, and help mee *to perfect holiness in the fear of God*, 2 Cor. 7. 1.

PSAL. CXL.

VErs. 1 *Deliver mee, O Lord, from the evill man*] Made of malice, in which is steeped the venom of all vices.

Preserve mee from the violent man] *Adam of violences*, who vulture-like, (*Levit.* 17. 10.) liveth by rapine. Such were *Saul* and his Sycophants.

Vers. 2 *which imagine mischiefs in their heart*] Where the Devil worketh night and day as a mintman, as a Smith in his forge, or an Artificer in his shop. A godly man is said to have *right thoughts*, Prov. 12. 5. and that his desires are *only good*, chap. 11. 23. An evill man is called a *man of wicked devices*, Prov. 12. 2. & 14, 17. being *ingeniosi nequam*, wittily wicked, as it was once said of *C. Curio* the *Roman* Lawyer.

Cæcerunt prælia. q. d. sunt tanquam tubæ belli.

They are gathered together for war] Heb. *They gather wars*, as Serpents gather poison to vomit out at others.

Vers. 3 *They have sharpened their tongues like a Serpent*] Which by reason of his sharp tongue, striketh more deeply.

Adders poison] *Venenum Psyados. R. Salomon* readeth *Spiders poison*; others, Aspes, Vipers. Malice turneth men into Serpents, saith *Chrysostom*.

Vers. 4 *Keep mee*] Who are thus sought and set for; but thou canst rescue mee.

To over-throw my goings] *Præcipitare*, to hurl mee down head-long.

Vers. 5 *The proud have hid a snare, &c.*] They are restless to ruine mee, adding all kind of craft to their cruelty.

Vers. 6 *I said unto the Lord*] Danger drove *David* home to God; as hug hens do little Children, to their Parents.

Vers. 9 *In the day of battel*] Heb. *Of covering* for battel. *David* never had any with *Saul*, but declined it.

Vers. 8 *Grant not O Lord, &c.*] For if they should but *overcome* compare, Masters of their desires, they would bee intolerably insolent, so as to say, *Our high hand, and not the Lord hath done all this*, Deut. 32. 27.

Vers. 9 *As for the head*] The chieftain, the ring-leader, *Doeg* or *Saul* himself. Or thus, *Let mischief cover the heads of my besiegers*. Let it fall upon their pates, as Psal. 7. *Similitudo est a sacrificiis, quorum capita averruncantur.*

Vers. 10 *Let burning coals fall upon them*] *Grossi grossa accumula. Hot sum cum vota quam vaticinia.*

Vers. 11 *Let not an evill speaker*] Heb. *A tongue of evenge*, wherewith *Perseus* proclaimeth up four and twenty leveral sins: *a world of wickedness*, St. *James* calleth it, chap. 3.

Evill shall hunt the violent man] This Angel of death shall have him into Hell, saith the Chaldee. Of the black birds excrements a snare is made to catch him. *C. Marius* was slain with the sword that made others bleed. *Tyrannis pereunt quos genuere, &c.* Tyrants perish by those vices that raised them. Gods Judgements against sinners are fetched from themselves, as a foul sin with an inward scab from her own body.

Vers. 12 *I know*] For I have a promise for it, and that infallible.

Vers. 13 *Shall give thanks*] [illegible]

PSAL. CXLI.

Vers. 1 *Lord I cry unto thee*] No distress or danger, how great soever, shall stifle my faith, or stop my mouth; but make mee more earnest, and my prayers like strong streams in narrow straits, shall bear down all before them.

Make haste unto mee] Lest help come too late.

Vers. 2 *Let my prayer bee set forth before thee as incense*] Faithfull prayer is ἀνάβασις τοῦ νοῦ (saith *Damascen*) *the ascension of the heart* to God. In this incense how many sweet spices are burned together by the fire of faith, as humility, hope, love, &c? all which come up for *a memoriall before God*: and the Saints (as *Manoahs* Angel) ascend up in the flame, and do wonderously, *Judg.* 13. 19, 20. whilst their pillars of smoak are perfumed with myrrhe and frankincense, with all powders of the spice-Merchant, *Cant.* 3. 6. that is, with the merits and mediation of Jesus Christ, *Heb.* 9. 24. those sweet odours poured into the prayers of Saints, *Rev.* 5. 8. & 8. 4. for want whereof the incense of the wicked is abomination, *Isa.* 1. 13. as stinking of the hand that offereth it. Dam. de fide. Act. 10. 4.

As the evening Sacrifice] The *sacrificium jugε*, that was offered every morning and evening, *Exod.* 29. 39. *Numb.* 28. 4. in reference to that immaculate Lamb of God, slain from the beginning, for *an offering and a sweet smelling savour*, Ephes. 5. 2. *Chrysostom* telleth us, that the Greek Church made use of this Psalm in their evening-Liturgie.

Vers. 3 *Set a Watch, O Lord, before my mouth*] *Orat pro patientiâ*; saith One, here hee prayeth for patience; lest by giving himself leave to over-talk, hee make the matter much worse. The best patience long tryed, and hard put to't, may miscarry, to its cost.

Keep the door of my lips] That it move not creaking, and complaining as on rusty hinges, for want of the oil of joy and gladness. *David* had somewhat to do with his tongue, as wee see, *Psal.* 39. 1. 3. and when hee had carted the Ark, how untowardly spake hee, as if the fault were more in God than himself, that there was such a breach made in *Uzzah*, 1 Chron. 15. 2? It was but need therefore thus to pray. Dal pro Deiseth per Apocopen poeticam.

Vers. 4 *Incline not my heart*] Out of the abundance of the heart the mouth speaketh. For the better ordering of his words, therefore hee prayeth, not to be delivered up to Satan, and to his own hearts lust (as hee was, 1 *Chron* 21. 1. with 2 *Sam.* 24. 1.) for God tempteth no man, but the Devill and his own concupiscence, *Jam.* 1. 13, 14. but to bee bent the better way by Gods over-powering efficacious grace, and to bee stablished with his free Spirit.

To practise wicked works] The Vulgar rendreth it, *ad excusandas excusationes in peccatis*, to frame excuse for mine offences: but that, when I have over-talkt, I may confess and forsake, and so find mercy. Gnalal significat operari cum occasione pravitatis, causa.

And let mee not eat of their dainties] Their murthering morsels of iniquity, or their *sid-bits* and *baites*, whereby *Sauls* courtiers sought to insnare him. The Chaldee expoundeth it of their songs at banquets.

Vers. 5 *Let the Righteous smite mee, &c.*] In case I do offend in word or deed, let mee never want a faithfull reprover, who may *smite mee as with a hammer* (so the word signifieth) reprove mee sharply, *Prov.* 23. 35. *Zech.* 13. 5. *Tit.* 1. 13. cuttingly, as the Apostles word importeth, yet mildly and lovingly, *Gal.* 6. 1. *Prov.* 9. 8. & 19. 25. & 25. 12. with soft words, but hard arguments. ἀποτόμως.

It shall bee a kindnesse] *David* thought the better of *Nathan* for so roundly reproving him, 2 *Sam.* 12. and made him of his Councell, 1 *King.* 1. *Peter* thought the better of *Paul* for dealing so plainly with him at *Antioch*, Gal. 2. and maketh honourable mention of him, and his writings, 2 *Pet.* 3. 'Tis said of *Gerson* (that great Chancellour of *Paris*, *tam valde ex aliis temporis lateribus, quam ex ipsis aliorum fratrum & charitativa redarguerentur*, hee rejoyced in nothing so much as in a friendly reprehension: great pity it was that none bestowed a chiding on him for being so active against *John Hus* and *Hierom of Prague*, at the councill of *Constance*. Of Queen *Anne Bullen*, it is reported, that shee was not only willing to bee admonished, but required her Chaplains freely and plainly to tell her of whatsoever was amiss. Her Daughter Queen *Elizabeth* was well pleased with Mr. *Dierings* plain dealing, who told her in a Sermon that before shee was *Tongues ends*, but now *Tongues lengths* In vita Joh. Gerson. Mr. Clark's Martyrolog. p. 78.

juvenca, as an untamed Heifer: and speaking of the disorders of the times, *These things are so, said hee, and you sit still, and do nothing, &c.*

It shall bee an excellent oil] Heb. A *head-oil*, such as they poured on their friends heads, and that was of the best.

Which shall not break my head] My heart it may. Or, *Let him not make it fail my head*, let him not cease to do mee this good office daily; I shall count it a courtesie, and requite it with my best prayers for him, in his greatest necessity.

For yet my prayer also shall bee in their calamity] I will not curse them for their good counsell, raile at them for reproving mee, or insult over them in misery as justly met withall; but pray for them, and prize them as my best friends.

Vers. 6 *When their Judges are overthrown*] As I like just reprehensions, so I suffer unjust Persecutions from the Grandees of the Nation, who shall shortly bee dejected from their dignity, and dashed as it were against the rocks. And then

They shall hear my words] The common people that have been seduced by their evil Rulers to think the worst of mee, shall bee brought to a right understanding of things, and undeceived: so that they shall set by those words of mine that they have vilipended and sleighted.

Vers. 7 *Our bones are scattered at the graves mouth*] *i. e.* I and my company are in a dying condition, *free among the dead*; yea, if taken wee should be put to most cruel deaths, hewn in peeces, or pulled limbmeal, and left unburied; and our dead bodies mangled by a barbarous inhumanity, as wood-cleavers make the shivers flye hither and thither. This is the perillous case of mee, and my partisans.

Non una & simplici morte sententi sunt.

Vers. 8 *But mine eyes are unto thee*] Afflictions to the Saints are *tanquam scala & ala*, to mount them to God.

Leave not my soul destitute] *Ne exinanias*, make not bare my soul *viz.* of thy protection.

Vers. 9 *Keep mee from the snare, &c.*] See *Psal.* 140. 5.

Vers. 10 *Let the wicked fall*] *Metaphora a piscibus*, saith *Tremellius*, as fishes in casting-nets, *Isa.* 19. 8.

Whilest that I withall escape] The Righteous is delivered out of trouble, and the wicked commeth in his stead; *Prov.* 11. 8. It appeareth at length that simple honesty is the best policie, and wicked policy the greatest simplicity, and most self-destructive.

PSAL. CXLII.

When hee was in the cave] *scil.* Of *Engedi*, 1 Sam. 24. *Loquitur in spelunca, sed prophetice in Christo*, saith *Hilary*.

Vers. 1 *I cryed unto the Lord with my voice*] *scil.* Of my heart, and more with my mind than mouth: for if hee had been heard, hee had been taken by the enemy. Thus *Moses* cryed, but uttered nothing, *Exod.* 14. 15. *Erit vocis silentio, ut verbo clamaret.* Thus Christ cryed, *Heb.* 5. 7.

Vers. 2 *I powred out my complaint*] Heb. *My supplication.*

I shewed before him] Plainly and plentifully, how my danger increased to a very crisis, as one expresseth it.

Vers. 3 *When my spirit was over-whelmed within mee*] Or, *covered over*, with grief, as the Greek expoundeth it.

Then thou knewest my path] *scil.* That I neither fretted nor fainted. Or, thou knewest how to make a way to escape, 1 *Cor.* 10. 13. The Lord knoweth how to deliver his, 2 *Pet.* 2. 9.

Vers. 4 *I looked on my right hand*] Not a man would appear for mee. *Nemo ad opem, ad ultionem, miseris plerumque amicus.* *Nullis fidus nisi malis.*

Vers. 5 *I cryed unto thee, O Lord*] Trusted unto as my last refuge, in the fail of all outward comforts, *Zeph.* 3. 12. they are an afflicted poor people, and being so, they trust in the Name of the Lord.

Vers. 6 *For I am brought very low*] Exhausted and drained, utterly wasted, quite destitute of help, any way.

Vers. 7 *Bring my soul out of prison*] *Viz.* Out of this distressed condition, as one expresseth it, or rather, out of this life, which is to mee more troublesome than if in prison.

The

The Righteous ſhall compaſs mee about] Heb. *Shall Crown mee*: that is, ſhall in circle mee, as wondring at thy goodneſs in my deliverance: or they ſhall ſet the Crown on mine head, as the Saints do likewiſe upon Chriſts head (*Cant.* 3. 11.) to whom this Pſalm may bee fitly applyed all along, as aboveſaid.

PSAL. CXLIII.

VErſ. 1 *Hear my prayer, O Lord*] Hee prayeth once and again for audience: and would have God to hear him *with both ears*. Thus hee prayed (ſaith the Greek title of this Pſalm) when his ſon *Abſolom* was up in armes againſt him: and it may ſeem ſo, by the next words. De fuga ab Abſolom. R. O. Ind. Chron.

Verſ. 2 *And enter not into Judgement with thy Servant*] This is *ſingulare ſuffragium, ſiquæ uſquam in ſacris literis extat* (ſaith *Beza*) an excellent ſentence as any is in all the Bible, ſaying the ſame that St. *Paul* doth, *Rom.* 3. 24. that Juſtification is by faith alone, and not by works. *David* would not bee dealt with in ſtrictneſs of juſtice. *Lord go not to law with mee*, ſo ſome render it: *Go not into the Judgement-hall*, ſo the *Chaldee*. All St. *Pauls* care was, that when hee was ſought for by Gods Juſtice, hee might bee *found in Chriſt*, *not having his own righteouſneſs which is of the law, &c.* Phil. 3. 9. The beſt Lamb ſhould bee ſlaughtered, except the Ram had been ſacrificed, that *Iſaac* might bee ſaved. Woe to the life of man, ſaith an Ancient, though never ſo commendable, if it ſhould have Judgement without mercy; if there bee not an *ἐπιείκεια* to moderate that *ἀκριβοδικαιον*, the ſeverity of utmoſt right. We read of a certain *Dutch* Divine, who being to dye was full of fears and doubts. And when ſome ſaid to him, you have been ſo active and faithfull, why ſhould you fear? Oh ſaid he, the Judgement of man and the Judgement of God are different. *Sordet in conſpectu Judicis, &c.*

Verſ. 3 *For the enemy hath perſecuted my ſoul*] *Quaſi rabiferali percuſſu*, hee hath raged unreaſonably. The utmoſt of a danger is to bee related before the Lord in prayer, and to bee acknowledged after wee are delivered out of it, by way of thankfulneſs.

Verſ. 4 *Therefore is my ſpirit over-whelmed*] Gods deareſt Children have their paſſions: againſt that ſtoicall *apathie*. A ſheep bitten by a Dog is no leſſe ſenſible of the pain thereof than a Swine is; though hee make not ſuch an outcry.

Verſ. 5 *I remember the dayes of old*] Wherein I was delivered from the Lion and the beat; *yea from the hand of all mine enemies, and from the hand of* Saul, *Pſal.* 18. *title*. More than this, *Sæcula antiquitus prætrita recolo*, I run over, and ruminate all the ancient monuments of thy mercy to the Patriarches and others: ſith all that is written was written for our inſtruction, that wee through patience and comfort of the Scriptures might have hope, *Rom.* 15. 4. See *Pſal.* 77. 4, 6.

Verſ. 6 *I ſtretch forth my hands unto thee*] As a poor beggar for an alms. Beggery here is not the eaſieſt and pooreſt trade, but the hardeſt and richeſt of all other.

My ſoul thirſteth after thee] And is therefore a fit ſubject for thy Spirit of Grace and comfort to bee poured upon, *Iſa.* 44. 3. & 55. 1.

Verſ. 7 *Hear mee ſpeedily*] A very patheticall prayer uttered in many words to like purpoſe, as the manner is, in extreme danger.

My ſpirit faileth] I am ready to ſink and to ſwoon. Thus *David* knew God hath a great care that the Spirit fail not before him, and the ſoules which he hath made, *Iſa.* 57. 16. When *Bezoard*-ſtone is beaten, wee ſee that none of it bee loſt; not ſo when ordinary ſpices: ſo here, for ordinary ſpirits God cares not much what becometh of them, as hee doth of the choice ſpirits of his people.

Verſ. 8 *Cauſe mee to hear — in the morning*] *Mane, id eſt maturè*, ſoon as may be, or (at leaſt) as is meet, make mee to hear of joy and gladneſs, ſpeak comfort to my conſcience, and help to my afflicted condition.

Verſ. 9 *Deliver mee, O Lord, from mine enemies*] Deliverance from enemies is a fruit of our friendſhip with God.

Verſ. 10 *Teach mee to do thy will*] *Orat nunc pro ſalute animæ, ut ante pro ſalute corporis*, ſaith *Kimchi*. Now hee prayeth for his ſoules health, and would bee as well delivered from his corruptions within, as from his enemies without. Lord ſave mee from

that naughty man *my self*, said an Ancient.

Thy Spirit is good] The fruit of it is in all goodnesse, and righteousnesse, and truth, *Ephes.* 5. 9. and it is the Spirit only that quickeneth, *Joh.* 6. 63. by purging out the drosse that is in us, 1 *Pet.* 1. 22. setting us to work, *Ezek.* 36. 27. helping our infirmities, *Rom.* 8. 26. stirring us up to holy duties, partly by immediate motions, and partly by the ministry of the word made effectuall, 1 *Pet.* 1. 2. & 2 *Thes.* 2. 13. And lastly sanctifying the offering up both of our selves and of our services to God, as the Altar sanctifieth the gift, *Rom.* 15. 16. *Cyrill* gathereth from this Text, that the good Spirit is God, because *none is good but God*,

Lead me the land of uprightnesse] Or, *On even ground*, as *Isa.* 26. 7, 10. *Psal.* 26. 12. *Conduct me to the right land*, i. e. Heaven.

Per viam planam & æquam.

Vers. 11 *Quicken me O Lord*] Who am no better than a living carcass, a walking sepulcher of my self.

Bring my soul out of trouble] I can bring it in, but thou only canst bring it out.

Vers. 12 *Cut off mine enemies*] Because not so much mine as thine, and those also implacable and irrecoverable. Elsewhere hee saith, *Slay them not, lest my people forget.* See the Note there.

For I am thy Servant] See *Psal.* 116. 16. with the Note.

PSAL. CXLIV.

A *Psalm of* David] The Greek addeth, *Against* Goliah: And the Chaldee for *the hurtfull sword*, vers. 10. hath *Goliahs sword*.

Blessed bee the Lord my strength] See *Psal.* 18. 1. and observe how this Psalm suiteth with that.

Which teacheth my hands] Used to the hook and harp, and not to the sword and spear: but God hath apted and abled them to feats of armes, and war-like exploits. It is God that giveth skill and success, saith *Solomon*, Prov. 8. wisdome and ability, saith *Daniel*, chap. 2. And as in the spirituall warfare, so here, our weapons are *mighty through God*, 2 Cor. 10. 4. who promiseth that no weapon formed against his people shall prosper, *Isa.* 54. 17.

Genebr.

Vers. 2 *My goodnesse and my fortresse*] See *Psal.* 18. 2. with the Notes, *His epithetis & elogiis ubiquitus Deum*, saith an Interpreter.

ἀεὶ τὸ παρὸν βαρύ. Thucyd.

Who subdueth my people under mee] This is the work of God and not of *Kingcraft*, to make men good subjects, who are naturally discontented at the present government, bee it never so good, and apt to rebell.

Vers. 3 *Lord, what is man?*] What am I that thou shouldest do all this for mee? or, what is the strongest man alive, when such a Giant as *Goliah* so suddenly and easily is slain by mee?

That thou makest account of him?] *Tantus tantillus, & tales* saith a Father.

Vers. 4 *Man is like to vanity*] See *Psal.* 39. 6. & 62. 9. *Adam Abelo compar est*, *Adam* is *Abels* mate.

His dayes are as a shadow] Which is a meer privation, and hath no subsistence at all.

ἐκ τῆς μηχανῆς.

Vers. 5 *Bow thy Heavens, O Lord*] Come to my help suddainly and seasonably, as it were out of an Engine.

Touch the Mountains] These high and haughty enemies of mine, do thou but lightly touch them, and it shall suffice, they shall soon burn, and bee turned into smoke: as the mountains that are thunder-struck.

Vers. 6 *Cast forth lightening and scatter them*] All this was done according to *Davids* desire, *Psal.* 18. 13, 14. God sometimes answereth his suitors, *ad cardinem desiderii*: and saith unto them, *Bee it unto you even as you will.* This is a wonderfull condescension.

Vers. 7 *Send thine hand from above*] Heb. *Hands*, both hands, all thy whole power; for I need it.

Vers. 8 *Whose mouth speaketh vanity*] They keep touch no further than will serve their own turns.

Their right hand is a right hand of falshood] No strength they give their hands upon it that they will keep promise.

Manlius

Multa domi fiunt quæ prodire nolunt,
Nulla fides est in pectore.

Vers. 9 *I will sing a new song.*] Upon the receipt of any new mercy, like as in a lottery, at every new prize drawn, the trumpet soundeth.

Vers. 10 *It is he that giveth salvation (or victory) to kings.*] Ferdinand, King of *Arragon*, sending his son against the *Florentines*, thus bespake him: *Victoria mihi credo, non hominum disciplinæ aut industriæ comparatam, sed Dei O. M. beneficio, qui arbitrio. Deum igitur imprimis cole, in eum confide, a quo tuus victoriæ author tam prosperæ quæq; provenere ambigere nefas est, &c.* Believe me, son, victories are not gotten by art or industry, but given of God. Balth. Exter. Val. Max. Christian. p. 516.

Who deliverest David *his servant.*] All Kings are Gods servants for the common good of mankinde, saith *Plutarch*; but *David* by a speciality. *Plut.* πρὸς ἡγεμόνα ἀπαίδευτον.

From the hurtfull sword.] Of *Goliah*, saith the Chaldee; and of all his other enemies: for (as it was said of Queen *Elizabeth*) hee swam to the Crown thorough a Sea of sorrows, and might rather marvell that hee was, than muse that hee should not bee, were it not that Gods holy hand had protected him beyond expectation.

Vers. 11 *Rid me and deliver me.*] Hee repeateth his former petition, *vers.* 8. for an utter riddance of those ill members that stood in the way of *Israels* welfare; and broke off *Davids* new song or Psalmody, *vers.* 9.

Vers. 12 *That our sons may bee as plants, &c.*] As young plants, fair and flourishing.

That our Daughters may bee as corner stones, &c.] Tall and trim, comely of person, and costly-arrayed; resembling the polished-pillars at Palace-gates. *Tremellius* rendreth the last words of this verse, *fiat structura Templi*, may bee the building of the Temple, that is, may bee such living stones as may bee used to the building and polishing of Gods Church; that wee may altogether grow up to an holy Temple in the Lord, *Ephes.* 2. 21. & 4. 12, 13. For indeed what can better preserve *Jacob from confusion*, or *his face from waxing pale*, than to see his Children, the *work of Gods hands*, framed and fitted for Gods building. This maketh religious parents to sanctifie Gods name (as here) even to *sanctifie the holy one, and with* singular incouragement, *from the God of* Israel, *Isa.* 29. 22, 23.

Vers. 13 *That our garners*] Heb. *Our corners: i. e.* that every corner of our houses may bee filled with precious and pleasant riches.

That our sheep] *Fœta multiplicata, mille cuplantes, myriadificantes.*

Vers. 14 *Nor going out*] *viz.* To encounter the enemy, or to bee led into captivity.

No complaining] No out-cries but *Harvest-homes.*

Vers. 15 *Happy is the people*] That hath such a confluence of outward comforts. In *Hezekiahs* dayes only it was so, say the Rabbines, peace, plenty, and posterity. The *Syriack* rendreth it question-wise, Is not the people happy that is in such a case? No: not except they have God to boot: as if they have, they are happy howsoever, *Deut.* 33. 29. *ut vita carnis anima est, ita beatitudo hominis Deus*, saith *Austin.*

PSAL. CXLVI.

DAvids *Psalm of praise*] Heb. *Davids praise or hymn*, well worthy, saith learned *Beza*, to bee made use of by all men for a rule and pattern of praising God. It is one of those Psalms that are artificially made up after the order of the Alphabet: and so highly prized by the Rabbines, that they doubt not to promise heaven to him who shall thrice every day pray over the Psalms, *ordine quo sunt.* Perfectum illius rationalis cultus exemplum. Beza. *Kimchi.* R. *Arama.*

Vers. 1 *I will extoll thee, O God my King, &c.*] O Christ the King of Kings, whose Vasall I profess my self; as did afterwards also those three great Christian Emperours, *Constantine, Valentinian*, and *Theodosius.*

Vers. 2 *Every day will I blesse thee.*] No day shall pass over my head without a morning and evening sacrifice: besides what is more upon all emergent occasions. The Jews have above an hundred *Benedictions* which they are used to say over every day: and one among the rest, for the benefit of Evacuation: if I were a Heathen (*Quod pace tua dixerim* a Heathen) I would do as a Nightingall but once I am sure I shall do. In Eccles.

do? I will praise my Maker, and never cease to do it. I exhort also all men to do the like.

Vers. 3 *Great is the Lord*] See his greatness set forth by *Moses*, *Deut.* 10. 17. *& valde gravis ad laudandum*] *viz.* According to his excellent greatnesse, *Psal.* 150. 2. which yet cannot bee.

And his greatness is unsearchable] *Tantum recedit quantum capitur*, saith *Nazianzen.* Hee is above all name, all notion, all parallel in nature: we can see but his back-parts and live; wee need see no more that wee may live.

Vers. 4 *One Generation shall praise thy works to another*] Gods praises are many, and mans life short, and one Generation succeedeth another: let them relate Gods wonderfull works one to another; and so perpetuate his praises to all posterity.

Vers. 5 *I will speak of the glorious honour*] Or, *I will meditate of the glory of the honour of thy magnificence.* I will discourse of those high and honourable conceptions that I have of thee, which yet words (how wide soever) are too weak to utter, such is thy transcendent excellencie, and surpassing glory.

And of thy wondrous works] Wherein thou art in some sort to bee seen, as the beams of the Sun are made visible by reflection; and letters, being refracted and broken, in a pair of spectacles, are made legible to a dim eye.

Vers. 6 *And men shall speak of the might of thy terrible acts*] Those that will not talk of thy bounty, shall bee made to say, *O the severity of God!*

Vers. 7 *They shall abundantly utter*] *Eructi abunt*, as a fountain casteth out waters plentifully and constantly: so shall those that are like-minded to mee abundantly and artificially (even with songs) set forth thy goodness and faithfulness, saying, and singing,

Beza. Vers. 8 *The Lord is gracious, &c.*] See *Psal.* 86. 5, 15. & 103. 8.

Slow to anger, and of great mercy] *De quo plane possis ambigere sit ne ad irascendum tardior, an ad parcendum promptior.*

Vers. 9 *The Lord is good to all*] And of this hee hath not left himself *without witness*, Act. 14. 17.

And his tender mercies are over all his works] Holding the whole Creation together, which else (by reason of the curse for mans sin, hurling confusion over the World) would long since have been shattered, and dissipated.

Vers. 10 *All thy works shall praise thee*] *i. e.* Minister matter of thy praise.

And thy Saints shall bless thee] *viz.* Upon that account. If it were not for a few Saints on earth, God should lose his glory here, in great part.

Vers. 11 *They shall speak of the glory*] That *Kingdome of the Saints of the most high*, which is far beyond the *Grandeur*, and *splendour* of all the four great Monarchies, as is to bee seen, *Dan.* 7. 27.

Vers. 12 *To make known to the sons of men*] This is the end why the Church is collected, and the Gospell preached. God aimeth at his own glory in all: as well hee may, sith hee hath none higher than himself, to whom to have respect.

Vers. 13 *Thy Kingdome is an everlasting Kingdome*] It cannot bee over-turned (that's comfortable to all Christs subjects) as other flourishing Kingdomes are, which have their *times* and their *turns*, their *rise* and their *ruine*. *Alexanders* Kingdome continued but twelve years only; and fell with him: so did *Tamberlains* greatness.

Vers. 14 *The Lord upholdeth all that fall*] None of his subjects can fall below his holding-hand, his sweet supportance.

And raiseth up all those that are bowed down] Either with the burden of sin, or misery in any kind. *Alphonsus* King of *Arragon* is famous for helping with his own hand one of his subjects out of a ditch. Of Queen *Elizabeth* it is recorded to her eternall praise that shee hated (no lesse than did *Mithridates*) such as sought to crush vertue forlaken of fortune. Christ breaketh not the broken reed, but upholdeth it; hee quencheth not the smoking wick, but cherisheth it.

Vers. 15 *The eyes of all wait upon thee*] Heb. *Look up with hope* to this great houshold-keeper of the World. The Elephant is said to turn up the head (being to-ward heaven) when hee comes to feed. The young Ravens cry to God for food,

Vers.

Verſ. 16 *Thou openeſt thy hand*] With Kingly munificence.

And ſatisfieſt the deſire] Or, *Of thy good pleaſure thou ſatisfieſt.*

Verſ. 17 *The Lord is righteous in all his wayes*] This wee muſt hold for an undoubted truth; though wee ſee not alwayes the reaſon of his proceedings. Sinfull men dare to *reprehend* oft-times what they do not *comprehend.*

Verſ. 18. *The Lord is nigh unto all thoſe, &c.*] Hee is ever at hand to hear and help his faithfull ſuters and ſuppliants: theſe have the royalty of his ear, free *acceſs*, ſure *ſucceſs.*

To all that call upon him in truth] That draw neer with a true heart, in full aſſurance of faith, having their hearts ſprinkled from an evill conſcience, and their bodies waſhed with pure water, *Heb.* 10. 22.

Verſ. 19 *Hee will fulfill the deſire, &c.*] Or, *The will*, the pleaſure. Hence that bold requeſt of *Luther*, *Fiat voluntas mea.* Let my will bee done. But then hee addeth, *Mea Domine, quia tua*, my will becauſe thine, and no otherwiſe. They that do the will of God, ſhall have their own will of God. See 1 *Joh.* 3. 22. The King can deny you nothing. *Beneplacitum.*

Verſ. 20 *The Lord preſerveth all them that love him*] See *Pſal.* 91. 14, 15, 16. with the Notes.

But all the wicked] That love not God, but their baſe luſts.

Verſ. 21 *My mouth ſhall ſpeak, &c.*] This he had oft before promiſed; but ingageth again, that hee may not ſtart back.

And let all fleſh] But eſpecially men, good men: for high words beſeem not a fool. But it well becommeth the Saints, to bee thankfull; *nec ſervire Deo ſolum ſed & adulari*, as an Ancient ſpeaketh. *Tertull.*

PSAL. CXLVI.

VErſ. 1 *Praiſe the Lord, O my ſoul*] See *Pſal.* 103. 1.

Verſ. 2 *While I live, I will praiſe the Lord*] *George Carpenter*, the *Bavarian* Martyr, being deſired by ſome godly brethren, that when hee was burning in the fire hee would give them ſome ſign of his conſtancy, anſwered, Let this bee a ſure ſign unto you of my faith and perſeverance in the truth, *quod uſque dum os aperire, aut certe hiſcere licebit*, that ſo long as I am able to hold open my mouth, or to whiſper, I will never ceaſe to praiſe God, and to profeſs his truth. *Id quod & feci*, ſaith mine Author, that which alſo hee did; and ſo did many other Martyrs beſides. Sculter. Annal. dec. 2. p. 116

While I have my being] Either in this world, or in the next: for then alſo, and much more, I ſhall praiſe God.

Verſ. 3 *Put not your truſt in Princes*] But in God alone; this being a principall peece of his praiſe: it is a kind of ſetting the Crown on his head. See *Judg.* 9. 15. The word rendred *Princes*, ſignifieth liberall, bountifull ones, *ἐυεργέτας*, ſo Princes would bee accounted; but there's no truſting to them without God, or againſt him.

Nor in the ſon of man] The arm of fleſh. See *Pſa.* 118. 8, 9.

In whom there is no help] For themſelves, ſaith *Aben-Ezra*; much leſs for others.

Verſ. 4 *His breath goeth forth*] It is but in his noſtrills at beſt; every moment ready to puff out: ceaſe from him therefore, *Iſa.* 2. Man, ſay the Rabbines, is but a bladder full of air, which can ſtand on no ground: but prickt with a pin, it ſhriveleth to nothing. Man, ſaith a Father, is nothing elſe but *Soul* and *Soil*, breath and body; a puff of wind the one, a pile of duſt the other, no ſolidity in either. *Nazianz.*

He returneth to his earth] Of which he was made, and to which hee is condemned, *Gen* 3. and upon which hee hath too much ſet his affections, being *totus terrenus*, and ſo the ſooner forfeiteth all. It was therefore good counſell that One once gave to a great man, who had ſhewed him his ſtately houſe and pleaſant Gardens. You had need make ſure of Heaven, my Lord, or elſe, when you dye, you will bee a very great loſer. But this, few Princes think of; which made the *Spaniſh* Prier ſay, there were but *few Princes in Hell*; for why? there were *but few in all.*

In that very day his thoughts periſh] His *golden thoughts*, his *whole ſtring of them.*

irrita diſſiunt, come to juſt nothing. Princes may haply have in their heads whole Common-wealths, and the affairs of many Kingdomes; as *Alexander* had, and *Tamberlan*, who dyed of an ague in the midſt of his great preparations for the conqueſt of the Greek Empire. Or, *his thoughts* [*ad alios benefaciendos*, as *Aben-Ezra* expoundeth it) of doing thee and others good, theſe fall to the ground with him. Great mens words are like dead mens ſhooes, ſaith one; hee may go barefoot that waiteth for them. Wherefore

Verſ. 5 *Happy is hee that hath the God of* Jacob *for his help*] Sith hee is the *King immortall*, all-powerfull, as *verſ.* 6. and no leſs willing, ſith hee is a God in Covenant.

Whoſe hope is in the Lord his God] This is a well-grounded hope indeed, and ſuch as will not drag after a man. The Leper beleeved Chriſts power, *Lord if thou wilt, thou canſt make mee clean. Martha* beleeved his will to raiſe her dead Brother, but doubted of his power; ſith hee had now been four dayes in the grave. Hee that is confident of both, is upon ſure ground, and happy indeed.

Verſ. 6 *Which made Heaven and Earth, &c.*] And therefore can help doubtleſs.

Which keepeth truth for ever] And therefore will: ſith hee will not ſuffer his faithfulneſs to fail, nor alter the thing that is gone out of his mouth, *Pſal* 89. And this *for ever* is oppoſed to that mortality and mutability of earthly Princes, *Verſ.* 4.

Verſ. 7 *Which executeth Judgement*] *Vindicat violatos.* This ſhould draw cuſtome and company about him; as all that were in diſtreſs fled to *David*, and hee became their Captain.

Which giveth food to the hungry] As hee did to *Eliah* by the Ravens; to *Hunniades* by his Shepheard, with whom hee ſupt on courſe fare, and found it ſweet; to the Town of *Rochel* by a ſhole of fiſh extraordinarily caſt up into it by the tide, when they were ſtraitly beſiedged and diſtreſſed.

The Lord looſeth the priſoners] As hee did *Peter*, Act. 12. and ſtill hee *knoweth how to deliver his*, ſaith the ſame *Peter*, who could ſpeak it by good experience, 2 *Pet.* 2. 9.

Verſ. 8 *The Lord openeth the eyes*] Both of body and mind, as in the Goſpell. As for thoſe miracles which *Tacitus* and *Suetonius* attribute to *Veſpaſian* (as that he made a blind man ſee with ſpittle, healed another that was lame, and another that had a dry'e hand, by treading upon it) they are the miracles of *Chriſt*, which thoſe prophane Authors would caſt upon their Emperour. *Tacitus* writeth that the blind man ſaid to *Veſpaſian*, that the god *Serapis* ſent him to him. Now the *Paynims* did think that the Chriſtians did worſhip *Serapis*, as appeareth by the Epiſtle of *Adrian* the Emperour to *Severianus* the Conſul, that in the Town of *Alexandria*, they that worſhipped *Serapis* were Chriſtians, &c.

The Lord raiſeth, &c.] As hee did that Daughter of *Abrahams* in the Goſpel, whom Satan had bound and bowed down twelve years, *Luk.* 13. 16. and as hee doth ſtill, *Iſa.* 61. 1.

The Lord loveth the Righteous] And this is more than all the reſt. God diſpenſeth outward bleſſings, but not alwayes in love.

Verſ. 9 *The Lord preſerveth*] Theſe all are his clients, becauſe neglected by the World, as yeelding no profit.

But turneth upſide down] As one doth a diſh that is waſhed, and wiped, 2 *King.* 21. 13.

Verſ. 10 *The Lord ſhall reign for ever*] *Non ſibi, ſed in ſalutem noſtram*, for our ſakes hee reigneth, that hee may execute Judgement, give food, looſe priſoners, open eyes, &c.

Supplices idem, timidoſq; terrâ
Erigit vultus, & bonore donat.

Therefore truſt in him, and him alone, and that way praiſe him.

PSAL. CXLVII.

VERſ. 1 *It is good to ſing Praiſes*] For 1 Hereby wee glorifie God, *Pſal.* 50. 23. and ſo do him right, for hee is the proper object of praiſe, worthy only to

bee praised, *Psal.* 18. 3. 2. Hereby wee do good to our selves, secure former favours, which else wee forfeit, and procure further blessings, which else wee forestall. Hereby also wee make things good in themselves, to become good to us.

For it is pleasant] A very foretaste of eternall life; hence so many of *Davids* Psalms are *eucharisticall*.

And praise is comely] No fairer sight than to see Gods Altar covered with the calves of our lips, and our selves in our Priestly robes, giving thanks to his name, *Heb.* 13. 15. professing our no-deserts, and whole-dependence upon him. As on the contrary, an unthankfull man is an *ugly ill-favoured Spectacle*.

Vers. 2 *The Lord doth build up* Jerusalem] Hee is the only *Architect* of his Church. Hee layeth the foundation of it in election (saith a good Expositour) and buildeth it progressively by faith and sanctification; and finisheth his work of grace, and his peoples happiness, in glorification.

Hee gathereth together the out-casts of Israel] Hee will surely bring home his banished; yea, because *they called thee an out-cast, saying, This is Zion, whom no man seeketh after, therefore I will restore health unto thee, &c.* Jer. 30. 17. *Qui nil sperare potest, desperet nibil.*

Vers. 3 *Hee healeth the broken in heart*] Pouring the oil of his grace into none but those broken vessels.

And bindeth up their wounds] As a good Shepheard, *Zech.* 34. 4. that good *Samaritan*, Luk. 10. 34. and as a good Surgion dealeth by his patient. But let no man ever think that God will lap up his sores before they bee searcht, or search his bones before they bee set.

1322. Alfted Encyclop.

Vers. 4 *Hee telleth the number of the stars*] Which to man is impossible, as *Aristotle* maintaineth against those Astronomers, that tell us they are a thousand and some hundreds. But *Abraham* was a great *Astronomer*; yet hee could never do it, *Gen.* 15. 5. and the wiser sort of Astrologers have rightly distinguished the stars into *numerable* and *innumerable*, as to men.

Magic. Phys. lib. 2. cap. 5.

Hee calleth them all by their names] As knowing exactly their nature, and authoritatively commanding every of them to do his pleasure. How much more can God call together *his out-casts*, and cause them to return; especially since hee calleth *those things that are not as if they were*, Rom. 4?

Vers. 5 *His understanding is infinite*] Heb. *Of his understanding there is no number*; for hee knows not only the kinds and sorts of things, but even the particulars, though they exceed all number. *Sic spectat universos quasi singulos; sic singulos, quasi solos.* That Philosopher did not say nothing, who being in danger of Shipwrack in a light starry night, said, *Surely I shall not perish; there are so many eyes of providence over mee.*

Vers. 6 *The Lord lifteth up the meek*] This truth was well known to the very Heathens, who have said the same thing; as *Herodotus* in *Polymnia*, *Euripides* in *Hera*, and *Esop* being asked by *Chilo* (one of the seven wise men of Greece) what God was doing? answered, Hee is humbling the haughty, and exalting the lowly.

τὰ μὲν ὑψ. λὰ πατεινῶ τασλε ταπε νὰ ὑψῶν.

Vers. 7 *Sing unto the Lord*] Heb. *Answer*, that is, *sing by turnes*, as *Hos.* 2. 15. *Deut.* 31. 21. Or, answer Gods goodness by thankfullness and obedience.

Vers. 8 *Who covereth the Heaven with clouds*] as 1 *King.* 18. 45. and still, as there is need. It is not by nature, or hap-hazard, as men are apt to dream, and are therefore so often told this truth, and admonished, that the second causes do but serve the divine providence, in these common occurrents.

Who prepareth rain for the earth] Rain (which is nothing else but the *fluss of a moist cloud*, out of the middle Region of the air) as it commeth by a decree of God, *Job* 28. 26. so it is wholly at his dispose when and where it shall fall even to a drop. *Amos* 4. 7.

Vers. 8 *Hee giveth to the beast his food*] See *Job* 39. 3. *Psal.* 104. 27, 28. with the Notes.

And to the young Ravens which cry] By sending flyes into their mouths as they cry, say the *Rabbines*: or by a certain moist air, as *Eustathius*: or by small worms put into their mouths, *magno providentiæ symbolo*, though they bee such contemptible creatures, and very carnivorous, by reason of the vehemency of naturall heat in them, so that a little will not satisfie them, yet God feedeth them. See more on

Vers.

Vers. 10 *He delighteth not in the strength of the horse*] *Almarch* in Hebrew, saith the skilled, *vel sub. equorum*, God *careth not for horses*, or any such helps as wherein carnal people confide, as if they had no need of God. *Origen* observeth that in the conquest of *Canaan*, the enemies had horses and chariots, but *Israel* had none. And it is expresly cautioned that the King of *Israel* shall *not multiply horses to himself, nor cause the people to return to Egypt, to the end he should multiply horses*, Deut. 17. 16. least they should occasion him, or his people to trade with that Idolatrous people 1 *King.* 10. 28. 29. or to trust in the number and strength of that warlike creature, an horse, *Prov.* 21. 31.

Nec turbidi gaudet pedibus certamine cursus.

Nec delectatur in tibiis viri] How swift soever, as *Achilles*, roe-like *Asahel*, as light of foot as a wilde Roe, 2 *Sam.* 2. 18. None sooner perish in the waters, nor oftner, than those that are most skilfull in swimming and diving; because they do too much trust to their skills (so is here) for there is no out-running of divine vengeance. *Nemo sibi fortior in pectore qui noverit deum. Nemesis in tergo*; your sin will finde you out. Here the *race is not to the swift, nor the battel to the strong*, Eccles. 9. 11.

Vers. 11 *The Lord taketh pleasure in them that fear him*] That put themselves into the hands of Justice, in hope of mercy. These are his *Hephzibahs*, his darlings in whom hee taketh singular delight and complacency.

Memento, habere quia bonum,
Et esse terribili datum est.

Vers. 12 *Praise the Lord O Jerusalem*] Whatever the World doth, let not the Church defraud God of his due praises: *though thou* Israel *play the harlot, yet let not* Judah *offend*, Hos. 4. 15. Gods blessings go round about graceless and ungratefull people, and they are no more moved than the earth that hath the circumference carried about it, and it self standeth still: But the Saints must bee of another alloy, *Col.* 3. 15. and there is good reason for it.

Vers. 13 *For hee hath strengthened the bars, &c.*] So that the gates of Hell shall not prevail against them. God hath promised to break in peeces those *gates of brass*, and *cut in sunder those bars of Iron* (as *Samson* did the gates of *Gaza*) Isa. 45. 2. to perfect, stablish, strengthen and settle his Saints, 1 *Pet.* 5. 10. to bee a *wall of fire*, round about them, &c.

Hee hath blessed thy Children within thee] Making them to bee many, *Isa.* 54. 1. and all taught of God, *vers.* 13. children that will not lye, *Isa.* 63. 8.

Vers. 14 *Who maketh peace in thy borders*] *Peace*, Isa. 26. 3. peace of *Country* and of *conscience*.

And filleth thee with the finest of the Wheat] Heb. *With the fat of wheat* called *fat of kidneyes of Wheat*, Deut. 32. 14. See *Psal.* 81. 16. *Judea* was once called and counted *Salmon for its rank*, not so much for the nature of the Country, as for the blessing of God thereupon, for now it is nothing so fruitfull. But the Saints have still the bread of Angels, a feast of *fat things full of marrow, of wines on the lees well refined*, Isa. 25. 6.

Vers. 15 *Hee sendeth forth his Commandement, &c.*] Hee speaketh the word, and it is done immediately: hee can make a nation to conceive and bring forth all at once, *Isa.* 66. 7, 8. *Ahasuerus* had his *posts* to carry abroad his edict: God needeth none such: all creatures are at his beck and check.

Vers. 16 *Hee giveth Snow like Wool*] For whiteness, lightness, plenty, softness, warmth: for Snow, though it bee very cold, yet by keeping in the vapours and exhalations of the earth, it causeth an inward warmth to it, and so maketh it very fruitfull, say Philologers. In which respects the Rabbines say that one day of Snow doth more good, than five of Rain.

Nix fecundat humum, humor nocet, ignis adurit.

Hee scattereth the hoare frost like ashes] When blown about by the winds. It beateth also and dryeth (as ashes) the cold and moist earth, nippeth the buds of trees, &c. *Ut nix prohibet ne terra pariat, sic frigus Dominum.*

Vers. 17 *Hee casteth out his Ice like morsels*] Or, *Shivers of bread*. Irina many sayings of One from this text. The fools breath, the Rain is drink, the Snow is wood, the Frost a Fire to the earth, causing it speedily to glow with heat, reaching into the midst for Gods poor.

Cellere nivis
rg. Georg.

nais monet
em subesse
m foveas.

extreme especially; as in *Russia, Engeland, &c.*

Vers. 18. *He sendeth out his word and melteth them.* See vers. 8. Of the force of Gods word of command are given all the former instances. Here can as easily melt the hardest heart, by his word, made effectual to such a purpose by his holy spirit. If that wind do but blow, the waters of penitent tears will soon flow, as in *Josiah*, 2 Chron. 34. 27. See *Zech.* 12. 10.

Vers. 19 *He sheweth his word unto Jacob.*] The Jews were Gods library-keepers; and unto them (as a speciall favour) *were committed those lively and living oracles*, Rom. 3. 2. there is a *chiefly* set upon it; like as *Luke* 12. 48. to know the Masters will is the great talent of all other; there is a *(much)* in that.

His Statutes and his Judgements unto Israel] Even right Judgements, true lawes, good Statutes and Commandements, *Neh.* 9. 13. See *Rom.* 9. 4. 5. *Prosper* notes it was that *Judæi* were so called, because they received *jus Dei*, the Law of God.

Vers. 20 *He hath not dealt so with any Nation.*] He had not then, but now, blessed be God hee hath dealt so with many Nations, in these last happy days of Reformation, especially, wherein the knowledge of Gods holy Word covereth the earth, as the waters cover the Sea, and of *England*, it may bee said as once of the *Rhodes*, *Semper in Sole, sive est Rhodos*, that it hath the Sun ever shining upon it. This wee should prize as a precious treasure, and praise the Lord for it, *corde, ore, opere.*

And as for his Judgements; they have not known them.] And therefore lye in deadly darkness; wherein though they wander wofully, yet not so wide as to miss of hell.

PSAL. CXLVIII.

Vers. 1 *Praise the Lord.*] And again *Praise yee the Lord*, and so often in this and the rest of the *Halelujaticall* Psalmes. In praising God the Saints are unlaborious, and would bee infinite (as his perfections are infinite) so that they make a circle (as one phraseth it) the beginning middle and end whereof is *Halelujah.* V.

From the Heavens; praise him in the heights] Or high places. As God in framing the World began above, and wrought downward: So doth the Psalmist in this his exhortation to all creatures, to praise the Lord.

Vers. 2 *Praise him all his Angells*] Whose proper office it is to adore and praise God, *Job* 38. 7. *Isa.* 6. 3. *Heb.* 1. 6. which also they do constantly and compleatly, as those that both perfectly know him, and love him. *Jacob* saw them 1. *Ascending*, to contemplate and praise the Lord, and minister to him, *Luk.* 2. 13. *Dan.* 7. 10. *Mat.* 18. 10. *Psal.* 103. 20. 2. *Descending*, to execute Gods will upon men, for mercy to some, and for judgement to others: which renderth much to his praise. And *David*, by calling upon these heavenly courtiers, provoketh and pricketh on himself to praise God.

Praise yee him all his Hosts.] i. e. His Creatures (those above especially which are as his *cavalry*) called his Hosts for their 1. Number. 2 Order. 3 Obedience.

Vers. 3 *Praise yee him Sun and Moon.*] These do after a sort, declare the glory of God, *Psal.* 19. 1. 2. *Habak.* 3. 3. not with mind and affection, as if they were understanding creatures (as *Plato* held) but by their light influences admirable motions and obedience, whereby *quasi mutis vocibus*, by a dumb kind of eloquence, saith *Nazianzen*, they give praise to God, and bid check to us, for our dulness and disorders. In Epimenid.

Praise him all yee Stars of light.] A light then they have of their own (besides what they borrow of the Sun) which they withhold at Gods appointment, *Isa.* 13. 10. and influences they have which cannot be restrained or resisted, *Job* 38. 31. 32.

Vers. 4 *Praise him yee Heavens of Heavens.*] Whereby he meaneth not the lowest Heavens, the air whereon wee breath, and wherein birds flye, clouds swim, &c. as some would have it; but the *highest Heaven*, called by St. *Paul the third Heaven*, the habitation of the crowned Saints and glorious Angels, called by Philosophers *Cælum Empyreum*, and here by the Psalmist *the Heaven of Heavens*, as *King of Kings*, *Song of Songs*, &c. by an excellency. See *Deut.* 10. 14. *Above the air, and that* Supernus fu pensus aqui rum fornic *doth he mention that lye above the Heavens.*] i. e. Above the air, and that distinguish between the Air and the Sky, as the Greek Word doth between Sky, and the highest Heavens.

Vers. 5 *For he commanded, and they were created.*] His fiat, ego vocat all this

this is celebrated by that heavenly quire, Rev. 4. 11.

Vers. 6 *He hath also eſtabliſhed them for ever*] *viz.* The courſe and appointed motions of the Heavens which hee hath ſetled by a Covenant, and hath not falſified with them, Jer. 33. 25. much leſs will hee with his faithfull people.

Vers. 7 *Praiſe the Lord from the earth*] The Pſalmiſt proceedeth to *ſublunar* for God among the inferiour creatures; beginning with the loweſt in the waters beneath, as the *Dragons* or *great whales*; and then comming to *Rain* and *Snow*, &c. which are made out of the waters above.

Yee Dragons and all deeps] Of Sea-Dragons. See *Ælian. lib. 4. Animal. cap.* 12. they live partly in the Sea, and partly on the land, as do *Crocodiles*. Theſe alſo yeeld matter of Gods praiſe.

Vers. 8 *Fire and Hail, Snow and Vapour*] This latter is the matter of thoſe former meteors, which hee purpoſely mingleth with thoſe forementioned miracles of land and waters, the more to ſet forth the power of God, becauſe theſe ſeem to have no ſetledneſs of ſubſiſtence, and yet in them hee is made viſible.

Stormy winds fulfilling his word] The winds blow not at randome, but by a divine decree: and God hath ordered that whether North or South blow, they ſhall blow good to his people, Cant. 4. 16. Hee ſaith to all his Creatures, as *David* did to his Captains concerning *Abſolom, Handle them gently for my ſake.*

Vers. 9 *Mountains and all hills*] Theſe praiſe God by their form, hugeneſs, fruits, proſpects, &c.

Fruitfull trees] Theſe, by the variety of their natures and fruits, do notably ſet forth the wiſdome, power, and goodneſs of the Almighty, whilſt they ſpend themſelves, and the principall part of their ſap and moiſture, in bringing forth ſome pleaſant berry, or the like, for the uſe of man, who is thereby ingaged to bleſs God.

Vers. 10. *Beaſts*] *i. e. Wild-beaſts*, that are fulleſt of life, and there-hence have their name in the Hebrew tongue.

And all Cattel] Domeſtick and tame beaſts, even to the Elephant, which is ſaid to turn up the firſt ſprig towards Heaven, in token of thankfulneſs, by a naturall inſtinct, when hee comes to feed

Creeping things] Whether in earth, or Sea; all theſe are ſummoned in by the Pſalmiſt, to pay their tribute of praiſe, and to do their homage to the moſt high.

Vers. 11 *Kings of the earth*] Theſe are doubly-bound to God (as Queen *Elizabeth* wrot to the *French* King) firſt, as they are men; and next as they are ſo great men: But this is little conſidered. *Tamerlan* having overcome *Bajazet*, asked him whether ever hee had given God thanks for making him ſo great an Emperour? who confeſſed ingenuouſly hee never thought of it. Leuclau. Annal. Turc.

Princes and all Judges of the earth] Theſe are thrice called upon, becauſe hardly perſwaded to pay God his rent, as holding themſelves too high to do him homage.

Vers. 12 *Both young men and maids*] Souls have no ſexes: let the choice youths, and the compt laſſes *quæ tot à componunt in ſeſe ornandâ*, ſaith *Kimchi*, who are much taken up in tricking and trimming themſelves, leave that folly, and give glory to God.

Vers. 13 *Let them praiſe the Name of the Lord*] Joyn in this harmony of *Hallelujah.*

His glory is above] Being deeper than Earth, higher than Heaven.

Vers. 14 *Hee alſo exalteth the horn*] *i. e.* Hee graceth them ſingularly.

A people near unto him] And in that reſpect happy above all people on the earth, Deut. 4. 7. & 33. 29. becauſe in Covenant with him, and near-allied to him, as the word here importeth.

PSAL. CXLIX.

Vers. 1 *Praiſe yee the Lord*] See Pſal. 148. 1.

Sing unto the Lord a new ſong] A new-Teſtament-ſong, of a new argument, and for new benefits by the comming of Chriſt, whereof this Pſalm is propheticall. Old things are paſt, all things are become new, 2 Cor. 5. 16. new Commandements, new promiſes, new ſacraments, new grace, new praiſes, new privileges.

In the Congregation of Saints] The Church militant, whoſe joynt praiſes muſt

come

come before him as the sound of many waters: this is Heaven upon Earth.

Vers. 2 *Let Israel rejoyce in him that made him*] And new made him, Ephes. 2. 10. and thereby highly advanced him, as 1 Sam. 12. 6. The Hebrew hath it, *Fecit eum*, to shew the Trinity of persons concurring in the work both of creation and regeneration. So Gen. 1. 26. Job 35. 10. Isa. 54. 5. Eccles. 12. 1. See Psal. 100. 3.

Be joyfull in their King] i. e. In Christ, whose Kingdome is such as should swallow up all discontents, and make us everlastingly merry, Matt. 4. 9. If Satan could say to his friends, *Polybius, Furnius est salvo Cæsare, te fortunæ tuæ queri, qui tam incolumis, tui sibi sunt tui, &c.* It is not fit for thee to complain of thine hard fortune, so long as *Cæsar* is alive, and well: how much more may it bee said so to Christians, so long as Christ is alive, and reigneth?

Vers. 3 *Let them praise his name in the dannce*] Or, *with the pipe, tibiis & tympanis & omni musices organica genere*, by all lawfull means possible.

Vers. 4 *For the Lord taketh pleasure in his people*] Psal. 35. 27. when they are under the Cross especially, and thereby meekened. This, the very Heathen saw, and could say, *Spectat Deus magnos viros, cum calamitate aliqua colluctantes. Ecce spectaculum, ad quod respicias operi suo intentus Deus*, saith *Seneca* of *Cato*, and other gallant Roman spirits. How much more may wee say the like of Gods looking with singular delight on *Abraham* (*Jehova Jireh*, the Lord seeth, Gen. 22. 14.) *Job*, *Stephen*, *Laurence*, and other faithfull Martyrs, suffering courageously for his truth, and sealing it with their blood? Lib. de provid. 2.

He will beautifie (*or glorifie*) *the meek with salvation*] i. e. Not only deliver them, but dignifie them in the eyes of all, Psal. 91. 15. I will *deliver him, and glorifie him*. *Bradford* and such, wee shall look upon, likely (saith a grave Author) with thoughts of extraordinary love and sweetness in the next World through all eternity: as *Bonner* and such, with execrable and everlasting detestation. Mr. Bolton.

Vers. 5 *Let the Saints bee joyfull in glory*] i. e. In their glorious estate by Christ, notwithstanding their present poverty. *Let the Brother of low degree rejoyce* (*or glory*) *in that he is exalted*, Jam. 1. 9.

Let them sing aloud upon their beds] How hard soever: as *Philpot* and his fellow-sufferers did, when they rousted in the straw. *Jacob* had never more sweet intercourse with God, than when his head lay upon the hard stone, at *Bethel*. Some by *beds* here understand the Temples and Schools: Confer Isa. 57. Others render it, *Gaudium de substratis suis*, They shall *sing aloud for their beds*, that is, for their sweet and solid tranquillity. Act. & Mon.

Vers. 6 *Let the high praises* (*or the exaltations*) *of God bee in their mouth*] Heb. *in their throat*. So Isa. 58. 1. cry aloud; Heb. *cry in the throat*, lift up thy note.

— *Sic clamet, ut Stentora vincat.*

And a two-edged sword in their hand] Such an invincible power shall the Saints have, as whereby they shall subdue all their enemies corporall and spirituall. See Heb. 4. 12. Rev. 1. 16. & 19. 15. there was more than metall and form in *Gelmini* sword, delivered by the Priest to *David*, whose arm was not so much strengthened by it as his faith: so is every good Christians by that two-edged sword of the Spirit: he may well write upon it as that renowned *Talbot* in the reign of Henry the fifth did upon his sword, in blunt and boisterous language, *Sum Talbot* (this was ingraven upon the one side of the blade, and upon the other) *pro victoria nunquam mortis*. See 2 Cor. 10. 4, 5. Speed.

Vers. 7 *To execute vengeance upon the Heathen*] viz. Upon a just calling, and not for private revenge, yea that souldier can never answer it to God, that strikes not more as a Justicer than as an enemy, bee his cause never so good. But that's the most noble vengeance that is executed upon mens lusts, whilst they cut off the sword of the Spirit and the throats of them, and let out their life-blood. That's a good sense that some give of these words, viz. that the Saints when they go forth to battel, should go with holy songs in their mouths, as well as with swords in their hands. See Judg. 7. 19, 20, &c. 2 Chron. 20. 21, &c. the *valley in Tekoa*, &c. got on this manner heroin *Bohemia*, under the conduct of *Germanus*, against a mighty army of *Papists*, *Pilsenians* and *Saxons*. This was the course and custome of the [illegible] against their Popish persecutors and [illegible] that I mention not those gallant Spirits [illegible] reboared, *Now for the fruit of prayer*, together with the sweet Psalms sung by that religious army in their severall stations, whereof I have been an ear-witnesse. Usher. Price. Clerk. Pomeroy.

Vers. 8 *To bind their Kings with chains*] Restraining their vices, and bringing them to the obedience of faith. See *Isa.* 45. 14. This is doubtless a delicate allusion, or rather freedome; this is not as chains and fetters, but as girdles and garters to gird up their loins, and to expedite their course the better.

Vers. 9 *To execute upon them the judgement written*] The Jews thought they might kill any Idolaters, and now to kill a Christian is counted by them a meritorious work. The wicked are apt to exceed their commission, *Zech.* 1. 15. So may the Saints, *Jehu* was too cruel to the *Aamalekites*, 2 *Sam.* 1. 1. *Theodosius* to the *Thessalonians*. Here therefore they are limited to the word written.

This honour have all his Saints] As having obtained like precious faith, 2 *Pet.* 1. 1.

PSAL. CL.

VErs. 1 *Praise ye the Lord*] See *Psal.* 148. 1.

Praise God in his Sanctuary] It is probable, saith *Beza*, that *hic Psalmus mirificè ordoris plenus*, by this Psalm which is so full of wonderfull ardour, the holy singers of the Sanctuary did mutually stir up one another to praise the Lord. It hath been noted before, that here wee have in six verses twelve *Hallelujahs*. Some by *Sanctuary* understand *Heaven*; Others, the hearts of beleevers.

Praise him in the firmament of his power] Or, for the firmament wherein appeareth his power, *Psal.* 19. 1. Or for the Church, and the firmament of faith.

Vers. 2 *Praise him for his mighty acts*] Those wonderfull effects of his creative, and providentiall omnipotencie.

Praise him according to his excellent greatnesse] Or, *Greatnesse of greatnesse*, which yet can never be done, but must be indeavoured. Propound the highest pitch and best terms.

Vers. 3 *Praise him with the sound of the trumpet*] With all your might and members, with utmost joy and jollity in the Lord. Lord I am a musicall instrument, saith *Nazianzen*, for thee to touch, that I may sound forth thy glory and praises.

Vers. 4 *Praise him with the Timbrel and dance*] Or, *Pipe*. But *these are mean things* (as it is said in another case, 1 *Chron.* 15. 22.) and now out of date. When the use of these musicall instruments crept into the Christian Churches (which was not till alate neither) great abuses crept in with it: the preaching of the word was changed into songs & Anthems, little understood by those that sang them, and that grave and simple *Psalmody* or singing of Psalms (so much used of old, and by this blessed Reformation restored to the Church) was justled out, or rather ranted *in turpissimum lasciviam* (as one justly complaineth) such as *Nebuchadnezzar* made before his golden image, *Dan.* 3. When *Aristotle* was asked what he thought of musick, he answered, *Neque ita severum esse, ut sapientiae non conveniat, neque ita dulce, ut non decorum sit liberis hominibus*, thinking it an honourable Art to men, that was no more delightfull to God. *Plato* told the Musicians who pressed into his company, that Philosophers could do well enough without them. There is (no doubt) a lawfull use of musick, and great power in it to move mens minds one way or another, 2 *King.* 3. 15. 1 *Sam.* 16. 23. But in Gods publick worship it is dangerous to do any thing without his speciall warrant, though we intend never so well in so doing, as we see in *Uzza*. Temple-musick was part of the Jewish pedagogie of the levitical worship, and therefore cannot but be taken away now by Christ.

Vers. 5 *Praise him upon the loud Cymbals*] These were, saith *Cicero*, *instrumenta aeris, cum sonitu, in usum Deorum facta ut serpens*: bells, some render it. The Apostle speaketh of a sounding Cymbal, 1 Cor. 13. 1. Divine complaineth, that God cannot please some hearers, unless hee speak sounding and ringing words.

Vers. 6 *Let every thing that hath breath praise the Lord*] Or, *Let every breath praise the Lord. Tota Dei mercedula*, saith a Father: We have all as much reason to praise God, as we have need (to draw breath, our breath should be like the smoak of the Tabernacle, as the [illegible]

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